A

SMALLER CLASSICAL DICTIONARY

OF

BIOGRAPHY, MYTHOLOGY, AND GEOGRAPHY.

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OF BIOGRAPHY, MYTHOLOGY, AND GEOGRAPHY.

ABRIDGED FROM THE LARGER DICTIONARY BY

SIR WILLIAM SMITH, D.C.L., LL.D.,

TWENTY-NINTH IMPRESSION.

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PREFACE.

SIR W. SMITH'S "Smaller Classical Dictionary," designed for the use of those who did not need so large a book as his "Classical Dictionary," was drawn up in 1852, and necessarily contained much which later research has shown to be incorrect or imperfect. The present work, designed for the same purpose, has been abridged, with revision throughout, from the new and revised edition of the "Classical Dictionary," which was published in 1893. All those names have been retained which will be met with in the works of classical authors usually read in schools; the quantities have been marked, and the genitive cases added: many new illustrations also, and new maps and plans have been inserted.

G. E. MARINDIN.

August, 1898.

A CLASSICAL DICTIONARY

BIOGRAPHICAL, MYTHOLOGICAL, AND GEOGRAPHICAL

ĂBĂCAENUM (-i ; Ἀβάκαινον ; *Tripi*), a town of the Siculi in Sicily, about 4 miles from the N. coast, between Tyndaris and Mylae.

ĂBAE (-arum; Ἄβαι), a town in the NW. of Phocis, with a temple and oracle of Apollo, hence surnamed *Abaeus*. The temple was destroyed in the invasion of Xerxes, and a second time in the sacred war: it was rebuilt by Hadrian.

ĂBANTES (-um; Ἄβαντες), the ancient inhabitants of Euboea. They are said to have first settled in Phocis, where they built Abae, and afterwards to have crossed over to Euboea.

ABANTĬDAS (-ae ; Ἀβαντίδας) murdered Cleinias, the father of Aratus, and became tyrant of Sicyon, B.C. 264.

ĂBĂRIS (-ĭdis ; *acc.* Abarim). A Hyperborean priest of Apollo who came to Greece, while his own country was visited by a plague, about B.C. 570. His history is mythical : he is said to have taken no earthly food, and to have ridden on his arrow, the gift of Apollo, through the air.

ĂBAS (-antis), twelfth King of Argos, son of Lynceus, grandson of Danaus, and father of Acrisius. When he told his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Hera. This shield performed various marvels. It was gained by Aeneas ('magni gestamen Abantis,' Verg. *Aen.* iii. 286). Hence (i.) ĂBANTĒUS, adj. (ii.) ĂBANTĬĂDĒS, a descendant of Abas; his son Acrisius, and his great-grandson Perseus, by Danaë, daughter of Acrisius. (iii.) ĂBANTĬAS, ădis, a female descendant of Abas, i.e. Danaë.

ABBASSUS (-i), a town of Phrygia.

ABDĒRA (ae, *f.*, and orum, *n.*: hence Abdērītes and Abdērīta, ae, *m.*; τὰ Ἄβδηρα), a town of Thrace, near the mouth of the Nestus. It was the birthplace of Democritus, Protagoras, and Anaxarchus; but in spite of this its inhabitants passed into a proverb for stupidity, and ABDĒRĪTĀNUS=*stupid.*

ĂBELLA or AVELLA (-ae; Abellānus: *Avella vecchia*), a town of Campania, not far from Nola, founded by the Chalcidians in Euboea. It was famous for apples, whence Virgil calls it *malifera.*

ĂBELLĪNUM (-i, Abellīnas: *Avellino*), a town of the Hirpini in Samnium.

ĂBĔLOX, ABELUX, or ABILYX (-cis), a Spaniard of noble birth, who betrayed the Spanish hostages at Saguntum to the Roman generals.

ĂBĔŌNA (from *abeo*) and ADEŌNA, Roman goddesses who protected children in their first attempts to walk.

ĀBGĂRUS, ACBĂRUS, or AUGĂRUS, a name common to many rulers of Edessa, the capital of Osroëne, in Mesopotamia. Of these rulers one is imagined by Eusebius to have been the author of a letter written to Christ.

ĂBĬA (-ae), a town of Messenia, on the Messenian gulf.

ĂBĬI, a Thracian tribe mentioned by Homer (*Il.* xiii. 6) as the justest of men.

ĂBĬLA (-orum), a town of Coele-Syria, on the eastern slope of Anti-Libanus, afterwards called Claudiopolis, the capital of Abilēne.

ABNŌBA MONS, the range of hills covered by the Black Forest in Germany, in which the Danube rises.

ĂBŌRĪGĬNES (-um), the original inhabitants of a country, equivalent to the

Greek αὐτόχθονες. But the Aborigines in Italy are in the Latin writers an ancient people who originally dwelt in the mountain districts round Reate, and drove the Siculi out of Latium, where they took the name of Latini from their king Latinus.

ABORRHAS. [CHABORAS.]

ABRADĀTAS (-ae; Ἀβραδάτας), a king of Susa and an ally of the Assyrians against Cyrus, husband of Panthea.

ABRŎCŎMAS (-ae; Ἀβροκόμας), a satrap of Artaxerxes Mnemon, sent with an army to oppose Cyrus on his march into Upper Asia, B.C. 401.

ABRŎCŎMES (-ae; Ἀβροκόμης), son of Darius, slain at Thermopylae.

ABRŌNĪCHUS (-i; Ἀβρώνιχος), an Athenian, served in the Persian War, B.C. 480, subsequently sent as ambassador to Sparta with Themistocles and Aristides.

ABSYRTUS or APSYRTUS (i.; Ἄψυρτος), son of Aeëtes, king of Colchis, and brother of Medēa. He was taken by Jason and Medea on their flight from Colchis, and was murdered by Medea, and his body cut in pieces, that her father might thus be delayed. Tomi, the place where this horror was committed, was believed to have derived its name from τέμνω, 'cut.'

ABUS (-i; *Humber*), a river in Britain.

ĂBȳDOS Abydenus (-i; ἡ Ἄβυδος: *Nagara*). **1.** A town of the Troad on the Hellespont, and a Milesian colony (Thuc. viii. 61) nearly opposite to Sestos. The bridge of boats which Xerxes constructed over the Hellespont, B.C. 480, began a little higher up than Abydos, and touched the European shore between Sestos and Madȳtus. Leander was a native of Abydos, and hence is called *Abydenus*.—**2.** A city of Upper Egypt, near the W. bank of the Nile. Here was found the inscription known as the *Table of Abydos*, containing a list of the Egyptian kings.

ABȲLA or ABĪLA MONS or COLUMNA (*Jebel Zatout*, i.e. *Apes' Hill*, above *Ceuta*), a mountain in Mauretania Tingitana. This and M. Calpe (*Gibraltar*), opposite to it on the Spanish coast, were called the *Columns of Hercules*, from the fable that they were originally one mountain, which was torn asunder by Heracles.

ĂCĂDĒMĪA (-ae; Ἀκαδημεία) (also Academīa in the older Latin writers), a piece of land on the Cephissus, 6 stadia from Athens, originally belonging to the hero ACADEMUS, and subsequently a gymnasium, adorned by Cimon with plane and olive plantations and statues. Here taught Plato, and after him his followers, who were hence called the *Academici*, or Academic philosophers.

ĂCĂDĒMUS (-i.; Ἀκάδημος), an Attic hero, who betrayed to Castor and Pollux, when they invaded Attica to liberate their sister Helen, that she was kept concealed at Aphidnae. For this the Lacedaemonians, whenever they invaded Attica, spared the Academy.

ĂCĂMAS (-ae; Ἀκάμας). **1.** Son of Theseus and Phaedra, accompanied Diomedes to Troy.—**2.** Son of Antenor and Theano, slain by Meriones.—**3.** Son of Eussorus, a leader of the Thracians in the Trojan war, slain by the Telamonian Ajax.

ĂCANTHUS (-i; Ἄκανθος: *Erisso*), a town on the isthmus connecting the peninsula of Acte with Chalcidice, founded by a colony from Andros.

ĂCARNĀN (-anis; Ἀκαρνάν), one of the Epigoni, son of Alcmaeon and Callirrhoë, and brother of Amphoterus. Their father was murdered by Phegeus when they were young, and Callirrhoë prayed to Zeus to make her sons grow quickly, that they might avenge their father's death. When they grew up, they slew Phegeus, and went to Epirus, where Acarnan founded the state called after him Acarnania.

ĂCARNĀNĬA (-ae; Ἀκαρνανία), the most westerly province of Greece, was bounded on the N. by the Ambracian gulf, on the W. and SW. by the Ionian sea, on the NE. by Amphilochia, which is sometimes included in Acarnania, and on the E. by Aetolia. Its chief river is the Achelous, hence called 'amnis Acarnan' and 'amnis Acarnanum.' In the most ancient times the land was inhabited by the Taphii, Teleboae, and Leleges, and afterwards by the Curetes. At a later time a colony from Argos, said to have been led by ACARNAN, the son of Alcmaeon, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians sided with the Athenians in the Peloponnesian war. They were then a rude people, living by piracy, and always remained behind the rest of the Greeks in civilisation. They were good slingers, and courageous. The different towns formed a League, which met at Stratos, and subsequently at Thyrium or Leucas. Under the Romans Acarnania formed part of the province of Epirus.

ĂCASTUS (-i; Ἄκαστος), son of Pelias, king of Iolcus, one of the Argonauts, also took part in the Calydonian hunt. His sisters were induced by Medea to cut up their father and boil him, in the belief that they would make him young again. Acastus drove Jason and Medea from Iolcus, and instituted funeral games in honour of his father. During these games Astydamia, the

wife of Acastus, also called Hippolyte (called by Horace, *Od.* iii. 7, 17, *Magnessa*, from Magnesia in Thessaly, to distinguish her from the Amazon), fell in love with Peleus, who refused to listen to her; whereupon she accused him to her husband of having attempted her dishonour. Afterwards, when Acastus and Peleus were hunting on mount Pelion, Acastus took his sword from him when he had fallen asleep. Peleus was nearly destroyed by the Centaurs; but was saved by Chiron, returned to Acastus, and killed him together with his wife.

ACBĂRUS. [ABGARUS.]

ACCA LĀRENTĪA (not Laurentia), a mythical woman in early Roman story, connected with the legends of Romulus and Hercules. According to one account she was the wife of the shepherd Faustulus, and the nurse of Romulus and Remus after they had been taken from the she-wolf. She was the mother of twelve sons, and when one of them died Romulus stepped into his place, and took in conjunction with the remaining eleven the name of Fratres Arvales. A festival, *Lārentālia* [or Lārentinālia] was celebrated in her honour on the 23rd of December by the Flamen Quirinalis as the representative of Romulus in the Velabrum, where she died.

L. ACCĪUS or ATTĪUS, an early Roman tragic poet, son of a freedman, born B.C. 170, lived to a great age; for Cicero, when grown up, conversed with him. His tragedies were chiefly imitated from the Greeks, but he also wrote some on Roman subjects (*Praetextatae*). His tragedies were highly praised by Cicero and Horace; but only fragments remain.

ACCO, a chief of the Senones in Gaul, induced his countrymen to revolt against Cæsar, B.C. 53, and was put to death.

ACCŬA, a town of Apulia.

ACĒ. [PTOLEMAIS.]

ĂCERBAS, a Tyrian priest of Heracles, who married Elissa, the sister of king Pygmalion. [DIDO.]

ĂCERRAE (-arum). **1.** (*Acerra*), a town in Campania on the Clanius. It was destroyed by Hannibal, but was rebuilt. **2.** (*Gerra*), a town of the Insubres in Gallia Transpadana.

CN. ACERRŌNĬUS PROCŬLUS, consul A.D. 37, in which year Tiberius died.

ĂCĔSĪNES (-ae). **1.** (*Chenab*), a river in India, into which the Hydaspes flows, and which itself flows into the Indus. **2.** (*Cantara*), a river in Sicily, near Tauromenium.

ACESTA. [SEGESTA.]

ĂCESTES (-ae), son of the Sicilian river-God Crimisus and of a Trojan woman, Egesta or Segesta, who had been sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy. Acestes founded the town of Acesta or Segesta, and entertained Aeneas, on his arrival in Sicily.

ĂCESTOR, a tragic poet at Athens, a contemporary of Aristophanes.

ĂCHAEI (Ἀχαιοί) are represented in tradition as descendants of Achaeus, the son of Xuthus and Creusa, and grandson of Hellen. There was no broad distinction of race between them and the Hellenes, whose name afterwards prevailed for the whole nation. In the heroic age they are found in the southern part of Thessaly [ACHAIA, 1], and also in the eastern part of Peloponnesus, more especially in Argos and Sparta. Homer describes them as a brave and warlike people, and calls the Greeks in general Achaeans or Panachaeans. In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaean land. So also the Roman poets sometimes use Achaia and the derivative adjectives as equivalent to Greece and Grecian. On the conquest of Peloponnesus by the Dorians, after the Trojan war, the Achaeans who dwelt in Argos and Laconia were driven out, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaeans, led by Tisamenus, the son of Orestes, occupied the northern coast of Peloponnesus, at that time inhabited by Ionians, who were driven out and migrated to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia.

ĂCHAEMĔNES (-is; Ἀχαιμένης). **1.** Ancestor of the Persian kings, who founded the family of the *Achaemenidae*, which was the noblest family of the Pasargadae. The Roman poets use *Achaemenius* in the sense of Persian.—**2** Son of Darius I., governor of Egypt, commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was killed in battle by Inarus the Libyan, 460.

ĂCHAEMĔNĪDES, or ACHĒMĔNĪDES, a companion of Odysseus, who left him behind in Sicily when he fled from the Cyclops.

ĂCHAEUS (-i). **1.** Son of Xuthus, the mythical ancestor of the ACHAEI.—**2.** Of Eretria in Euboea, a tragic poet, born B.C. 484.—**3.** Governor under Antiochus III. of all Asia W. of mount Taurus, revolted, and was put to death B.C. 214.

ĂCHĀIA (-oe Ἀχαΐα, Achaeus, Achīvus, Achāias, Achāis: Adj. Achāicus, Achāius). **1.** A province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated it from Elis, to the river Sythas, which separated it from Sicyonia. On the S. it was bordered by Arcadia, and on the SW. by Elis. Its greatest length along the coast is about 65 English miles: its breadth from about 12 to 20 miles. It had twelve principal cities, which formed a league for mutual defence: Pellene, Aegira, Aegae, Bura, Helice, Aegium, Rhypae, Patrae, Pharae, Olenus, Dyme, and Tritaea. Leontium and Ceryneia were afterwards substituted for Rhypae and Aegae. In B.C. 281 the Achaeans, subject to the Macedonians, renewed their ancient league to combine the states of the Peloponnesus for the purpose of shaking off the Macedonian yoke. This was the celebrated Achaean League. It at first consisted of only four towns, Dyme, Patrae, Tritaea, and Pharae, but was subsequently joined by the other towns of Achaia with the exception of Olenus and Helice. It did not, however, obtain much importance till 251, when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. In the following century the Achaean League declared war against the Romans, who destroyed the League, and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius, in B.C. 146.—**2.** A district in the S. of Thessaly, in which Phthia and Hellas were situated, the original abode of the Achaeans as distinguished from the Achaeans in the Peloponnesus. It was from this part of Thessaly that Achilles came.—**3.** The Roman province, formed after the conquest of Greece, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands.

ĂCHĀĬCUS, a surname of L. Mummius, who conquered Corinth.

ĂCHARNAE (-arum; Ἀχαρναί), the principal demus of Attica, belonging to the tribe Oeneis, 60 stadia N. of Athens, near the foot of Mount Parnes, having a rough and warlike population. One of the plays of Aristophanes bears the name of the inhabitants of this demus.

ACHARRAE (-arum), a town in Thessaliotis in Thessaly, on the river Pamisus.

ĂCHĀTES, ae. A Trojan, the faithful friend of Aeneas.

ĂCHĔLŌUS. **1.** (-i; Ἀχελῷος: *Aspropotamos*), the largest river in Greece, rises in Mount Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian sea opposite the islands called Echinades, formed by the alluvial deposits of the river. It is about 130 miles in length. The god of this river is described as the son of Oceanus and Tethys. He fought with Heracles for Deïanīra, and was conquered. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns. He recovered it by giving up the horn of Amalthea, which became the horn of plenty. This legend alludes apparently to efforts made to check the ravages of the river inundations, whence large tracts of land were gained for cultivation, which are expressed by the horn of plenty. When Theseus returned from the Calydonian chase, he was hospitably received by Achelous. Hence *Acheloïădes*, contr. *Acheloïdes*, i.e. the Sirenes, the daughters of Achelous: *Acheloïa Callirhoë*, because Callirhoë was the daughter of Achelous: *pocula Acheloïa*, i.e. water in general. *Acheloïus heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Acheloïus* = Aetolian.

ĂCHĔRON (-ontis; Ἀχέρων), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. **1.** A river in Thesprotia in Epirus, which flows through the lake Acherusia, and, after receiving the river Cocytus, flows into the Ionian sea, now *Gurla*. On its banks was an oracle, which was consulted by calling up the spirits of the dead.—**2.** A river in Elis which flows into the Alpheus.—**3.** A river in Southern Italy in Bruttii, on which Alexander of Epirus perished.—**4.** The river of the lower world, usually identified with the Acheron in Thesprotia. [No. 1.] In the Iliad the Styx is the only river of the lower world, but in the Odyssey the Acheron appears as the river of the lower world, into which the Pyriphlegethon and Cocytus, a tributary of the Styx, flow. Across the river the shades had to be carried to reach the lower world. Acheron is frequently used in a general sense to signify the whole of the lower world.—Hence *Adj.* Acherūsius, Acherontēus, Acherontĭcus, Acherunticus.

ĂCHĔRONTĬA (*Acerenza*), a town in Apulia on Mount Vultur, whence Horace (*Od.* iii. 4, 14) speaks of *celsae nidum Acherontiae*.

ACHERŪSĬA. [ACHERON.]

ACHILLA or ACHOLLA, a town on the coast of Africa, above the N. point of the Syrtis Minor.

ĂCHILLAS (Ἀχιλλᾶς), commander of the Egyptian troops, when Pompey fled to Egypt B.C. 48. He and L. Septimius killed Pompey. He resisted Caesar, and was put to death by Arsinoë, the sister of Ptolemy, B.C. 47.

ĂCHILLES (*gen.* is, and also Achillēī, Achilli; *acc.* Achillĕa; *abl.* Achilli; *adj.* Achillēus; Ἀχιλλεύς), the great hero of the Iliad.—*Homeric story.* Achilles was the son of Peleus, king of the Myrmidones in Phthiotis, in Thessaly, and of the Greeks, and the favourite of Athene and Hera. When, in the tenth year of the war, Agamemnon was obliged to give up Chryseïs to her father, he threatened to take away Briseïs from Achilles, who surrendered her on the persuasion of Athene, but at the same time refused to take any further part in the war, and shut himself up in his tent. Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans until the Achaeans should have honoured her son. The Greeks were defeated, and were at last pressed so hard that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseïs; but in vain

Death of Achilles. (Raoul Rochette, *Mon. Ined.*, pl. 53.)

Nereid Thetis. From his father's name he is often called *Pelĭdes*, and from his grandfather *Aeacides*. He was educated, along with Patroclus, his life-long friend, by Phoenix, who taught him eloquence and the arts of war, and by Chiron, the centaur, who taught him the healing art. His mother Thetis foretold him that his fate was either to gain glory and die early or to live a long but inglorious life. The hero chose glory and an early death, and, therefore, when Odysseus and Nestor came to Phthia to persuade him to take part in the Trojan war he followed them willingly, though he knew he was not to return. Accompanied by Phoenix and Patroclus, he led his hosts of Myrmidones, Hellenes, and Achaeans, in fifty ships, against Troy. Here the swift-footed Achilles was the great bulwark of the At last, however, he was persuaded by Patroclus to allow him to make use of his men, his horses, and his armour. Patroclus was slain, and when this news reached Achilles he was seized with unspeakable grief. Thetis consoled him, and promised new arms, to be made by Hephaestus. Achilles now rose, and his voice alone put the Trojans to flight. When his new armour was brought to him, with the famous shield described at length by Homer, he hurried to the field of battle. He slew numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks; but he gave up the body of Hector to Priam, who came to beg for it. Achilles was slain at the Scaean gate, by Paris and Apollo, before

Troy was taken. Achilles is the chief hero of the Iliad; he is the handsomest and bravest of all the Greeks; affectionate towards his mother and his friends; formidable in battles; open-hearted and without fear. His greatest passion is ambition, and when his sense of honour is hurt he is unrelenting in his revenge and anger, but yet submits obediently to the will of the gods.—*Later traditions.* These chiefly consist of accounts which fill up the history of his youth and death. His mother, wishing to make him immortal, concealed him by night in fire, in order to destroy the mortal parts he had inherited from his father, and by day anointed him with ambrosia. But Peleus one night discovered his child in the fire, and cried out in terror. Thetis left her son and fled, and Peleus entrusted him to Chiron, who educated and instructed him in the arts of riding, hunting, and playing the phorminx, and also changed his original name, Ligyron, *i.e.* the 'whining,' into Achilles. Chiron fed his pupil with the hearts of lions and the marrow of bears. According to other accounts, Thetis tried to make Achilles invulnerable by dipping him in the river Styx, and succeeded with the exception of the heel, by which she held him. When he had reached the age of nine, Calchas declared that Troy could not be taken without his aid; and Thetis, knowing that the war would be fatal to him, disguised him as a maiden, and introduced him among the daughters of Lycomedes of Scyros, where he was called by the name of Pyrrha, on account of his golden locks. Here he remained concealed till Odysseus visited the place in the disguise of a merchant, and offered for sale some female dresses, amidst which he had mixed some arms. Achilles discovered his sex by eagerly seizing the arms, and then accompanied Odysseus to the Greek army. In the war against Troy, Achilles slew Penthesilēa, an Amazon, but was deeply moved upon discovering her beauty; and when Thersites ridiculed him for his tenderness of heart, he killed the scoffer by a blow with the fist. He fought with Memnon and slew the young Troilus. Both incidents are favourable subjects with vase-painters. In the former the mothers of the combatants watch the fight, or Zeus is represented weighing the life of Achilles against that of Memnon. The accounts of his death differ much, though all agree in stating that he did not fall by human hands, or at least not without the interference of the god Apollo. According to some traditions, he was killed by Apollo himself. According to others Apollo merely directed the weapon of Paris against Achilles, and thus caused his death. Others again relate that Achilles loved Polyxena, a daughter of Priam, and tempted by the promise that he should receive her as his wife, if he would join the Trojans, he went without arms into the temple of Apollo at Thymbra, and was assassinated there by Paris. His body was rescued by Odysseus and Ajax the Telamonian; his armour was promised by Thetis to the bravest among the Greeks, which gave rise to a contest between the two heroes who had rescued his body. [AJAX.] After his death, Achilles became one of the judges in the lower world, and dwelt in the islands of the blessed. The fabulous island of Leuce in the Euxine was especially sacred to him. [ACHILLEUS DROMOS.]

ĂCHILLĒUM (-i), a town near the promontory Sigēum in the Troad, where Achilles was supposed to have been buried.

ĂCHILLĒUS DROMOS (*Tendera* or *Tendra*), a tongue of land in the Euxine Sea, near the mouth of the Borysthenes, where Achilles is said to have made a racecourse. Before it lay the Island of Achilles (*Insula Achillis*) or Leuce (Λευκή), where was a temple of Achilles.

ĂCHILLĪDES (-ae), a patronymic of Pyrrhus, son of Achilles, also of Pyrrhus, king of Epirus, who traced his descent from Achilles (Ov. *Ib.* 303).

ACHĪVI. [ACHAEI.]

ACHRĂDĪNA or ACRĂDĪNA. [SYRACUSAE.]

ĂCĬDĀLĬA, a surname of Venus, from the well Acidalius near Orchomenos.

ACĬDĪNUS, L. MANLĬUS. **1.** A Roman general in the second Punic war, served against Hasdrubal in 207.—**2.** Surnamed FULVIANUS, praetor B.C. 188 in Nearer Spain, and consul in 179 with his own brother Q. Fulvius Flaccus, which is the only instance of two brothers being consuls at the same time.

ACĪLĬA GENS, plebeian. See under the family names AVIOLA, BALBUS, GLABRIO.

ĀCIS (-is or -ĭdis), son of Faunus and Symaethis, beloved by the nymph Galatea, and crushed by Polyphemus the Cyclops through jealousy under a huge rock. His blood gushing forth from under the rock was changed by the nymph into the river Acis, at the foot of Mount Aetna (now *Fiume di Jaci*). This story is perhaps only a fiction suggested by the manner in which the stream springs forth from under a rock.

ACMŎNĬA, a city of the Greater Phrygia

ACMŎNĬDES, one of the three Cyclopes in Ovid, is the same as Pyracmon in Virgil.

and as Arges in other accounts of the Cyclopes.

ĂCOETES (-ae). A sailor who took the part of Dionysus, and was saved when the impious sailors, who carried off the god, were destroyed.

ĂCONTĬUS (-i), a beautiful youth of Ceos. Having come to Delos to celebrate the festival of Artemis, he fell in love with Cydippe, and in order to gain her he had recourse to a stratagem. While she was sitting in the temple of Artemis, he threw before her an apple upon which he had written the words, 'I swear by the sanctuary of Artemis to marry Acontius.' Cydippe read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow, and sent illness upon illness upon the maiden, when she was about to marry another man, so that at length her father gave her in marriage to Acontius.

ACRAE (-arum) (*Palazzolo*), a city of Sicily, on a hill 24 miles W. of Syracuse, was founded by the Syracusans, B.C. 663.

ACRAEPHĬA, ACRAEPHĬAE, or ACRAEPHĬON (*Kardhitza*), a town in Boeotia, on the lake Copais.

ACRĂGAS. [AGRIGENTUM.]

ACRIAE (-arum), a town in Laconia, not far from the mouth of the Eurotas.

ACRILLAE (-arum), a town in Sicily between Agrigentum and Acrae.

ACRĬSĬUS (-i), son of Abas, king of Argos. An oracle had declared that Danaë, the daughter of Acrisius, would give birth to a son who would kill his grandfather. For this reason he kept Danaë shut up in a subterranean apartment, or in a brazen tower. But here she became mother of Perseus by Zeus, who visited her in a shower of gold. Acrisius ordered mother and child to be exposed on the sea in a chest; but the chest floated towards the island of Seriphus, where both were rescued by Dictys. As to the manner in which the oracle was fulfilled, see PERSEUS. Hence ACRĬSĬŌNĒ, Danaë, daughter of Acrisius. ACRISĬŌNĬĂDĒS, Perseus, son of Danaë, grandson of Acrisius. ACRISIŌNĒUS, *adj.*: arces, *i.e.* Argos.

ACRŎCĒRAUNĬA (-orum; *Khimara*), a promontory in Epirus, jutting out into the Ionian sea, the most W. part of the CERAUNII MONTES. It was dangerous to ships, whence Horace (*Od.* i. 3, 20) speaks of *infames scopulos Acroceraunia*.

ACRŎCŎRINTHUS. [CORINTHUS.]

ACRON (-ōnis), King of the Caeninenses, whom Romulus slew in battle, and whose arms he dedicated to Jupiter Feretrius as *Spolia Opima*.

ACROPOLIS. [ATHENAE.]

ACRŎTHŌUM or ACRŌTHOI (*Lavra*), a town near the extremity of the peninsula of Athos.

ACTAEA (-ae), daughter of Nereus and Doris.

ACTAEON (-ŏnis; Ἀκταίων). 1. Son of Aristaeus and Autonoë a daughter of

Actaeon. (British Museum.)

Cadmus, a huntsman, trained by the centaur Chiron. He was changed into a stag by Artemis, and torn to pieces by his fifty dogs on Mount Cithaeron, because he had seen the goddess bathing with her nymphs, or because he had boasted that he excelled her in hunting.

ACTAEUS (-i; Ἀκταῖος), according to tradition, the earliest king of Attica, derived his name from Acte, the ancient name of Attica. [See CECROPS.]

ACTE (-es), properly a piece of land running into the sea. 1. An ancient name of Attica. Hence ACTAEUS, adj., Attic, Athenian: ACTIAS, ădis, a female Athenian.—2. The peninsula between the Strymonic and Singitic gulfs, on which is Mount Athos.

ACTĬUM (-i; *Akri*, or *Punta*), a promontory in Acarnania at the entrance of

the Ambraciot Gulf (*Gulf of Arta*) off which Augustus gained his celebrated victory over Antony and Cleopatra, September 2nd, B.C. 31. There was a temple of Apollo on this promontory, whence Apollo was called ACTĬUS and ACTIACUS. A festival named *Actia* was celebrated here in honour of the god. Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (*ludi quinquennales*), at NICOPOLIS on the opposite coast, which Augustus founded in honour of his victory.

ACTĬUS. [ATTIUS.]

ACTOR (-ŏris). **1.** Father of Menoetius, and grandfather of Patroclus.—**2.** A companion of Aeneas.—**3.** An Auruncan, of whose conquest Turnus made a boast.

ACULĔO (-ōnis). **1.** C. FURĬUS, quaestor B.C. 187.—**2.** C., an eminent Roman lawyer, who married the sister of Helvia, the mother of Cicero.

ADDUA (-ae; *Adda*), a river of Gallia Cisalpina, rising in the Rhaetian Alps near *Bormio*, and flowing through the Lacus Larius (*L. di Como*) into the Po, about eight miles above Cremona.

ĂDEIMANTUS (Ἀδείμαντος). **1.** Commander of the Corinthian fleet, when Xerxes invaded Greece (B.C. 480).—**2.** An Athenian, one of the commanders at the battle of Aegospotami, B.C. 405.—**3.** Brother of Plato (*Apol.* p. 34; *Rep.* ii. p. 367).

ADHERBAL. [JUGURTHA.]

ADIABĒNĒ, a district of Assyria, E. of the Tigris, between the river Lycus, called Zabatus by Xenophon, and the Caprus, both being branches of the Tigris. In the Christian era it was a separate kingdom, tributary to the Parthians.

ADMĒTUS (-i). **1.** Son of Pheres, king of Pherae in Thessaly, took part in the Calydonian hunt and in the expedition of the Argonauts. Pelias promised him his daughter Alcestis if he came to her in a chariot drawn by lions and boars. This Admetus performed by the aid of Apollo. The god tended the flocks of Admetus when, as a punishment for slaying the Cyclops, he was obliged to serve a mortal for a year. Apollo induced the Fates to spare the life of Admetus if his father, mother, or wife would die for him. Alcestis died in his stead, but was brought back by Heracles from the lower world.—**2.** King of the Molossians, to whom THEMISTOCLES fled for protection.

ĂDŌNIS (-is, -idis, also Adon, -ōnis). **1** A beautiful youth in legendary story, a son of Cinyras, king of Paphos in Cyprus, and Myrrha. He was beloved by Aphrodite, whose grief at his death was so great that the gods of the lower world allowed him to spend six months of every year with her upon the earth. The flower anemone was said to have sprung up on the spot where his blood fell. The worship of Adonis, which in later times was spread over nearly all the countries round the Mediterranean, was of Phoenician or Syrian origin. In the Homeric poems no trace of the worship occurs, and the later Greek poets changed the original symbolic rites of Adonis into a poetical story. In the Asiatic religions the rites of Adonis had reference to the death of nature in winter and its revival in spring—hence he spends six months in the lower and six in the upper world. His death and his return to life were celebrated in annual festivals (*Adonia*) at Byblos, Alexandria in Egypt, Athens, and other places. A special feature in this worship was the 'Adonis garden' (Ἀδώνιδος κῆποι), or bowers of plants in flower surrounding his image to show the revival of plant life, soon to die again.—**2.** A small river of Syria, rising in Mount Libanus.

ADRAMYTTĬUM (-i; *Adramyti*, or *Edremit*), a town of Mysia on the gulf of Adramyttium, opposite to the island of Lesbos, was a colony of the Athenians, and a seaport of some note.

ADRĂNA (-ae; *Eder*), a river of Germany, flowing into the Fulda near Cassel.

ADRĀNUM or HADRĀNUM (*Aderno*), a town in Sicily, on the river Adranus, at the foot of M. Aetna.

ĂDRASTĪA (-ae; Ἀδραστεία), daughter of Zeus identified with Nemesis. She was probably originally a Phrygian goddess and the same as Rhea Cybele.

ĂDRASTUS (-i). **1.** Son of Talaüs, king of Argos, was expelled from Argos by Amphiaraus, and fled to his grandfather Polybus, king of Sicyon, on whose death he became king of that city. Afterwards he was reconciled to Amphiaraus, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. Tydeus of Calydon and Polyneices of Thebes, both fugitives from their native countries, met at Argos before the palace of Adrastus. A quarrel arose between them, and Adrastus, on hearing the noise, came forth and separated the combatants, in whom he recognised the two men who had been promised to him by an oracle as the future husbands of two of his daughters; for one had on his shield the figure of a boar, and the other that of a lion, and the oracle had declared that one of his daughters was to

marry a boar and the other a lion. Adrastus therefore gave his daughter Deïpyle to Tydeus, and Argeia to Polyneices, promising to restore each to his own country. Adrastus first prepared for war against Thebes, although Amphiaraus, who was a soothsayer, foretold that all who engaged in it should perish, with the exception of Adrastus. Thus arose the war of the 'Seven against Thebes.' The seven heroes were Amphiaraus, Tydeus, Eteoclus, Hippomedon, Capaneus, Parthenopaeus, Polyneices. Adrastus, who escaped, is not usually counted one of the Seven; but Euripides substitutes Adrastus for Eteoclus. On arriving at Nemea, they founded the Nemean games in honour of Archemorus [ARCHEMORUS]. The war ended as Amphiaraus had predicted; six of the Argive chiefs were slain, Polyneices by his brother Eteocles; and Adrastus alone was saved by the swiftness of his horse Arīon, the gift of Heracles. Creon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus fled to Athens, where he gained the aid of Theseus, undertook an expedition against Thebes, and delivered the bodies of the fallen heroes to their friends for burial. Ten years afterwards Adrastus, with the sons of the slain heroes, made a new expedition against Thebes. This is known as the war of the 'Epigoni' (Ἐπίγονοι) or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus. Adrastus died of grief at Megara, and was buried there.—**2.** Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Croesus, who received him kindly. While hunting he accidentally killed Atys, the son of Croesus, and in despair put an end to his own life.

ADRĬA or HADRĬA (-ae). **1.** (*Adria*), a town in Gallia Cisalpina, between the mouths of the Po and the Athesis (*Adige*), now 14 miles from the sea, but originally a sea-port of great celebrity, founded by the Etruscans.—**2.** (*Atri*), a town of Picenum in Italy, probably an Etruscan town originally, afterwards a Roman colony, at which place the family of the emperor Hadrian lived.

ADRĬA (-ae) or MARE ADRIATĬCUM, also MARE SUPĔRUM, so called from the town Adria [No. 1], was in its widest signification the sea between Italy on the W., and Illyricum, Epirus, and Greece on the E. By the Greeks the name Adrias was only applied to the northern part of this sea, the southern part being called the Ionian Sea.

ADRIĀNUS. [HADRIANUS.]

ADRUMĒTUM. [HADRUMETUM.]

ADUATŪCA, a castle of the Eburones in Gaul, probably the same as the later Aduaca Tongrorum (*Tongern*).

ADUATŪCI or ADUATĬCI, a people of Gallia Belgica, the mingled descendants of the Cimbri and Teutones (Caes. ii. 29). Their chief town, perhaps the modern *Falaise*, must not be confounded with Aduatuca.

ADULA MONS, a group of the Alps about the passes of the *Splügen* and *S. Bernardino*, and at the head of the valley of the *Hinter Rhein*.

ADŪLE (-es) or ADŪLIS (*Thulla* or *Zulla*), a maritime city of Aethiopia, on a bay of the Red Sea, called Adulitanus Sinus (*Annesley Bay*). It was founded by slaves who fled from Egypt, and afterwards was the seaport of the Auxumitae.

ADYRMĂCHĬDAE (-arum), a Lybian people, extending from the Canopic mouth of the Nile to the Catabathmus Major.

AEA (-ae: Αἶα, Αἰαίη), the name of two mythical islands in the east and the west; in the eastern dwelt Aeëtes, in the western Circe. The eastern land was afterwards identified with Colchis, the western with the Italian promontory Circeii. The connexion of Aeëtes and Circe with the sun explains the double land of Aia in east and west. *Aeaea* is naturally the epithet of Circe and of Medea: in Propert. iii. 12. 31 it denotes Calypso. This is explained by the fact that Ogygia, the island of Calypso, was sometimes confused with Aea.

AEĂCES (Αἰάκης). **1.** Father of Polycrates.—**2.** Son of Syloson and nephew of Polycrates. He was tyrant of Samos, but was deprived of his dominions by Aristagoras, when the Ionians revolted from the Persians, B.C. 500. He then fled to the Persians, who restored to him the rule of Samos, B.C. 494.

AEĂCĬDES (-ae), a patronymic of the descendants of Aeacus, as Peleus, Telamon, and Phocus, sons of Aeacus; Achilles, son of Peleus and grandson of Aeacus; Pyrrhus, son of Achilles and great-grandson of Aeacus; and Pyrrhus, king of Epirus, who claimed to be a descendant of Achilles.

AEĂCĬDES (-ae), son of Arybas, or Arybbas, king of Epirus, succeeded to the throne on the death of his cousin Alexander, slain in Italy, B.C. 326.

AEĂCUS (-i; Αἰακός), son of Zeus and Aegina, a daughter of the river-god Asopus. He was born in the island of Oenone or Oenopia, whither Aegina had been carried

by Zeus, and from whom this island was afterwards called Aegina. Some traditions related that at the birth of Aeacus, Aegina was not yet inhabited, and that Zeus changed the ants (μύρμηκες) of the island into men (Myrmidones), over whom Aeacus ruled. [For other versions of the myth see MYRMIDONES.] Aeacus was renowned in all Greece for his justice and piety, and after his death he became one of the three judges in Hades.

AEAEA. [AEA.]

AECULĀNUM or AECLĀNUM, a town of the Hirpini in Samnium, a few miles S. of Beneventum.

ĂĒDON (-ŏnis; Ἀηδών), daughter of Pandareus, wife of Zethus king of Thebes, and mother of Itylus. Envious of Niobe, the wife of her brother Amphion, who had six sons and six daughters, she resolved to kill Amaleus, the eldest of Niobe's sons, but by mistake slew her own son Itylus. Zeus, in pity, changed her into a nightingale, whose melancholy notes are Aedon's lamentations for her child. Such is the Homeric version. A later version makes Aedon the wife of Polytechnus, an artist of Colophon. They quarrelled from rivalry in work, and Polytechnus outraged Chelidon, the sister of Aedon. The two sisters revenged themselves by murdering Itys and serving his flesh as food to his father. Zeus, to stay the succession of horrors, turned all the family into birds—Polytechnus into a woodpecker, Chelidon into a swallow, Aedon into a nightingale, her mother Harmothoe into a halcyon, her father Pandareus into an osprey, her brother into a hoopoe. See also TEREUS.

AEDŬI or HĒDŬI (-orum) one of the most powerful people in Gaul, lived between the Liger (*Loire*) and the Arar (*Saône*). They were the first Gallic people who made an alliance with the Romans. On Caesar's arrival in Gaul, B.C. 58, they were subject to Ariovistus, but were restored by Caesar to their former power. In B.C. 52 they joined in the insurrection of Vercingetorix against the Romans, but were at the close of it treated leniently by Caesar. Their principal town was BIBRACTE.

AEĒTES or AEETA (-ae; Αἰήτης), son of Helios (the Sun), and Persēis, and brother of Circe, Pasiphaë, and Perses. His wife was Idyia, a daughter of Oceanus, by whom he had two daughters, Medea and Chalciope, and one son, Absyrtus. He was king of Colchis at the time when Phrixus brought thither the golden fleece. See ABSYRTUS, JASON, MEDEA.

AEFŬLA (-ae), a town of the Acqui, on a hill between Praeneste and Tibur. 'Aefulae *declive* arvum' (Hor. *Od.* iii. 29). It is sometimes, but probably not correctly, written AESULA.

AEGAE (-arum; Αἰγαί). **1.** A town in Achaia on the Crathis, with a temple of Poseidon, was originally one of the twelve Achaean towns, but its inhabitants removed to Aegira.—**2.** A town in Emathia in Macedonia, the burial-place of the Macedonian kings.—**3.** A town in Euboea with a temple of Poseidon.—**4.** Also AEGAEAE, one of the twelve cities of Aeolis in Asia Minor, N. of Smyrna, on the river Hyllus.

AEGAEON (ŏnis; Αἰγαίων), son of Uranus by Gaea. Aegaeon and his brothers Gyges, or Gyes, and Cottus are known under the name of the Uranids, and are described as huge monsters with a hundred arms and fifty heads. Most writers mention the third Uranid under the name of Briareus instead of Aegaeon, which is explained by Homer, who says that men called him Aegaeon, but the gods Briareus. According to the most ancient tradition, Aegaeon and his brothers conquered the Titans when they made war upon the gods, and secured the victory to Zeus, who thrust the Titans into Tartarus, and placed Aegaeon and his brothers to guard them. Other legends represent Aegaeon as one of the giants who attacked Olympus; and many writers represent him as a marine god living in the Aegaean sea. [See also TITANES, URANUS.]

AEGAEUM MARE (τὸ Αἰγαῖον πέλαγος), the part of the Mediterranean now called the *Archipelago*. It was bounded on the N. by Thrace and Macedonia, on the W. by Greece, and on the E. by Asia Minor. It contains in its southern part two groups of islands, the Cyclades, which were separated from the coasts of Attica and Peloponnesus by the Myrtoan sea, and the Sporades, lying off the coasts of Caria and Ionia. The part of the Aegaean which washed the Sporades was called the Icarian Sea, from the island Icaria, one of the Sporades.

AEGĂLEOS (Αἰγάλεως, τὸ Αἰγάλεων ὄρος; *Skarmanga*), a mountain in Attica opposite Salamis, from which Xerxes saw the defeat of his fleet, B.C. 480.

AEGĀTES, the Goat islands, were three islands off the W. coast of Sicily, between Drepanum and Lilybaeum, near which the Romans gained a naval victory over the Carthaginians, and thus brought the first Punic war to an end, B.C. 241. The islands were Aegūsa or Caprārĭa (*Favignana*), Phorbantĭa (*Levanzo*), and Hiera (*Maretimo*).

AEGĔRĬA. [EGERIA.]

AEGESTA. [SEGESTA.]

AEGESTUS. [ACESTES.]

AEGEUS (Αἰγεύς). **1.** Son of Pandion and king of Athens. He had no children by his first two wives, but he was the father of THESEUS by Aethra. When Theseus had grown up to manhood, he went to Athens and defeated the 50 sons of his uncle Pallas, who had made war upon Aegeus and had deposed him. Aegeus was now restored. When Theseus went to Crete to deliver Athens from the tribute it had to pay to Minos, he promised his father that on his return he would hoist white sails as a signal of his safety. On approaching the coast of Attica he forgot his promise, and his father, perceiving the black sail, thought that his son had perished and threw himself into the sea, which, according to some traditions, received from this event the name of the Aegean.

AEGĬĂLE or AEGĬĂLĒA (Αἰγιάλη, Αἰγιάλεια), daughter of Adrastus and Amphitheia, or of Aegialeus, the son of Adrastus, whence she is called Adrastine. She was married to Diomedes.

AEGĬĂLĒA, AEGĬĂLOS. [ACHAIA; SICYON.]

AEGĬĂLEUS (Αἰγιαλεύς). [ADRASTUS.]

AEGĬLĬA (-ae; Αἰγιλία). **1.** A demus of Attica belonging to the tribe Antiochis, celebrated for its figs.—**2.** (*Cerigotto*), an island between Crete and Cythera.—**3.** An island W. of Euboea and opposite Attica.

AEGĬMĬUS (-i; Αἰγίμιος), the mythical ancestor of the Dorians, who reigned in the northern parts of Thessaly. Involved in a war with the Lapithae, he called Heracles to his assistance, and promised him the third part of his territory if he delivered him from his enemies. The Lapithae were conquered. Heracles did not take the territory for himself, but left it to the king, who was to preserve it for the sons of Heracles. Aegimius had two sons, Dymas and Pamphylus, who migrated to Peloponnesus, and were regarded as the ancestors of two branches of the Doric race (Dymanes and Pamphylians), while the third branch derived its name from Hyllus (Hylleans), the son of Heracles, who had been adopted by Aegimius.

AEGĪNA (-ae; Αἴγινα; *E'ghina*), a rocky island in the middle of the Saronic gulf, about 200 stadia in circumference. It was originally called Oenone or Oenopia, and is said to have obtained the name of Aegina from Aegina, the daughter of the river-god Asopus. [See AEACUS.] It was first colonized by Achaeans, and afterwards by Dorians from Epidaurus, whence the Doric dialect and customs prevailed in the island. It was at first closely connected with Epidaurus, and was subject to the Argive Pheidon, who is said to have established a silver-mint in the island. [PHEIDON.] It early became a place of great commercial importance, and its silver coinage was the standard in most of the Dorian states. In the sixth century B.C. Aegina became independent, and for a century before the Persian war was a prosperous and powerful state. After a period of war with Athens, the two states were reconciled by the stress of the Persian war; the Aeginetans fought bravely with 30 ships against the fleet of Xerxes at the battle of Salamis, B.C. 480. After this time its power declined. In B.C. 451 the island was reduced by the Athenians, who in B.C. 429 expelled its inhabitants. The Aeginetans settled at Thyrea, and though a portion of them was restored by Lysander in B.C. 404, the island never recovered its former prosperity. On a hill in the NE. of the island was the celebrated temple of Athene, the ruins of which are still extant. In the half century preceding the Persian war, and for a few years afterwards, Aegina was a chief seat of Greek art.

AEGĬNĬUM (-i; Αἰγίνιον; *Stagus*), a town of the Tymphaei in Thessaly on the confines of Athamania.

AEGĬPLANCTUS MONS, a mountain in Megaris.

AEGIRŪSSA (-ae), one of the 12 cities of AEOLIS.

AEGISTHUS (-i; Αἴγισθος), son of Thyestes. His uncle Atreus brought him up as his son. Aegisthus murdered Atreus, because he had ordered him to slay his father Thyestes, and he placed Thyestes upon the throne, of which he had been deprived by Atreus. During the absence of Agamemnon, the son of Atreus, in the Trojan war, Aegisthus seduced Clytemnestra, the wife of Agamemnon, and joined with her in murdering Agamemnon on his return home. With Clytemnestra he reigned 7 years over Mycenae. In the 8th Orestes, the son of Agamemnon, avenged the death of his father by putting the adulterer to death.

AEGĬUM (Αἴγιον; *Vostitza* or *Aegion*), a town of Achaia, and the capital after the destruction of Helice.

AEGLĒ, that is 'Brightness' or 'Splendour,' is the name of several nymphs.

AEGOS-PŎTĂMI (Αἰγὸς ποταμοί; *Karakova-deré*), in Latin writers *Aegos flumen*, the 'goat's-river,' a small river, with a town of the same name on it, in the

Thracian Chersonesus, flows into the Hellespont. Here the Athenians were defeated by Lysander, B.C. 405.

AEGYPTUS (-i; Αἴγυπτος), son of Belus and Anchinoe or Anchiroe, and twin-brother of Danaus. Belus assigned Libya to Danaus, and Arabia to Aegyptus, but the latter subdued the country of the Melampodes, which he called Aegypt after his own name. Aegyptus had 50 sons, and his brother Danaus 50 daughters (the Danaides). Danaus had reason to fear the sons of his brother, and, having by advice of Athene built the first fifty-oared ship, fled with his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Aegyptus, who demanded his daughters for their wives. Danaus pretended to agree, but to each of his daughters he gave a dagger, with which they were to kill their husbands on the night of the wedding. All the sons of Aegyptus were thus murdered, except Lynceus, who was saved by Hypermnestra. [See DANAUS.]

AEGYPTUS (-i; ἡ Αἴγυπτος; *Egypt*), a country in the NE. corner of Africa, bounded on the N. by the Mediterranean, on the E. by Palestine, Arabia Petraea, and the Red Sea, on the S. by Ethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syene (*Assouan*; Lat. 24° 8′), and on the W. by the Great Libyan Desert. The name Αἴγυπτος was given first by the Greeks to the Nile and afterwards to the country. The river Nile flows from S. to N. for about 500 miles, through a valley whose average breadth is about seven miles, to a point some few miles below Memphis, where the river divides into branches (seven in ancient time, but now only two), which flow through a low alluvial land, called, from its shape, the *Delta*, into the Mediterranean. The whole district thus described is periodically laid under water by the overflowing of the Nile from April to October. The river, in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the 'Gift of the Nile.' The extent of the cultivable land of Egypt is in the Delta about 4500 square miles, in the valley about 2255, in *Fayûm* about 340, and in all about 7095 square miles. The outlying portions, included in the Egyptian districts, or nomes, consisted of the Greater and Lesser Oases (three cultivable valleys so called from the Egyptian *Uah*, 'settlement'), in the midst of the Western or Libyan Desert. At the earliest period to which our records reach back, Egypt was inhabited by a highly civilised agricultural people, under a settled monarchical government. The first dynasty begins with Mena, probably between 5000 and 4000 B.C.; but he sprang from a settled city, the ancient Thinis, which he inhabited before he founded Memphis. The kings, whose power was absolute, bore the title *Per-ao*, 'the Great House,' whence came the equivalent Pharaoh. The country was administered by a governor and a deputy, under whom worked a vast number of scribes, some of whom were, by the king's favour or their own merit, promoted into the ranks of the nobles. The priests, to whom belonged all the literature and science of the country, formed a powerful caste. The ancient history of Egypt may be divided into 4 periods:— (1) From the earliest times to its conquest by Cambyses; during which it was ruled by a succession of native princes. The last of them, Psammenitus, was conquered and dethroned by Cambyses in B.C. 525, when Egypt became a province of the Persian empire. It is a disputed point on what date the Greeks had dealings with Egypt or settlements there. In the Homeric poems there is mention of the country, and of the greatness of the Aegyptian Thebes, and at some date before the Greek historical period, Greeks were settled at NAUCRATIS. (2) From the Persian conquest in B.C. 525, to the transference of their dominion to the Macedonians in B.C. 332. This period was one of almost constant struggles between the Egyptians and their conquerors, until B.C. 340, when Nectanebo II. (Nekt-neb-ef), the last native ruler of Egypt, was defeated by Darius Ochus. In the wars between Egypt and Persia, the two leading states of Athens and Sparta at different times assisted the Egyptians; and, during the intervals of those wars, Egypt was visited by Greek historians and philosophers, such as Hellanicus, Herodotus, Anaxagoras, Plato, and others, who brought back to Greece the knowledge of the country which they acquired from the priests and through personal observation. (3) The dynasty of Macedonian kings, from the accession of Ptolemy, the son of Lagus, in B.C. 323, when Egypt became a Greek kingdom, down to B.C. 30, when she became a province of the Roman empire. When Alexander invaded Egypt in B.C. 332, the country submitted to him without a struggle; and, while he left it behind him to return to the conquest of Persia, he gave orders for the building of Alexandria. In the partition of the empire of Alexander after his death in B.C. 323,

Egypt fell to the share of Ptolemy, the son of Lagus, who assumed the title of king in B.C. 306, and founded the dynasty of the Ptolemies, under whom the country greatly flourished, and became the chief seat of Greek learning. But the weaknesses and dissensions of the royal family wore out the state, till in B.C. 81 the Romans were called upon to interfere in the disputes for the crown, and in B.C. 55 the dynasty of the Ptolemies came to be entirely dependent on Roman protection, and after the battle of Actium and the death of Cleopatra, the last of the Ptolemies, Egypt was made a Roman province, B.C. 30. (4) Egypt under the Romans, down to its conquest by the Arabs in A.D. 638. As a Roman province, Egypt was one of the most flourishing portions of the empire, famous as a great corn-producing land, and for its commerce.

AELĀNA (-ae), a town on the northern arm of the Red Sea, near the *Bahr-el-Akaba*, called by the Greeks Aelanītes, from the name of the town. It is the Elath of the Hebrews, and one of the seaports of which Solomon possessed himself.

AELIA GENS, plebeian. See GALLUS, LAMIA, PAETUS, SEJANUS, STILO, TUBERO.

AELIA, a name given to Jerusalem after its restoration by the Roman emperor Aelius Hadrianus.

AELIĀNUS, CLAUDIUS ('Sophista'), was born at Praeneste in Italy, and lived at Rome about the middle of the 3rd century of the Christian era. Though an Italian, he wrote in Greek. Two of his works have come down to us: one a collection of short narrations and anecdotes, historical, biographical, antiquarian, in 14 books, commonly called *Varia Historia;* and the other a work on the peculiarities of animals, in 17 books, commonly called *De Animalium Natura.*

AĔLLO, one of the Harpies. [HARPYIAE.]

AEMĬLIA. **1.** The 3rd daughter of L. Aemilius Paulus, who fell in the battle of Cannae, was the wife of Scipio Africanus I. and the mother of the celebrated Cornelia, the mother of the Gracchi.—**2.** Aemilia Lepida. [LEPIDA.]

AEMĬLIA GENS, one of the most ancient patrician gentes at Rome, of which the most distinguished members are given under their surnames LEPIDUS, PAULUS, and SCAURUS.

AEMĬLIA VIA, made by M. Aemilius Lepidus, cos. B.C. 187, continued the Via Flaminia from Ariminum, and traversed the heart of Cisalpine Gaul through Bononia, Mutina, Parma, Placentia (where it crossed the Po), to Mediolanum. It was subsequently continued as far as Aquileia.

AEMĬLIĀNUS. [SCIPIO.]

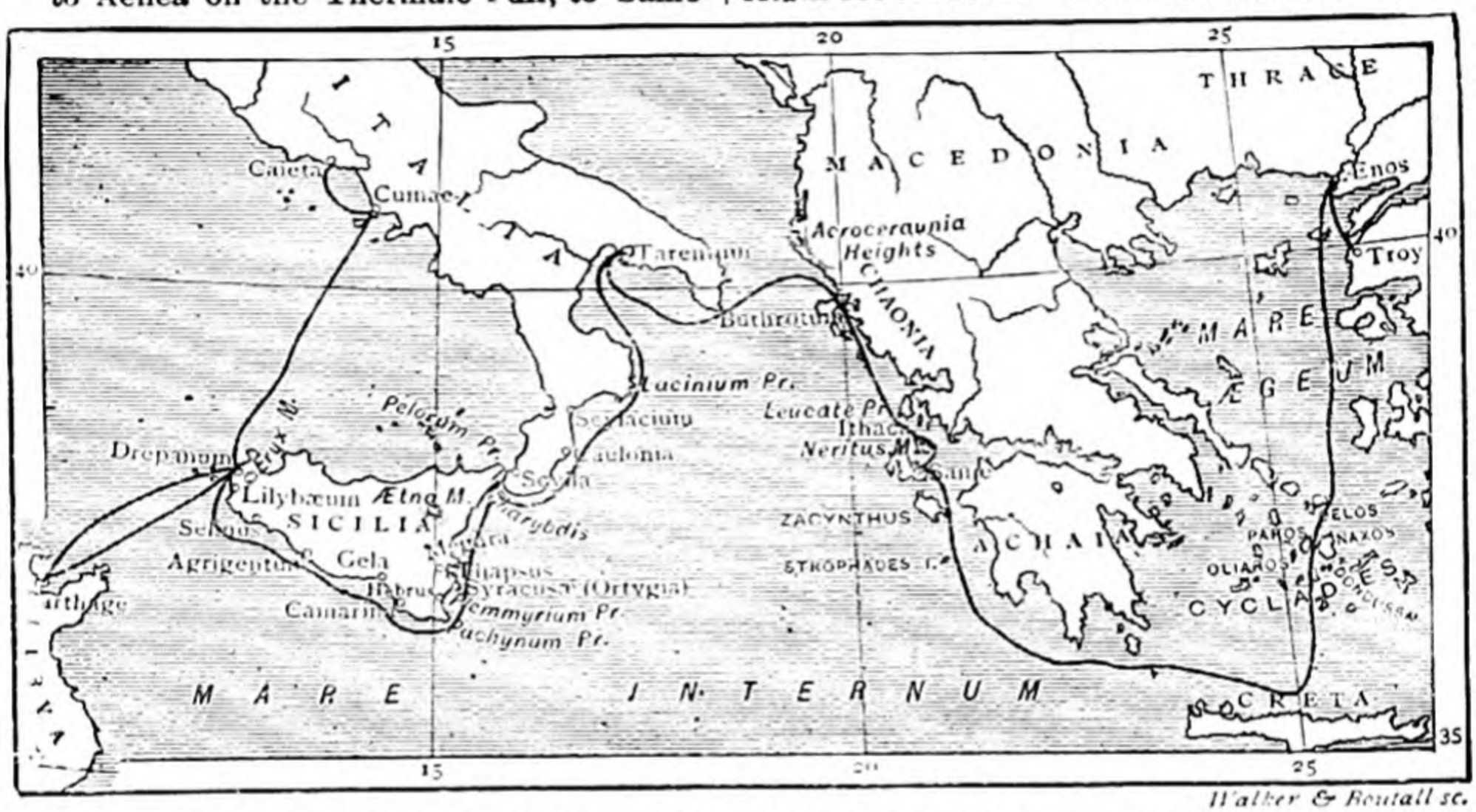
AENĀRIA, also called PITHĒCŪSA and, by Virgil, INĀRĪME (*Ischia*), a volcanic island off the coast of Campania, at the entrance of the bay of Naples, under which the Roman poet represented Typhoeus as lying. The form of the name in Virgil is probably due to a misconception of Hom. *Il.* ii. 783.

AENĒA (-ae), a town in Chalcidice, on the Thermaic gulf, said to have been founded by Aeneas.

AENĔĀDES (-ae), a patronymic from Aeneas, given to his son Ascanius or Iulus, and to those who were believed to be descended from him, such as Augustus, and the Romans in general.

AENĒAS (-ae; Αἰνείας), the son of Anchises and Aphrodite, born on Mount Ida. On his father's side he was a great-great-grandson of Tros, and thus a cousin of Priam, who was great-grandson of Tros. The story with which we are most familiar, adopted by Virgil from various sources, is that Aeneas, after the fall of Troy, escaped with his father, his wife, and his son Iulus, and, having gathered some followers, migrated westward, reaching Epirus, Sicily, and Africa, and eventually settling in Latium, where he became the heroic founder of the Romans. But this is the outcome of many different accounts.—**1.** *Homeric Story.* He was brought up in the house of Alcathous, the husband of his sister. He took no part in the Trojan war until Achilles attacked him on Mount Ida, drove away his cattle and captured Lyrnessus. Then he led the Dardanians to battle, and ranked thenceforth next to Hector as the bulwark of the Trojans. In the Homeric battles Aeneas escapes dangers by the intervention of the gods. Thus Aphrodite carried him off when he was wounded by Diomede, and Poseidon saved him in his combat with Achilles. Homer makes no allusion to the westward migration, but in this Iliad there is a prophecy that Aeneas will reign over the Trojans after the capture of Troy by the Greeks. We learn nothing of Aeneas from the Odyssey.—*Virgilian Account.* Virgil makes Aeneas with his companions wander for seven years after the capture of Troy, by Thrace, the Aegean, Crete, the west coast of Greece and Epirus, Sicily and Carthage. From Carthage he returned to Sicily, and after celebrating there the funeral games in honour of Anchises, sailed to Cumae in Italy, where he con-

sulted the Sibyl. Thence he went to Latium, and was received into alliance by King Latinus, whose daughter, Lavinia, he married. The Aeneid closes with the defeat and death of Turnus, king of the Rutulians, which leaves Aeneas free to reign over the native races of Latium and the Trojans united as one people. The historian Dionysius and Virgil agree mainly in the story of his visit to Thrace: by these and other writers he is brought to Aenea on the Thermaic gulf, to Samothrace, to Delos, Crete, Cythera, Zacynthus, Leucas, Actium, Ambracia (Virgil omits Cythera and Ambracia), Epirus, Sicily. Dionysius, however, says nothing of Africa or Dido; and Virgil is here following Naevius. As to the landing in Italy, Virgil agrees with Dionysius. The death or disappearance of Aeneas takes place in the fourth year after the death of Turnus and Latinus, during a war between his subjects and the Rutulians, aided by Mezentius: in one story he is taken up to the gods; in another he is drowned in the river Numicius. He becomes according to Livy the Jupiter Indiges, that is, a deified protector of that district.



Walker & Boutall sc.

Map of the Wanderings of Aeneas (From Lord Bowen's Translation of the *Aeneid*.)

AENĒSIDĒMUS (-i), a celebrated sceptic, born at Cnossus in Crete, probably lived a little later than Cicero.

AENIĀNES (-um; Αἰνιᾶνες), an ancient Greek race, originally near Ossa, afterwards in southern Thessaly, between Oeta and Othrys, on the banks of the Spercheus. Chief town Hypata.

AENUS (-i; *Eno*), an ancient town in Thrace, near the mouth of the Hebrus.

AENUS (-i; *Inn*), a river in Rhaetia, the boundary between Rhaetia and Noricum.

AEŎLES (-um; Αἰολεῖς) or AEŎLII, one of the three great divisions of the Greeks at one time dwelling in the Thessalian country south of the Peneus. [For their mythical origin see AEOLUS.] In the colonisation of Asia Minor from Greece the Aeolians as a mixed body, uniting Locrians, Magnetes, Boeotians and Achaeans, started from Aulis. It seems probable that the Aeolians first occupied Lesbos, that thence a second migration colonised Cyme and that from Cyme and Lesbos the Aeolian cities of the northern part of Asia Minor were founded. [AEOLIS.]

AEŎLĬAE INSŬLAE (*Lipari Islands*), a group of islands NE. of Sicily, where Aeolus, the god of the winds, reigned. Homer mentions only one Aeolian island, and Virgil accordingly speaks of only one *Aeolia*, supposed to be Strongyle or Lipara. These islands were also called *Hephaestĭădes* or *Vulcāniae*, because Hephaestus or Vulcan was supposed to have had his workshop in one of them. The names of these islands were, Lipăra (*Lipari*); Hiĕra (*Volcano*); Strongўle (*Stromboli*); Phoenicūsa (*Felicudi*); Ericūsa (*Alicudi*): Euonymus (*Panaria*); Didyme (*Salina*); Hicesia

(*Lisca Bianca*); Basilidia (*Basilizzo*); Osteodes (*Ustica*)

AEŎLĪDES (-ae), a patronymic given to the sons of Aeolus, as Athamas, Cretheus, Sisyphus, Salmoneus, &c., and to his grandsons, as Cephalus and Phrixus. [ODYSSEUS.]

AEŎLIS (-ĭdis) or AEŎLIA, a district of Mysia in Asia Minor, was peopled by Aeolian Greeks, whose cities extended from the Troad along the shores of the Aegaean to the river Hermus. The northern group comprised the islands of Tenedos and Lesbos with its six cities, the southern group was formed into a league of twelve cities with a common religious festival (*Panaeolium*), viz. Cyme, Larissae, Neontīchos, Temnus, Cilla, Notium, Aegirūsa, Pitane, Aegaeae, Myrina, Grynēa, and Smyrna; but SMYRNA subsequently became a member of the Ionian confederacy. These cities were subdued by Croesus, and were joined to the Persian empire on the conquest of Croesus by Cyrus.

AEŎLUS (-i; Αἴολος). 1. Son of Hellen and the nymph Orseīs, and brother of Dorus and Xuthus. He was the ruler of Thessaly, and the founder of the Aeolic branch of the Greek nation. Among his sons were Sisyphus, Athamas, Cretheus, and Salmoneus; among his daughters, Canace and Arne.—2. Son of Poseidon and Arne, and grandson of the previous Aeolus. His story probably refers to the emigration of a branch of the Aeolians to the west. His mother was carried to Metapontum in Italy, where she gave birth to Aeolus and his brother Boeotus.—3. Aeolus, son of Hippotes, represented in the Odyssey as friend of the gods, dwelling in the floating western island Aeolia. Here he reigned as a just and pious king, taught the natives the use of sails for ships, and foretold them the nature of the winds that were to rise. In Homer (*Od.* x. l. seq.) Aeolus, the son of Hippotes, is neither the god nor the father of the winds, but merely the happy ruler of the Aeolian island, to whom Zeus had given dominion over the winds, which he might soothe or excite according to his pleasure; wherefore he gives Odysseus a bag confining the unfavourable winds. Hence Aeolus was regarded as the god and king of the winds, which he kept shut up in a mountain. It is therefore to him that Juno applies when she wishes to destroy the fleet of the Trojans.

AEPŸTUS (-i; Αἴπυτος). 1. A mythical king of Arcadia, from whom a part of the country was called Aepytis. He died from the bite of a snake and was buried near Cyllene.—2. Youngest son of the Heraclid Cresphontes, king of Messenia, and of Merope, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus alone, who was with his grandfather Cypselus, escaped the danger. The throne of Cresphontes was in the meantime occupied by the Heraclid Polyphontes, who also forced Merope to become his wife. When Aepytus had grown to manhood, he returned to his kingdom, and put Polyphontes to death. From him the kings of Messenia were called Aepytids instead of the more general name Heraclids.

AEQUI, AEQUĪCŎLI, AEQUĪCŎLAE, AEQUĪCŪLĀNI, an ancient warlike people of Italy, dwelling in the upper valley of the Anio in the mountains forming the eastern boundary of Latium, and between the Latini, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same Oscan race, they carried on constant hostilities with Rome, but their resistance became feebler at the end of the 6th century B.C., and though they joined the Samnite coalition they were completely brought under the Roman power in 304 B.C. Their chief towns were ALBA FUCENS and CARSEOLI.

AEQUI FALISCI. [FALERII.]

AĔRŎPĒ (-es), daughter of Catreus, king of Crete, and granddaughter of Minos. Aerope married Pleisthenes, the son of Atreus, and became by him the mother of Agamemnon and Menelaus. After the death of Pleisthenes Aerope married Atreus; and her two sons, who were educated by Atreus, were generally believed to be his sons. Aerope was faithless to Atreus, being seduced by Thyestes, and according to some was thereupon thrown into the sea.

AESĂCUS (-i; Αἴσακος), son of Priam and Arisbe, or Alexirrhoë. He lived far from his father's court in the solitude of mountain forests; but he fell in love with Hesperia, the daughter of Cebren, and while he was pursuing her, she was bitten by a viper and died. Aesacus in his grief threw himself into the sea, and was changed by Thetis into a bird.

AESAR or AESĂRUS (*Esaro*), a river near Croton in Bruttii, in southern Italy.

AESCHĬNES (-is; Αἰσχίνης). 1. The Athenian orator, born B.C. 389, was the son of Atrometus and Glaucothea. In his youth he appears to have assisted his father in his school; he next acted as secretary to Aristophon, and afterwards to Eubulus; then he tried his fortune as an actor, but was unsuccessful; and at length, after serving with distinction in the army at the battle of Tamynae, he came forward

as a public speaker, and soon acquired great reputation. In 347 he was sent along with Demosthenes as one of the 10 ambassadors to negotiate a peace with Philip: from this time he appears as the friend of the Macedonian party and as the opponent of Demosthenes. Shortly afterwards Aeschines formed one of the second embassy sent to Philip to receive the oath of Philip to the treaty which had been made with the Athenians; but as the delay of the ambassadors had been favourable to Philip, Aeschines on his return to Athens was accused by Timarchus. He evaded the danger by bringing forward a counter-accusation against Timarchus. It can hardly be doubted, however, that Aeschines had corruptly played into the hands of Philip, and had purposely misled his own countrymen. In 343 Demosthenes renewed the charge against Aeschines of treachery during his second embassy to Philip. This charge of Demosthenes was not spoken, but published as a memorial, and Aeschines answered it in a similar memorial on the embassy which was likewise published. Shortly after the battle of Chaeronēa in 338, which gave Philip the supremacy in Greece, Ctesiphon proposed that Demosthenes should be rewarded for his services with a golden crown in the theatre at the great Dionysia. Aeschines in consequence prosecuted Ctesiphon in 330. The speech which he delivered is extant, and was answered by Demosthenes in his celebrated oration on the Crown. Aeschines was defeated, and, being condemned to pay the fine of 1,000 drachmae, withdrew from Athens. He went to Asia Minor, and at length established a school of eloquence at Rhodes. On one occasion he read to his audience in Rhodes his speech against Ctesiphon, and also the reply of Demosthenes; when his hearers expressed their admiration he said: 'Your admiration would be greater if you heard Demosthenes deliver his own speech.' From Rhodes he went to Samos, where he died in 314.—**2.** An Athenian philosopher and rhetorician, and a pupil of Socrates. After the death of his master he seems (Hermod. ap. Diog. Laert. ii. 106, iii. 6) to have stayed with Euclid in Megara in company with Plato and others; thence he went to Syracuse, but returned to Athens after the expulsion of Dionysius, and supported himself by teaching.—**3.** Of Neapolis, a Peripatetic philosopher, who was at the head of the Academy at Athens, together with Charmades and Clitomachus about B.C. 109.—**4.** Of Miletus, a contemporary of Cicero, and a distinguished orator.

AESCHŸLUS (-i; Αἰσχυλος). **1.** The great tragic poet, was born at Eleusis in Attica, B.C. 525, so that he was thirty-five years of age at the time of the battle of Marathon, and contemporary with Simonides and Pindar. At the age of twenty-five (B.C. 499), he made his first appearance as a competitor for the prize of tragedy against Pratinas, without being successful. His chief rival at this period was Phrynichus. He fought, with his brothers Cynaegeirus and Aminias, at the battle of Marathon (490), and also at those of Salamis (480) and Plataea (479). In 485 he first gained the prize; and in 472 he gained the prize with the trilogy of which the *Persae*, the earliest of his extant dramas, was one piece. It was probably between 479 and 472 that he went to the court of Hiero, and produced his play *Aetneae* to inaugurate the city Aetna [CATANA], which Hiero had founded in 476. He remained in Sicily a few years, and returned to Athens shortly before the production of the *Persae* in 472. In the year 477 he was victorious with the *Septem c. Thebas*. At some time later, probably after his victory with the *Oresteia* in B.C. 458, he returned to Sicily, and died at Gela in 456, at the age of sixty-nine. The well-known story of his death, that an eagle, mistaking the poet's bald head for a stone, dropped a tortoise on it to break the shell, is represented on a gem, which was probably copied from a relief, and it is possible that the story came from the relief and was fitted on to Aeschylus. It was held to fulfil an oracle by which Aeschylus was to die by a blow from heaven.—Aeschylus so changed the system of the tragic stage that he has more claim than anyone else to be regarded as the founder of Tragedy. His great change consisted in introducing a second actor, which was done certainly before the *Persae*. Before this there can have been little real dramatic action, and a dialogue merely between the single actor and the chorus was of far less importance than the classic odes. Aeschylus first made the dialogue more important than the chorus. He improved the masks and the costumes generally. We are told that Aeschylus wrote 70 tragedies besides satyric dramas. Of these seven only remain: 1. The *Persae*, produced in 472, of the trilogy *Phineus, Persae, Glaucus Pontius;* 2. the *Septem c. Thebas* (B.C. 468) of the series *Laius, Oedipus, Septem*, forming with the satyric drama *Sphinx* a tetralogy; 3. the *Supplices* (B.C. 462), the middle play between the *Egyptians* and the *Danaids;* 4. the *Prometheus Vinctus* (of uncertain date), the middle play between Προμηθεὺς πυρφόρος and Πρ. λυόμενος, and lastly (B.C. 458), the three plays *Agamemnon, Choephoroe*, and *Eumenides*, which form the trilogy of the *Oresteia*.

AESCŪLĀPIUS. [ASCLEPIUS.]

AESĒPUS (-i; Αἴσηπος), a river which rises in Ida, and flows by a NE. course into the Propontis.

AESERNIA (*Isernia*), a town in Samnium, a Roman colony in the first Punic war.

AESIS (*Esino* or *Fiumesino*), a river which formed the boundary between Picenum and Umbria, anciently the S. boundary of the Senones, and the NE. boundary of Italy proper.

AESON (-ŏnis; Αἴσων), son of Cretheus, the founder of Iolcus, and father of Jason and Promachus. He was excluded from the throne by his half-brother Pelias, who endeavoured to keep the kingdom to himself by sending Jason away with the Argonauts. Pelias tried to get rid of Aeson by force, but the latter put an end to his own life. According to Ovid, Aeson survived the return of the Argonauts and was made young again by Medea.

AESŌPUS (-i; Αἴσωπος). The traditional author of Greek Fables. According to Herodotus, he lived about B.C. 570. He was originally a slave, and received his freedom from his master, Iadmon the Samian. Upon this he visited Croesus, who sent him to Delphi, to distribute among the citizens four minae apiece; but in consequence of some dispute on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice. Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to anyone who could claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connexion could be found. A life of Aesop is prefixed to a book of fables purporting to be his, and collected by Maximus Planudes, a monk of the 14th century, who represents Aesop as a monster of ugliness. It is clear that the Greeks, even of the time of Herodotus, knew little about Aesop's history, but it is probable that he was a real personage, and later traditions of his date agree with that given by Herodotus. It was shown by Bentley that the fables which bear his name are spurious. They were, in fact, later prose versions of metrical fables. (See further under BABRIUS, PHAEDRUS.)

AESOPUS, CLAUDIUS, or CLODIUS, was the greatest tragic actor at Rome, and a contemporary of Roscius, the greatest comic actor. Aesopus appeared for the last time on the stage at an advanced age at the dedication of the theatre of Pompey (B.C. 55), when his voice failed him, and he could not go through the speech. Aesopus realised an immense fortune by his profession, which was squandered by his son, a foolish spendthrift.

AESTII, AESTYI, or AESTUI (-orum), a people dwelling on the sea-coast, in the NE. of Germany, probably in the modern *Kurland*, who collected amber, which they called *glessum*.

AESŪLA [AEFULA].

AETHĂLIA (*Elba*), called ILVA by the Romans, a small island in the Tuscan sea, opposite the town of Populonia, celebrated for its iron mines. It had on the NE. a good harbour, "Argous Portus" (*Porto Ferraio*), in which the Argonaut Jason is said to have landed.

AETHALĬDES (-æ), son of Hermes and Eupolemīa, the herald of the Argonauts.

AETHĪCES (Αἰθικες), a Thessalian or Epirot people, near M. Pindus.

AETHĬŎPES (-um; Αἰθιοπες) was a name applied (1) most generally to all black or dark races of men; (2) to the inhabitants of all the regions S. of those with which the early Greeks were well acquainted, extending even as far N. as Cyprus and Phoenicia; (3) to all the inhabitants of Inner Africa, S. of Mauretania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia; and (4) most specifically to the inhabitants of the land S. of Egypt, which was called AETHIOPIA. The Aethiopes in Homer are the most distant of people: in Hesiod, *Th.* 985, their king bears the apparently Egyptian name of Memnon.

AETHIŎPIA (-ae; *Nubia*, *Kordofan*, *Sennaar*, *Abyssinia*), a country of Africa, S. of Egypt, the boundary of the countries being at Syene (*Assouan*) and the Smaller Cataract of the Nile, and extending on the E. to the Red Sea, and to the S. and SW. indefinitely. The Egyptians knew it as the land of Cush. In its most exact political sense the word Aethiopia seems to have denoted the kingdom of MEROE; but in its wider sense it included also the kingdom of the AXOMITAE, besides several other peoples, such as the Troglodytes and the Ichthyophagi on the Red Sea, the Blemmyes and Megabari and Nubae in the interior. The country was watered by the Nile and its tributaries, the Astapus (*Bahr-el-Azrek* or *Blue Nile*) and the Astaboras (*Atbara* or *Tacazze*). The Egyptian kings of the 12th dynasty made successful expeditions against them and checked their encroachments by fortresses,

but without permanent occupation, beyond Semneh at the 2nd Cataract, within which the 'Viceroys of Cush' administered. But about 750 B.C. the Ethiopians gained possession of Thebes and established the 25th dynasty, which lasted till the defeat of Tirhakah by the Assyrians in 672. Under the Ptolemies Graeco-Egyptian colonies established themselves in Ethiopia, but the country was never subdued. The Romans failed to extend their empire over Ethiopia, though they made expeditions into the country, in one of which C. Petronius, prefect of Egypt under Augustus, advanced as far as Napata, and defeated the warrior queen Candace (B.C. 22).

AETHRA (-ae; Αἴθρα). **1.** Daughter of Pittheus of Troezen, was mother of Theseus by Aegeus. She afterwards lived in Attica, from whence she was carried off to Lacedaemon by Castor and Pollux, and became a slave of Helen, with whom she was taken to Troy. At the capture of Troy she was restored to liberty by her grandson Acamas or Demophon.—**2.** Daughter of Oceanus, wife of Atlas, and mother of the 12 Hyades.

ĀĔTIUS (-i). A celebrated Roman general and patrician, defended the Western empire against the barbarians during the reign of Valentinian III. In A.D. 451 he gained, in conjunction with Theodoric, a great victory over Attila, near Châlons in Gaul, by which he saved the empire; but he was treacherously murdered by Valentinian in 454.

AETNA (-ae). **1.** A volcanic mountain in the NE. of Sicily between Tauromenium and Catana. It is said to have derived its name from Aetna, a Sicilian nymph, a daughter of Uranus and Gaea. Zeus buried under it Typhon or Enceladus; and in its caverns Hephaestus and the Cyclopes forged thunderbolts. An eruption of Aetna is recorded in B.C. 475, to which Aeschylus (*Prom.* 363 ff.) and Pindar (*Ol.* iv. 10) probably allude, and another in B.C. 425, which Thucydides says (iii. 116) was the third on record since the Greeks had settled in Sicily.—**2.** *S. Maria di Licodia*, a town at the foot of M. Aetna on the road to Catana, formerly called Inessa or Innesa. It was founded in B.C. 461, by the inhabitants of Catana, who had been expelled from their own town by the Siculi.

AETŌLĬA (-ae; Αἰτωλία), a division of Greece, was bounded on the W. by Acarnania, from which it was separated by the river Achelous, on the N. by Epirus and Thessaly, on the E. by the Ozolian Locrians, and on the S. by the entrance to the Corinthian gulf. It was divided into two parts, Old Aetolia from the Achelous to the Evenus and Calydon, and New Aetolia, or the Acquired (ἐπίκτητος), from the Evenus and Calydon to the Ozolian Locrians. On the coast the country is level and fruitful, but in the interior mountainous and unproductive, harbouring wild beasts, and celebrated in mythology for the hunt of the Calydonian boar. The country was originally inhabited by Curetes and Leleges, but was at an early period colonised by Greeks from Elis, led by the mythical AETOLUS. The Aetolians took part in the Trojan war, under their king Thoas. They continued for a long time a rude and uncivilised people, living in villages without a settled town, and to a great extent by robbery The various tribes were loosely united by religious ties, and by a League which became important after the death of Alexander, as a formidable rival to the Macedonian monarchs and to the Achaean League. The Aetolian League at one time included, not only Aetolia Proper, but Acarnania, part of Thessaly, Locris, and the island of Cephallenia Its annual meetings, called *Panaetolica*, were held in the autumn at Thermon. The Aetolians took the side of Antiochus III. against the Romans, and on the defeat of that monarch, B.C. 189, they became virtually the subjects of Rome. On the conquest of the Achaeans, B.C. 146, Aetolia was included in the province of Achaia.

AETŌLUS (-i; Αἰτωλός), son of Endymion and Neïs, or Iphianassa, married Pronoë, by whom he had two sons, Pleuron and Calydon. His father made him run a race at Olympia with his brother Epeius for the succession to the throne; he was defeated, but, after the death of Epeius, became king of Elis. Afterwards he was obliged to leave Peloponnesus, because he had slain Apis, the son of Salmoneus. He went to the country near the Achelous, which was called Aetolia after him.

ĀFRĀNĬUS. **1.** L. A Roman comic poet, about B.C. 100. He wrote the national comedy (*Comoedia togata*), which did not borrow from the Greek but dealt with Italian scenes and manners, and from the skill with which he described Roman life he was regarded as the Roman Menander.—**2.** L. An adherent of Pompey, under whom he served against Sertorius and Mithridates. He was consul B.C. 60. When Pompey obtained the provinces of the two Spains in his second consulship

(B.C. 55), he sent Afranius and Petreius to govern Hither Spain, while he himself remained in Rome. In B.C. 49, Afranius and Petreius were defeated by Caesar in Spain. Afranius therefore passed over to Pompey in Greece; was present at the battle of Pharsalia, B.C. 48; and subsequently at the battle of Thapsus in Africa, B.C. 46. He then attempted to fly into Mauretania, but was taken prisoner by P. Sittius, and killed.

ĀFRĪCA (-æ; Africānus) was used by the ancients in two senses (1) for the whole known continent of *Africa*, and (2) for the portion of N. Africa which had been the territory of Carthage, and was made a province by the Romans under the name of Africa Propria.—**1.** In the more general sense the name was not used by the Greek writers; and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The proper Greek name for the continent is Libya (Λιβύη). Long before the historical period of Greece begins, the Phoenicians extended their commerce over the Mediterranean, and founded several colonies on the N. coast of Africa, of which Carthage was the chief. The Greeks knew very little of the country until the foundation of the Dorian Colony of CYRENE (B.C. 620) [as regards the intercourse of Greeks with Egypt see AEGYPTUS], and even then their knowledge of all but the part near Cyrene was derived from the Egyptians and Phoenicians. A Phoenician fleet sent by the Egyptian king Pharaoh Necho (about B.C. 600) sailed from the Red Sea, round Africa, and so into the Mediterranean. We still possess an account of another expedition, which the Carthaginians despatched under Hanno (about B.C. 510), and which reached a point on the W. coast nearly, if not quite as far as lat. 10° N. In the interior, the Great Desert (*Sahara*) was an obstacle to discoverers; but even before the time of Herodotus the people on the northern coast told of individuals who had crossed the Desert and had reached a great river flowing towards the E., with crocodiles in it, and black men living on its banks; which, if the story be true, was probably the *Niger* in its upper course, near *Timbuctoo*. That the Carthaginians had communication with the regions S. of the *Sahara*, has been inferred from the abundance of elephants they kept. Later expeditions and inquiries extended the knowledge which the ancients possessed of the E. coast to about 10° S. lat., and gave them, as it seems, some further acquaintance with the interior, about *Lake Tchad*, but the southern part of the continent was totally unknown. Herodotus divides the inhabitants of Africa into four races — two native, namely, the Libyans and Ethiopians, and two foreign, namely, the Phoenicians and the Greeks. The Libyans, however, were a Caucasian race: the Ethiopians of Herodotus correspond to our Negro races. The Phoenician colonies were planted chiefly along, and to the W. of, the great recess in the middle of the N. coast, which formed the two SYRTES, by far the most important of them being Carthage; and the Greek colonies were fixed on the coast along and beyond the E. side of the Syrtes; the chief of them was CYRENE, and the region was called Cyrenaïca. Between this and Egypt were Libyan tribes, and the whole region between the Carthaginian dominions and Egypt, including Cyrenaïca, was called by the same name as the whole continent, Libya. The chief native tribes of this region were the ADYRMACHIDAE, MARMARIDAE, PSYLLI, and NASAMONES. To the W. of the Carthaginian possessions, the country was called by the general names of NUMIDIA and MAURETANIA, and was possessed partly by Carthaginian colonies on the coast, and partly by Libyan tribes under various names, the chief of which were the NUMIDAE, MASSYLII, MASSAESYLII, and MAURI, and to the S. of them the GAETULI. The whole of this northern region fell under the power of Rome, and was divided into provinces as follows:—(1.) AEGYPTUS; (2) CYRENAICA (for the changes in this province, see that article); (3) Africa Propria, the former empire of Carthage (see below, No. 2); (4) NUMIDIA; (5) MAURETANIA, divided into (*a*) Sitifensis, (*b*) Caesariensis, (*c*) TINGITANA: these, with (6) AETHIOPIA, make up the whole of Africa known to ancient geographers.—**2.** AFRICA PROPRIA, or simply Africa, was the name under which the Romans, after the third Punic war (B.C. 146), erected into a province the whole of the former territory of Carthage. It extended from the river Tusca, on the W., which divided it from Numidia, to the bottom of the Syrtis Minor, on the SE. It was divided into three districts: namely, (1) Zeugis or Zeugitana, the district round Carthage and Hippo, called also *Africa proconsularis;* (2) Byzacium or Byzacena, S. of Zeugitana, as far as the bottom of the Syrtis Minor; (3) Tripolitana, the district of Tacapae. The province was full of flourishing towns, and was extremely fertile, especially Byzacena: it furnished Rome with its chief supplies of corn.

ĀFRICUS (λίψ by the Greeks), the SW. or WSW. wind (between Auster and Favonius), so called because it blew from Africa. It was a stormy wind (*creberque procellis Africus*, Verg. *Aen.* i. 85).

ĂGĂMĒDĒ (es), daughter of Augeias and wife of Mulius. According to Homer, she was acquainted with the healing powers of all the plants that grow upon the earth.

ĂGĂMĒDES (-ae), king of Orchomenus. Agamedes and his brother Trophonius distinguished themselves as architects: they built a temple of Apollo at Delphi, and a treasury of Hyrieus, king of Hyria in Boeotia. The story about this treasury resembles the one which Herodotus (ii. 121) tells of the treasury of the Egyptian king Rhampsinitus. In the construction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner that it could be taken away outside. They thus constantly robbed the treasury; and the king, seeing that locks and seals were uninjured while his treasures were decreasing, set traps to catch the thief. Agamedes was caught, and Trophonius cut off his head to avert the discovery. After this Trophonius was swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadĕa, the cave of Agamedes with a column by the side of it. Here also was the oracle of Trophonius, and those who consulted it first offered a ram to Agamedes. Another story is that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them what was best for men. The god promised to do so on a certain day, and when the day came the two brothers died.

ĂGĂMEMNON (-ŏnis), son of Atreus and grandson of Pelops. Another account makes him son of Pleisthenes and grandson of Atreus. Agamemnon and his brother Menelaus were brought up together with Aegisthus and Thyestes, in the house of Atreus. After the murder of Atreus by Aegisthus and Thyestes, who succeeded Atreus in the kingdom of Mycenae, Agamemnon and Menelaus went to Sparta, where Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigenia), Chrysothemis, Electra, and Orestes. Agamemnon became king of Mycenae either by succession to Thyestes, or by driving him out. He was now the most powerful prince in Greece. Though Mycenae was his capital, he is said to rule over 'all Argos,' and some accounts represent him as living at Argos; while others make Diomede reign at Argos, apparently as a vassal of Agamemnon. When Helen, the wife of Menelaus, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen their commander-in-chief. The Greek army and fleet assembled in the port of Aulis in Boeotia. Here Agamemnon killed a stag, sacred to Artemis, who in return caused a calm which prevented the Greek ships from sailing. To appease her wrath, Agamemnon consented to sacrifice his daughter Iphigenīa; but at the moment she was to be sacrificed, she was carried off by Artemis herself to Tauris, and another victim was substituted in her place. The calm now ceased, and the army sailed to the coast of Troy. Agamemnon alone had 100 ships, besides 60 which he had lent to the Arcadians. [For his quarrel in the 10th year of the war, see ACHILLES.] Agamemnon, although the chief commander of the Greeks, is not the hero of the Iliad, and in chivalrous spirit, bravery, and character is altogether inferior to Achilles. But he nevertheless rises above all the Greeks by his dignity, power, and majesty. At the capture of Troy he received Cassandra, the daughter of Priam, as his prize. On his return home he was murdered by Aegisthus and Clytemnestra. [AEGISTHUS.]

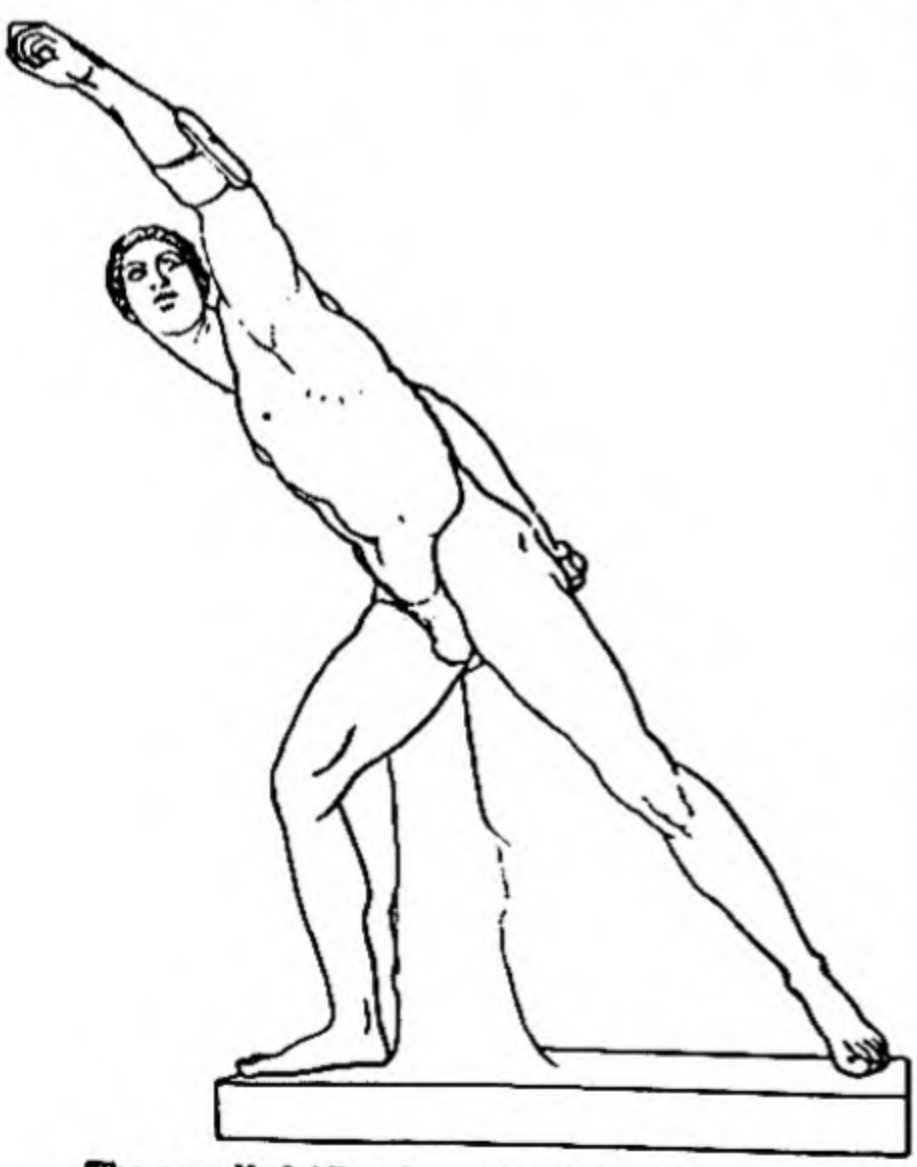
ĂGAMEMNŎNIDES (-ae), the son of Agamemnon, *i.e.* Orestes.

AGĂNIPPE (-es). A nymph of the well of the same name at the foot of Mount Helicon, in Boeotia, which was considered sacred to the Muses (who were hence called *Aganippides*). The fountain of Hippocrēne has the epithet *Aganippis* (Ov. *Fast.* v. 7), from its being sacred to the Muses, like that of Aganippe.

AGASIAS, son of Dositheus, a sculptor of Ephesus (about B.C. 100), sculptured the statue known by the name of the 'Borghese Gladiator,' which is still preserved in the gallery of the Louvre.

ĂGĂTHŎCLES (-is). A Sicilian, raised himself from a humble station to be tyrant of Syracuse and ruler of Sicily, by his ability in handling mercenary troops and making them serve his purpose. Born at Thermae, a town of Sicily subject to Carthage, he was taken to Syracuse and brought up as a potter. His strength and personal beauty, and his prowess in military service, recommended him to Damas, a noble Syracusan, who became his patron. Afterwards Agathocles married the rich widow of Damas, and so became one of the wealthiest citizens in Syracuse. His enemies drove him into exile, but after

several changes of fortune, he collected an army which overawed the Syracusans, favoured as he was by Hamilcar and the Carthaginians, and was restored and declared sovereign of Syracuse, B.C. 317. In the course of a few years the whole of Sicily which was not under the dominion of Carthage submitted to him. In B.C. 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse; whereupon he formed the bold design of carrying the war into Africa. His successes were brilliant. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, B.C. 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of king of Sicily. He afterwards plundered the Lipari isles, and also carried his arms into Italy, in order to attack the Bruttii. But his last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife Texena and



The so-called 'Borghese Gladiator,' by Agasias.

her two children to Egypt, her native country; and his own death, which some authors assert to have been due to poison, followed almost immediately, B.C. 289, after a reign of 28 years, and in the 72nd year of his age. [For his mercenaries, the Mamertini, see MESSANA.]

AGĂTHŎDAEMON (Ἀγαθοδαίμων). The 'Good Deity' or *Genius*, the impersonation of prosperity; especially of natural fruitfulness, called by the Romans 'Bonus Eventus,' and in Greece sometimes identified with Dionysus, as particularly giving increase of vineyards. Hence probably the honour paid to him at banquets, where at the end of the banquet a libation of pure wine was poured for him, followed by the paean.

AGĂTHON (-ōnis), an Athenian tragic poet, a friend of Euripides and Plato. He gained his first victory in 417: in honour of which Plato represents the Symposium of his dialogue to have been given.

AGATHYRNA, AGATHYRNUM (*Agatha*), a Sikel town on the N. coast of Sicily.

AGĂTHYRSI (-orum), a people in European Sarmatia. From their practice of staining their skin with a blue dye they are called by Virgil *picti Agathyrsi*

AGĀVĒ [see PENTHEUS].

AGBATĂNA. [ECBATANA.]

AGEDINCUM or AGEDĬCUM (*Sens*), the chief town of the Senones in Gallia Lugdunensis.

ĂGĒNOR (-ŏris). **1.** Son of Poseidon, founder of the Phoenician race, twin-brother of Belus, and father of Cadmus, Phoenix, Cilix, Thasus, Phineus, and according to some of Europa also. The settlement of various nations is figured in myth that these sons being sent in pursuit of their sister, when Zeus carried her off, settled down in various lands which they reached.—**2.** Son of the Trojan Antenor and Theano, one of the bravest among the Trojans, was wounded by Achilles, but rescued by Apollo.

ĂGĒNŎRĬDES (-ae), a descendant of an Agenor, such as Cadmus, Phineus, and Perseus.

ĂGĒSANDER (-ri), a sculptor of Rhodes in the 2nd century B.C., who, in conjunction with Polydorus and Athenodorus, sculptured the group of Laocoon.

ĂGĒSĬLĀUS (-i; Ἀγησίλαος), king of Sparta. **1.** Son of Doryssus, reigned about 900 B.C.—**2.** Son of Archidāmus II., succeeded his half-brother Agis II., B.C. 398, excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew LEOTYCHIDES. From 396 to 394 he carried on the war in Asia Minor with success, but was summoned home to

defend his country against Thebes, Corinth, and Argos. In the course of the same year (394), he defeated the allied forces at Coronēa in Boeotia. During the next four years he regained for his country much of its former supremacy, till at length the fatal battle of Leuctra, 371, overthrew for ever the power of Sparta, and gave the supremacy for a time to Thebes. The energy of Agesilaus saved Sparta from total ruin in this period. In 361 he crossed with a body of Lacedaemonian mercenaries into Egypt to assist Tachos against Persia, and died in Egypt in the winter of 361–360, after a life of about 80 years and a reign of 38. In person Agesilaus was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a 'lame sovereignty.' In his reign, indeed, her fall took place, but not through him, for he was one of the best generals that Sparta ever had.

AGĒSĬPŎLIS (-is), king of Sparta. **1.** Succeeded his father Pausanias, while yet a minor, in B.C. 394, and reigned 14 years.—**2.** Son of Cleombrotus, reigned one year, B.C. 371.—**3.** Succeeded Cleomenes in B.C. 220, but was soon deposed by his colleague Lycurgus.

AGINNUM (*Agen*), the chief town of the Nitiobriges in Gallia Aquitanica.

ĀGIS (-ĭdis), kings of Sparta. **1.** Son of Eurysthenes, the founder of the family of the Agidae.—**2.** Son of Archidāmus II., reigned B.C. 427–398. He took an active part in the Peloponnesian war, and invaded Attica several times.—**3.** Son of Archidāmus III., reigned B.C. 338–330, attempted to overthrow the Macedonian power in Europe, while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in 330.—**4.** Son of Eudamidas II., reigned B.C. 244–240. He attempted to re-establish the institutions of Lycurgus, and to effect a thorough reform in the Spartan state; but he was resisted by his colleague Leonidas II., was thrown into prison, and put to death by command of the ephors.

AGLĂĬA. [CHARITES.]

AGLAUROS (-i), less correctly AGRAULOS.—**1.** Daughter of Actaeus 1st king of Athens, wife of Cecrops and mother of Erysichthon, Aglauros 2, Herse and Pandrosos.—**2.** Daughter of Cecrops and Aglauros 1. There are different legends about her. *a.* Athene gave a chest in which was the child ERICHTHONIUS to the three daughters of Cecrops—Aglauros, Pandrosos and Herse—to preserve unopened. Pandrosos obeyed, but her two sisters opened the chest and saw the child with a snake twined round it. As a punishment they were driven mad and threw themselves from the rocks of the Acropolis. *b.* According to Ovid, *Met.* ii. 710, no immediate punishment fell upon the sisters, but Athene filled Aglauros, as the more guilty, with jealousy, so that she prevented Hermes from visiting her sister Herse, and was by him turned into stone. *c.* Aglauros is wedded to Ares and is mother of Alcippe [see HALIRRHOTHIOS]. *d.* Aglauros was an Attic maiden who offered herself up as a sacrifice for the state in time of war: therefore there was a temple to her on the Acropolis where the Ephebi on first assuming arms took an oath of loyal devotion to their country. As regards this last legend, it must be observed that the three maidens represent the deities of dew fertilising the fields, and that they must have been at one time identified with Athene in her relations to the land of Attica. Hence we find both Aglauros and Pandrosos used as surnames for Athene. The temple of the oath must have replaced a shrine of Athene Aglauros, the protectress of Athens in war; and when the name Aglauros alone remained it was necessary to suppose that she was no unfaithful maiden, but one who had saved the country.

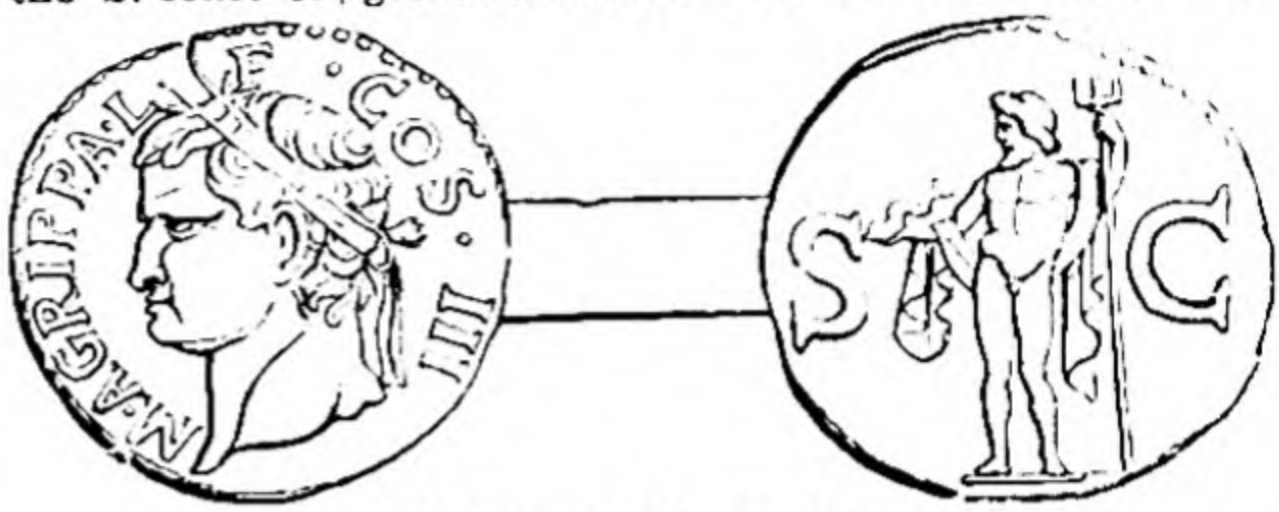
AGRAULOS. [AGLAUROS.]

AGRI DECUMĀTES, tithe lands, the name given by the Romans to a part of Germany, E. of the Rhine and N. of the Danube, which they took possession of when the Germans retired eastward, and which they gave to Gauls and subsequently to their own veterans on the payment of a tenth of the produce (*decŭma*). About A.D. 100 these lands were incorporated in the Roman empire.

AGRĬCŎLA, CN. JŪLIUS, born June 13th, A.D. 37, at Forum Julii (*Fréjus* in Provence), was the son of Julius Graecinus, who was executed by Caligula, and Julia Procilla. He received a careful education; he first served in Britain, A.D. 60, under Suetonius Paulinus; was quaestor in Asia in 63; was governor of Aquitania from 74 to 76; and was consul in 77, when he betrothed his daughter to the historian Tacitus, and in the following year gave her to him in marriage. In 78 he received the government of Britain, which he held for seven years, during which time he subdued the whole of the country with the exception of the highlands of Caledonia, and by his wise administration introduced among the inhabitants the language and civilisation of Rome. He was recalled in 85 through the

jealousy of Domitian, and on his return lived in retirement till his death in 93, which, according to some, was occasioned by poison, administered by order of Domitian. His character is drawn in the brightest colours by Tacitus, whose Life of Agricola has come down to us.

AGRĪGENTUM (-i; in Greek Ἀκράγας; (-æ) *Girgenti*), a town on the S. coast of Sicily, about 2½ miles from the sea. Till its destruction by the Carthaginians it was one of the most splendid cities of the ancient world. It was founded by a Doric colony from Gela, about B.C. 579, was under the government of the cruel tyrant Phalāris (about 560), and subsequently under that of Theron (488–472). After its destruction by the Carthaginians, B.C. 406, it was rebuilt by Timoleon, but it never regained its former greatness. There are still striking remains of the ancient city, especially of the temple of Zeus.



Coin of Agrippa's third consulship.

Obv., Agrippa wearing the naval crown; *rev.*, Neptune.

AGRIPPA, HERŌDES. **1.** Called 'Agrippa the Great,' son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. The cognomen Agrippa was given to him in compliment to M. Vipsanius Agrippa. Caligula gave him the tetrarchies of Abilene, Batanea, Trachonitis, and Auranitis. On the death of Caligula (41), Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the empire. As a reward for his services, Judaea and Samaria were annexed to his dominions. By his wife Cypros he had a son Agrippa, and three daughters, Berenice, Mariamne, and Drusilla.—**2.** Son of Agrippa I., was educated at the court of Claudius, and at the time of his father's death was 17 years old. Claudius kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (48), his little principality was given to Agrippa. He sided with the Romans in the Jewish war; and after the capture of Jerusalem, he went with his sister Berenice to Rome, and died in the 70th year of his age, A.D. 100.

AGRIPPA, M. VIPSĀNĪUS, born in B.C. 63, of an obscure family, studied with young Octavius (afterwards the emperor Augustus) at Apollonia in Illyria; and upon the murder of Caesar in 44, was one of the friends of Octavius, who advised him to proceed immediately to Rome. In the civil wars which followed Agrippa took an active part. In 41, as praetor, he commanded part of the forces of Augustus in the Perusinian war. In 38 he obtained great success in Gaul and Germany; in 37 he was consul. For his naval campaign against Sex. Pompeius he provided a harbour for his ships in the course of the years 38 and 37 by cutting through the strips of land which separated the lake Lucrinus from the sea and the lake Avernus from the Lucrinus, thus forming the Portus Julius. In B.C. 36 he defeated Sex. Pompeius at Mylae and finally at Naulochus. In reward he received the naval crown. In 31 he commanded the fleet of Augustus at the battle of Actium; was consul a second time in 28, and a third time in 27. His greatness appears no less in his public works. Especially to be noticed are his restoration of aqueducts and sewers, the building of the Julian Aqueduct, the Porticus Neptuni in the Campus, his Thermae and the Pantheon, and in Gaul the magnificent aqueduct to supply Nemausus (Nimes), now called the Pont du Gard. He also completed the survey of the Roman world begun by Julius Caesar, from which he formed the map engraved on marble and afterwards placed in the Porticus Pollae. In 21 he married as his third wife, Julia, daughter of Augustus. He continued to be employed in various military commands in Gaul, Spain (where he subdued the Cantabrians B.C. 18), Syria (where he founded the colony of Berytus, *Beyrout*), and Pannonia, till his death in B.C. 12. By his first wife, Pomponia, Agrippa had Vipsania, married to Tiberius, the successor of Augustus; and by his third wife, Julia, he had two daughters, Julia, married to L. Aemilius Paulus, and Agrippina, married to Germanicus, and three sons, Caius Caesar, Lucius Caesar

[CAESAR], and Agrippa Postŭmus, who was banished by Augustus to the island of Planasia, and was put to death by Tiberius at his accession A.D. 14.

AGRIPPA, POSTUMUS. [See above.]

AGRIPPĪNA (-ae). **1**. Daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had nine children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in A.D. 17 she returned to Italy; but the favour with which she was received by the people increased the jealousy felt by Tiberius and his mother Livia. Tiberius at length banished her to the island of Pandataria (A.D. 30), where she died three years afterwards.—**2**. Daughter of Germanicus and Agrippina [No. 1.], and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now *Cologne*. She was first married to Cn. Domitius Ahenobarbus (A.D. 28), by whom she had a son, afterwards the emperor Nero; next to Crispus Passienus; and thirdly to the emperor Claudius (49), although she was his niece. In 50, she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus; and in order to secure the succession for her son, she poisoned the emperor in 54. Upon the accession of Nero, who was then only 17 years of age, she governed the Roman empire for a few years in his name. The young emperor soon became tired of the ascendency of his mother, and after making several attempts to shake off her authority, he caused her to be assassinated in 59.

AGRIUS (-i), son of Porthaon and Euryte, and father of THERSITES.

AGYIEUS (Ἀγυιεύς), a surname of Apollo, as the protector of the streets and public places.

AGYLLA. [CAERE.]

AGYRĬUM (-i), a town in Sicily NE. of Enna, the birth-place of the historian Diodorus.

AGYRRHIUS (-i; Ἀγύρριος), an Athenian, after being in prison for embezzlement of public money, obtained about B.C. 395 the restoration of the Theoricon, and also raised to three obols the pay for attending the assembly. He was appointed to command the fleet in B.C. 389.

AHĀLA, C. SERVĪLĬUS, magister equitum in 439 to the dictator L. Cincinnatus, when he slew SP. MAELIUS in the forum, because he refused to appear before the dictator. Ahala was afterwards brought to trial, and only escaped condemnation by a voluntary exile.

AHARNA, a town in Etruria, NE. of Volsinii.

ĂHĒNŌBARBUS, DOMITIUS, the name of a distinguished Roman family. The legend of the surname of Ahenobarbus, *i.e.*, 'Red-Beard,' was that the Dioscuri announced to one of their ancestors the victory of the Romans over the Latins at lake Regillus (B.C. 496), and, to confirm the truth of what they said, stroked his black hair and beard, which immediately became red.—**1**. CN., plebeian aedile B.C. 196, praetor 194, and consul 192, when he fought against the Boii.—**2**. CN., son of No. 1, consul suffectus in 162.—**3**. CN., son of No. 2, consul 122, conquered the Allobroges in Gaul, in 121. The Via Domitia in Gaul was made by him.—**4**. CN., son of No. 3, tribune of the plebs 104, brought forward the law (*Lex Domitia*), by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him Pontifex Maximus out of gratitude.—**5**. L., brother of No. 4, praetor in Sicily, probably in 96, and consul in 94, belonged to the party of Sulla, and was murdered at Rome in 82, by order of the younger Marius.—**6**. CN., son of No. 4, married Cornelia, daughter of L. Cinna, consul in 87, and joined the Marian party. He was proscribed by Sulla in 82, and fled to Africa, where he was defeated and killed by Cn. Pompey in 81.—**7**. L. (the friend of Cicero), son of No. 4, married Porcia, the sister of M. Cato, and was supporter of the aristocratical party. On the breaking out of the civil war in 49 he threw himself into Corfinium, but was compelled by his own troops to surrender to Caesar. He next went to Massilia, and, after the surrender of that town, repaired to Pompey in Greece: he fell in the battle of Pharsalia (48), where he commanded the left wing.—**8**. CN., son of No. 7, was taken with his father at Corfinium (49), was present at the battle of Pharsalia (48), and returned to Italy in 46, when he was pardoned by Caesar. After Caesar's death in 44, he commanded the republican fleet in the Ionian sea. He afterwards became reconciled to Antony, whom he accompanied in his campaign against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium.—**9**. L., son of No. 8, married Antonia, the daughter of Antony by Octavia; was aedile in 22, and

consul in 16; and, after his consulship, commanded the Roman army in Germany and crossed the Elbe. He died A.D. 25.—**10.** CN., son of No. 9, consul A.D. 32, married Agrippina, daughter of Germanicus, and was father of the emperor Nero. [AGRIPPINA.]

ĀJAX (-ācis; Αἴας). **1.** Son of Telamon, king of Salamis, by Periboea or Eriboea, and grandson of Aeacus. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax, whereas the other Ajax, son of Oïleus, is always distinguished from him by some epithet. He is represented in the Iliad as second only to Achilles in bravery, and as the hero most worthy, in the absence of Achilles, to contend with Hector, as 'Tower of the Achaeans.' There is no trace of the arrogance, which later traditions attribute; on the contrary, he appears as reverent in spirit and obedient to the gods. In the contest for the arms of Achilles, which were to be given to the worthiest of the surviving Greeks, he was defeated by Odysseus. This is mentioned in the Odyssey (xi. 545). Further particulars are derived from later poets: that his defeat (upon the testimony of Trojan captives, who said that Odysseus had done them most harm) resulted in madness sent upon him by Athene, and that having slaughtered a flock of sheep, as though they were his enemies among the Greeks, he slew himself with the sword which Hector had given him. From his blood sprang the purple flower (Iris?) marked with the letters AI ('flores inscripti nomina regum,' Verg. *Ecl.* iv. 107). Among other versions of his story preserved in post-Homeric poets and in works of art may be noticed, that his wife Tecmessa was taken by him in the siege of a Phrygian town of which her father Teleutas was king. Ajax was worshipped at Salamis, where he had a temple and a festival. After the union of Salamis with Athens, the Athenians adopted the Salaminian hero, and he was invoked to help Athens before the battle of Salamis.—**2.** Son of Oïleus, king of the Locrians, also called the lesser Ajax, sailed against Troy with 40 ships. He is described as small of stature, and wears a linen cuirass (λινοθώρηξ), but is brave and intrepid, skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked; he himself got safe upon a rock by the help of Poseidon; but as he boasted that he could escape unaided, Poseidon split the rock with his trident, and Ajax was drowned. This is the account of Homer, but his death is related somewhat differently by Virgil, who describes him as struck by lightning after the shipwreck, through the anger of Athene.

AIDES; AIDŌNEUS. [HADES.]

AIUS LOCŪTĬUS or LŎQUENS, a Roman divinity. A short time before the Gauls took Rome (B.C. 390) a voice was heard at Rome announcing that the Gauls were approaching. The Romans afterwards set up an altar to Aius Locutius, or the 'Announcing Speaker.'

ĂLĂBANDA (-orum; *Arabissar*), an inland town of Caria, near the Marsyas, to the S. of the Maeander. Pliny speaks of a *lapis Alabandicus* found here, fusible and used for glass-making.

ĂLALCŎMĒNAE (-arum; *Sulinari*), an ancient town of Boeotia, E. of Coronēa, with a temple of Athena, who is said to have been brought up by its autochthonous founder Alalcomeneus, and who was hence called *Alalcomenēis* (Ἀλαλκομεναΐς, ίδος).

ALALĬA. [ALERIA.]

ALANDER. [LALANDUS.]

ĂLĀNI (-orum), a great Asiatic people, included under the general name of Scythians, but probably a branch of the Massagetae. They were a nation of warlike horsemen. They are first found about the E. part of the Caucasus. In the reign of Vespasian they made incursions into Media and Armenia; and at a later time they pressed into Europe, as far as the banks of the Lower Danube, where, towards the end of the 5th century, they were routed by the Huns, who then compelled them to become their allies. In A.D. 406, some of the Alani took part with the Vandals in their irruption into Gaul and Spain, where they became incorporated in the kingdom of the Visigoths.

ALĂRĪCUS, in German *Al-ric*, *i.e.* 'All-rich,' elected king of the Visigoths in A.D. 398, twice invaded Italy, first in A.D. 402-403, when he was defeated by Stilicho at the battle of Pollentia, and a second time in 408–410; in his second invasion he took and plundered Rome, 24th of August, 410. He died shortly afterwards at Consentia in Bruttium, while preparing to invade Sicily, and was buried in the bed of the river Basentinus, a small tributary of the Crathis.

ALASTOR (-ŏris; Ἀλάστωρ). The avenging deity who follows up the sinner, and drives him to fresh crime, and becomes an evil genius in his family.

ALBA. **1.** LONGA (adj. Albānus), the most ancient town in Latium, is said to have been built by Ascanius, and to have

colonised Rome. It was called Longa, from its stretching in a long line down the Alban Mount towards the Alban Lake. Alba was regarded as the primitive Latin town. It was the religious head of the Latin confederate 30 cantons. Here the Latins assembled for their festival and offered sacrifice to Jupiter Latiaris. At some time (traditionally in the reign of Tullus Hostilius) Alba was destroyed, and its inhabitants became part of the Roman people; but the Alban clans retained their family shrines, and the Alban Mount continued to be the place for the festival, *Feriae Latinae*. — **2.** FŪCENTIA or FUCENTIS (Albenses; *Alba* or *Albi*), a town of the Marsi, and subsequently a Roman colony, was situated on a lofty rock near the lake Fucīnus. It was a strong fortress, and was used by the Romans as a state prison (Strab. p. 240; Liv. xiv. 42).— **3.** POMPEIA (Albenses Pompeiani: *Alba*), a town in Liguria, founded by Scipio Africanus I., and colonised by Pompeius Magnus, the birthplace of the emperor Pertinax.

ALBĀNĬA, a country of Asia on the W. side of the Caspian, extending from the rivers Cyrus and Araxes on the S. to M. Ceraunius (the E. part of the Caucasus) on the N., and bounded on the W. by Iberia.

ALBĀNUS LACUS, a small lake about five miles in circumference, W. of the Mons Albanus between Bovillae and Alba Longa, is the crater of an extinct volcano, and is many hundred feet deep. The emissarium, bored through the solid rock (traditionally during the siege of Veii) in order to carry off the superfluous water of the lake, is extant at the present day.

ALBĀNUS MONS (*Monte Cavo* or *Albano*) the mountain in Latium on whose declivity the town of Alba Longa was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated.

ALBĬCI (-orum), a warlike Gallic people, inhabiting the mountains north of Massilia.

ALBĬNŎVĀNUS, CELSUS, is mentioned by Horace (*Ep.* i. 8) as *scriba* of Tiberius Nero, and warned to avoid plagiarism. He is, perhaps, the Celsus mentioned in Ov. *Pont.* i. 9.

ALBĬNŎVĀNUS, C. PEDO, a poet, and a friend of Ovid, who addresses to him one of his Epistles from Pontus (iv. 10).

ALBĪNUS or ALBUS, POSTUMĬUS, the name of a patrician family at Rome, many of the members of which held the highest offices of the state from the commencement of the republic to its downfall. The earliest mentioned was Aulus Postumius Albus, surnamed Regillensis, dictator B.C. 498, when he conquered the Latins in the great battle near lake Regillus. Another of note was Sp. Postumius Albīnus, consul 344, and again 321. In the latter year he marched against the Samnites, but was defeated near Caudium, and obliged to surrender with his whole army, who were sent under the yoke. The senate, on the advice of Albinus, refused to ratify the peace which he had made with the Samnites, and resolved that all persons who had sworn to the peace should be given up to the Samnites, but they refused to accept them.

ALBĪNUS, CLŌDĬUS, governor of Gaul and afterwards of Britain, where he was on the death of Commodus in A.D. 192. In order to secure the neutrality of Albinus, Septimius Severus made him Caesar; but after Severus had defeated his rivals, he turned his arms against Albinus. A great battle was fought at Lugdunum (*Lyons*), in Gaul, the 19th of February, 197, in which Albinus was defeated and killed.

ALBĬON. [BRITANNIA.]

ALBIS (is; *Elbe*), one of the great rivers in Germany, the most easterly with which the Romans became acquainted.

ALBĬUM INGAUNUM or ALBINGAUNUM (*Albenga*), a town of the Ingauni on the coast of Liguria.

ALBĬUM INTEMELĬUM (*Vintimiglia*), a town of the Intemelii on the coast of Liguria.

T. ALBŪCĬUS or ALBŪTĬUS, praetor in Sardinia in B.C. 105, in 103 was accused of extortion by C. Julius Caesar, and condemned. He retired to Athens and pursued the study of philosophy.

ALBŪLA, a name of the TIBER.

ALBŪLAE AQUAE. [ALBUNEA.]

ALBŪNĔA (-ae), a prophetic nymph or Sibyl, to whom a grove was consecrated in the neighbourhood of Tibur (*Tivoli*), with a fountain and a temple. The temple is still extant at Tivoli.

ALBURNUS MONS, a mountain in Lucania.

ALCAEUS (-i; Ἀλκαῖος). Of Mytilene in Lesbos, the earliest of the Aeolian lyric poets. He belonged to the nobles of Mytilene, and fought both with sword and pen in the struggles of the oligarchs against those who usurped the sovereignty. About the year 612 B.C. Melanchrus, the despot of Mytilene, was slain by a faction in which the brothers of Alcaeus, Kilus, and Antemenidas, were joined with Pittacus. Their

party, however, was overcome by Myrsilus, who made himself despot, and the brothers went into exile. Myrsilus was slain by the popular party, led by Pittacus; and we find Alcaeus making war upon Pittacus in the interest of the oligarchic faction. He was defeated and imprisoned, but soon pardoned by Pittacus. The only other event of which we have notice, is that when the Athenians tried to colonise Sigeum, Alcaeus fought in the Mytilenaean army against them, and incurred the disgrace (as he himself tells) of leaving his shield in his flight from the battle. His poetry, in ten books, included hymns to the gods and odes. Among the few fragments remaining are the originals of Horace's odes 'Vides ut alta,' 'O navis referent,' and 'Nunc est bibendum,' which last is a rejoicing over the death of Myrsilus. He had given his name to the Alcaic metre.

ALCĂTHŎĒ or ALCĬTHŎĒ (-es), daughter of Minyas, refused with her sisters Leucippe and Arsippe to join in the worship of Dionysus when it was introduced into Boeotia, and were accordingly changed by the god into bats, and their weaving-loom into vines.

ALCĂTHŎUS (-i). Son of Pelops and Hippodamīa, brother of Atreus and Thyestes, obtained as his wife Euaechme, the daughter of Megareus, by slaying the Cithaeronian lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, in which work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre.

ALCESTIS. [ADMETUS.]

ALCĬBĬĂDES (-is; Ἀλκιβιάδης), son of Cleinias, born at Athens about B.C. 450, and on the death of his father in 447, brought up by his relation Pericles. He had personal beauty, great abilities, and wealth; but his youth was disgraced by debaucheries, and Socrates, who saw his vast capabilities, attempted in vain to win him to the paths of virtue. At the battle of Potidaea (B.C. 432) his life was saved by Socrates, and at that of Delium (424) he saved the life of Socrates. He did not take much part in public affairs till after the death of Cleon (422), but he then became one of the leading politicians, and the head of the war party in opposition to Nicias. In 415 he was foremost among the advocates of the Sicilian expedition, which he believed would be a step towards the conquest of Italy, Carthage, and Peloponnesus, and he was appointed joint commander with Nicias and Lamachus. While the preparations for the expedition were going on, there occurred the mysterious mutilation of the Hermes-busts. Alcibiades was charged with being the ringleader in this attempt. The trial was postponed by his enemies till he had gone to Sicily, and he was recalled to make his defence. On his return, he managed to escape at Thurii, and thence proceeded to Sparta, where he acted as the avowed enemy of his country. The hostility of AGIS II. induced him to abandon the Spartans and take refuge with Tissaphernes (412), whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and professed his willingness to help the Athenians, who accordingly recalled Alcibiades from banishment in 411. He did not immediately return to Athens, but remained abroad for the next four years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcedon and Byzantium. In 407 he returned to Athens, where he was received with great enthusiasm, and was appointed commander-in-chief of all the land and sea forces. But the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, furnished his enemies with a handle against him, and he was superseded in his command (B.C. 406). He now went into voluntary exile to his fortified domain at Bisanthe in the Thracian Chersonesus. Before the fatal battle of Aegos-Potami (405), he gave an ineffectual warning to the Athenian generals. After the fall of Athens (404), he took refuge with Pharnabazus. One night his house was surrounded by a band of armed men, and set on fire. He rushed out sword in hand, but fell, pierced with arrows (404).

ALCIDĂMAS (-æ), a Greek rhetorician, of Elaea in Aeolis, in Asia Minor, was a pupil of Gorgias, and lived at Athens between B.C. 432 and 411.

ALCĪDAS (-ae; Ἀλκίδας), a Spartan commander of the fleet, B.C. 428-427.

ALCĪDES [HERACLES.]

ALCĬMĔDĒ (-es), daughter of Phylacus, wife of Aeson.

ALCĬNŎUS (-i; Ἀλκίνοος), son of Nausithous, and grandson of Poseidon, is celebrated in the story of the Argonauts, and in the Odyssey. Homer represents him as the happy ruler of the Phaeacians in the island of Scheria, friend of the Immortals, who appear in visible form to him and his people. He had by Arete five sons and one daughter, Nausicaa.

ALCIPHRON (-ōnis), a contemporary of Lucian, about A.D. 180, author of letters describing characters and manners of the Athenians.

ALCĬTHŎE. [ALCATHOE.]

ALCMAEON (-ōnis; Ἀλκμαίων), son of Amphiarāus and Eriphyle. His mother was induced by the necklace of Harmonia, offered by Polyneices, to persuade her husband Amphiaraus to take part in the expedition against Thebes; and as he knew he would perish there, he enjoined his sons to kill their mother as soon as they should be grown up, before they went against Thebes. Alcmaeon took part in the expedition of the Epigoni against Thebes, and on his return home he slew his mother. For this deed he became mad, and was haunted by the Erinnyes. He went to Psophis, and was there purified by Phegeus, whose daughter Arsinoë or Alphesiboea he married, giving her the necklace of Harmonia. But as the land of this country ceased to bear on account of its harbouring a matricide, his madness returned; he left Psophis and repaired to the country at the mouth of the river Achelous. Here in the alluvial deposit of the river was ground which had not existed when his mother cursed him, and so he was healed from his madness. The god Achelous gave him his daughter Callirrhoë in marriage; and as Callirrhoë wished to possess the necklace of Harmonia, Alcmaeon obtained it from Phegeus, under the pretext of dedicating it at Delphi; but when Phegeus heard the truth, he caused his sons to murder Alcmaeon.

ALCMAEŌNĬDAE (-arum), a noble family at Athens, a branch of the family of the Neleidae, who were driven out of Pylus in Messenia by the Dorians, and settled at Athens. The action of Megacles, one of the family, against insurgents under CYLON (B.C. 612), involved the whole family in the guilt of sacrilege, and they were banished from Athens, about 595. About 560 they returned from exile, but were again expelled by Pisistratus In 548 they contracted with the Amphictyonic council to rebuild the temple of Delphi, and obtained great popularity throughout Greece by the magnificence with which they carried out the work. On the expulsion of Hippias in 510, they were again restored to Athens. They now joined the popular party, and Cleisthenes, who was at that time the head of the family, gave a new constitution to Athens.

ALCMAN (-ānis), the chief lyric poet of Sparta, by birth a Lydian of Sardis, was brought to Laconia as a slave, when very young, and was emancipated by his master, who discovered his genius. He lived in the 7th century B.C., and most of his poems were composed after the conclusion of the second Messenian war.

ALCMĒNĒ (-es; Ἀλκμήνη), daughter of Electryon, king of Mycenae, promised to marry Amphitryon if he would avenge the murder of her brothers, who had been slain by the sons of Pterelaus. During his absence, Zeus, in the disguise of Amphitryon, visited Alcmene, pretending to be her husband. Alcmene became the mother of Heracles by Zeus, and of Iphicles by Amphitryon.

ALCYŎNĒ or HALCYŎNĒ (-es; Ἀλκυόνη). Daughter of the wind-god Aeolus and Aegiale, wife of Ceÿx, the son of Hesperus. They lived so happily that they were presumptuous enough to call each other Zeus and Hera, for which Zeus metamorphosed them into birds, *alcyon* and *ceÿx*. Others relate that Ceÿx perished in a shipwreck, that Alcyone for grief threw herself into the sea, and that the gods, out of compassion, changed the two into birds. It was fabled that during the seven days before, and as many after, the shortest day of the year, while the bird *alcyon* was breeding, there always prevailed calms at sea. Hence the term ἀλκυονίδες ἡμέραι, 'halcyon days.'

ALCYŎNEUS (-ei), a giant killed by Heracles at the Isthmus of Corinth.

ALCYŎNĬUM MĂRE, the E. part of the Corinthian Gulf.

ĂLĔA (-ae), a town in Arcadia, E. of the Stymphalian lake, with a celebrated temple of Athene.

ALECTO. [EUMENIDES.]

ĂLĔMANNI or ALAMANNI or ALAMANI, a confederacy of German tribes, chiefly of Suevic extraction, between the Danube, the Rhine, and the Main, though we subsequently find them extending their territories as far as the Alps and the Jura. The different tribes of the confederacy were governed by their own kings, but in time of war they obeyed a common leader. They were brave and warlike, and proved formidable enemies to the Romans. They first came into contact with the Romans in the reign of Caracalla, who assumed the surname of Alemanicus on account of a pretended victory over them (A.D. 214). They invaded Italy in 270, but were driven back by Aurelian, and were again defeated by Probus in 282. After this time they continually invaded the Roman dominions in

Germany, and, though defeated by Constantius I., Julian (357), Valentinian, and Gratian, they gradually became more and more powerful, and in the fifth century were in possession of Alsace and of German Switzerland.

ĂLĔRĬA or ĂLĂLĬA, one of the chief cities of Corsica, on the E. of the island, founded by the Phocaeans B.C. 564.

ALĒSA. [HALESA.]

ALĒSĬA (-ae), a town of the Mandubii in Gallia Lugdunensis, situated on a high hill (now *Auxois*), which was washed by the two rivers Lutosa (*Oze*) and Osera (*Ozerain*). It was taken and destroyed by Caesar, in B.C. 52, after a memorable siege, but was afterwards rebuilt.

ĂLĒTES (Ἀλήτης), son of Hippotes and a descendant of Heracles, is said to have taken possession of Corinth, and to have expelled the Sisyphids, thirty years after the first invasion of Peloponnesus by the Heraclids. Regarding the manner in which Aletes took Corinth, there are various stories. The historical account is that the conquerors entrenched themselves on the Solygian hill, and from that basis got possession of the town. A more popular legend is that Aletes consulted the oracle of Zeus at Dodona, and was told that he might take the city on a festal day if he could first induce a native of the place to give him a clod of earth. Aletes disguised himself and asked a Corinthian for bread; the man churlishly gave him a clod, upon which he, recognising the omen, said, δέχεται καὶ βῶλον Ἀλήτης. As a festival of the Dead was going on, he contrived to accost the daughter of Creon the king, and promised to marry her if she would open the city gates for him, which she did. He called the place Διὸς Κόρινθος, because he had gained it by the aid of Zeus: hence the proverb for an 'old story,' because this story was so often told. The legend seems to have grown up somehow as an explanation of the proverb itself, and of the custom of asking for earth in token of submission.

ALĒTIS. [ERIGONE.]

ALETRĬUM or ALATRĬUM (Aletrīnas, ātis; *Alatri*), town of the Hernici, subsequently a municipium and a Roman colony, W. of Sora and E. of Anagnia. It is especially remarkable for its remains of ancient walls in polygonal masonry.

ALEUAS, a descendant of Heracles, was the ruler of Larissa in Thessaly, and the reputed founder of the celebrated family of the Aleuadae. [For the history of the Aleuadae see THESSALIA.]

ALEX or HALEX (*Alece*), a small river in S. Italy, was the boundary between the territory of Rhegium and of the Locri Epizephyrii.

ALEXANDER (Ἀλέξανδρος), the usual name of PARIS in the Iliad.

ALEXANDER SEVĒRUS. [SEVERUS.]

ĂLEXANDER (-dri; Ἀλέξανδρος).

I. *Kings of Macedonia.*

1. Son of Amyntas I. was obliged to submit to the Persians, and accompanied Xerxes in his invasion of Greece (B.C. 480); but he was secretly inclined to the cause of the Greeks, and informed them the night before the battle of Plataeae of the intention of Mardonius to fight on the following day. He died B.C. 454, and was succeeded by Perdiccas II.—2. Son of Amyntas II., whom he succeeded, reigned B.C. 369-367. He was murdered by Ptolemy Alorites.

3. Alexander 'The Great,' Son of Philip II. and Olympias, was born at Pella, B.C. 356. His early education was committed to Leonidas and Lysimachus, who taught him to compare himself with Achilles; at the age of 13 he was also placed under the care of Aristotle, who acquired an influence over his mind and character which was shown in his life. At the age of 16 Alexander was entrusted with the government of Macedonia by his father, while he marched against Byzantium. Alexander first distinguished himself at the battle of Chaerōnēa (338), where the victory was mainly owing to his impetuosity and courage. On the murder of Philip (336), Alexander became king at the age of 20, and found himself surrounded by enemies. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth, with the sole exception of the Lacedaemonians, elected him to the command against Persia. He now directed his arms against the barbarians of the north, marched (early in 335) across mount Haemus, defeated the Triballi, and advanced as far as the Danube, which he crossed; and on his return subdued the Illyrians and Taulantii. A report of his death having reached Greece, the Thebans once more took up arms. But Alexander advanced into Boeotia by rapid marches, took Thebes by assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants,

and sold the rest as slaves. Philip having been nominated leader of the war against Persia by the Greek States, whose best policy in the interests of their own freedom would have been to preserve the balance of Persia against Macedon, Alexander now succeeded to the enterprise. In the spring of 334 he crossed the Hellespont, with about 35,000 men. Of these 30,000 were foot and 5,000 horse; and of the former only 12,000 were Macedonians. At Ilium he offered sacrifice to Athene, placed garlands on the tomb of Achilles and himself ran round it. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May, 334), where he won a signal victory. This battle was followed by the capture or submission of the chief towns on the W. coast of Asia Minor. Alexander marched along the coast of Lycia and Pamphylia, and then N. into Phrygia and to Gordium, where he cut or untied the celebrated Gordian knot, attaching the yoke to the pole of the waggon (traditionally that of Gordius), which, it was said, was to be loosened only by the conqueror of Asia. In 333 he marched from Gordium through the centre of Asia Minor into Cilicia, where he nearly lost his life at Tarsus by a fever, brought on by his great exertions, or through bathing, when fatigued, in the cold waters of the Cydnus. Darius meantime had collected an army of 500,000 or 600,000 men, with 30,000 Greek mercenaries, whom Alexander defeated in the narrow plain of Issus. Darius escaped across the Euphrates by the ford of Thapsacus; but his mother, wife, and children fell into the hands of Alexander, who treated them with respect. It was a fortunate capture for Alexander, since Darius for a long time abstained from opposition in hopes of ransoming the captives, and so lost valuable time. Alexander now directed his arms against the cities of Phoenicia, most of which submitted; but Tyre was not taken till the middle of 332, after an obstinate defence of seven months. Next followed the siege of Gaza, which again delayed Alexander two months. His cruelty towards Batis its defender, whom he fastened to the chariot and dragged round the walls, in imitation of Achilles, is unlike his previous character. He next marched into Egypt, which willingly submitted to him, for the Egyptians had always hated the Persians, who treated their national religion and customs with contempt, while Alexander's policy was exactly the opposite. At the beginning of 331, Alexander founded, at the mouth of the W. branch of the Nile, the city of ALEXANDRIA, and about the same time visited the temple of Jupiter Ammon, in the desert of Libya, and was saluted by the priests as the son of Jupiter Ammon. —In the spring of the same year (331), Alexander set out to meet Darius, who had collected another army. He marched through Phoenicia and Syria to the Euphrates, which he crossed at the ford of Thapsacus; thence he proceeded through Mesopotamia, crossed the Tigris, and at length met with the immense hosts of Darius in the plains of Gaugamela. The battle was fought in the month of October, 331, and ended in the complete defeat of the Persians. Alexander pursued the fugitives to Arbela, which sometimes gives a name to the battle, though it is about 25 miles from the spot where it was fought. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, to conciliate the affections of his new subjects. From Arbela he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. At Susa he found a treasure of 40,000 talents, and, among other spoils carried off by Xerxes, the statues of Harmodius and Aristogeiton, which he sent back to Athens. Here he received a reinforcement of 15,000 men from Greece.—At the beginning of 330 Alexander marched from Persepolis into Media, to Ecbatana, in pursuit of Darius, whom he followed through Rhagae and the passes of the Elburz mountains, called by the ancients the Caspian Gates, into Parthia, where the unfortunate king was murdered by Bessus, satrap of Bactria. Alexander sent his body to Persepolis, to be buried in the tombs of the Persian kings. Alexander was engaged during the remainder of the year in subduing the N. provinces of Asia between the Caspian and the Indus—namely, Hyrcania, Parthia, Aria, the Drangae and Sarangae. It was during this campaign that PHILOTAS, his father PARMENION, and other Macedonians, were executed on the charge of treason. The proceedings in this matter were both cruel and unjust, and have left a stain upon Alexander's memory. In 329 Alexander crossed the mountains of the Paropamisus (the *Hindoo Koosh*), and marched into Bactria against Bessus, whom he pursued across the Oxus (which he crossed upon pontoons formed of inflated skins) into Sogdiana. In this country Bessus was betrayed to him, and was put to death. From the Oxus, after occupying Maracanda (*Samarcand*), he advanced as far as the Jaxartes (the *Sir*), which he crossed, and defeated several Scythian tribes N. of that river. After

founding a city Alexandria on the Jaxartes, called also Alexandria Eskate, as the northern limit of his march—it is probably either *Khojend* or *Kokan*—he retraced his steps, and returned to Zariaspa or Bactra, where he spent the winter of 329. It was here that he killed his friend Clitus in a drunken revel.—In 328 Alexander again crossed the Oxus to complete the subjugation of Sogdiana, but was not able to effect it in the year, and accordingly went into winter quarters at Nautaca. At the beginning of 327, he took a mountain fortress, in which Oxyartes, a Bactrian prince, had deposited his wife and daughters. The beauty of Roxana, one of the latter, captivated the conqueror, and he accordingly made her his wife. Having completed the conquest of Sogdiana, he marched S. into Bactria, and made preparations for the invasion of India. While the army was in Bactria another conspiracy was discovered for the murder of the king. The plot was formed by Hermolaus with a number of the royal pages, who were all put to death. Alexander found, or pretended to find, that the philosopher Callisthenes, whose freedom of speech he resented, was an accomplice, and put him also to death. Alexander did not leave Bactria till late in the spring of 327: he recrossed the Paropamisus mountains (*Hindoo Koosh*), and marching by Cabul and the Cophen (*Cabul river*), crossed the Indus, probably near the modern *Attock*. He met with no resistance till he reached the Hydaspes (*Jelum*), where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner. Alexander restored to him his kingdom, and treated him with distinguished honour. He founded two towns, one on each bank of the Hydaspes: one called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories; and the other Nicaea, to commemorate his victory. From thence he marched across the Acesines (the *Chinab*) and the Hydraotes (the *Ravi*), and penetrated as far as the Hyphasis (*Gharra*). This was the furthest point which he reached, for the Macedonians, worn out by long service, and tired of the war, refused to advance further; and Alexander, much against his will, was obliged to lead them back. He returned to the Hydaspes, where he had given orders for the building of a fleet, and then sailed down the river with about 8,000 men, while the remainder marched along the bank in two divisions. This was late in the autumn of 327. The people on each side of the river submitted without resistance, except the Malli, in the conquest of one of whose towns (probably *Mooltan*), where he was the first to scale the wall, Alexander was severely wounded. At the confluence of the Acesines and the Indus, Alexander founded a city, and left Philip as satrap, with a considerable body of Greeks. Here he built some fresh ships, and continued his voyage down the Indus, founded a city at Pattala, the apex of the delta of the Indus, and sailed into the Indian ocean, which he reached about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian gulf [NEARCHUS]; and Alexander marched with the rest of his forces through Gedrosia, in which country his army suffered greatly from want of water and provisions. He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours; and, anxious to form his European and Asiatic subjects into one people, he assigned to about 80 of his generals Asiatic wives, and gave with them rich dowries. He himself took a second wife, Barsine, the eldest daughter of Darius. He moreover directed his attention to the increase of commerce, and for this purpose determined to make the Euphrates and Tigris navigable. From Ecbatana, in the spring of 324, he marched to Babylon, about a year before his death, notwithstanding the warnings of the Chaldaeans, who predicted evil to him if he entered the city at that time. He intended to make it the capital of his empire, as the best point of communication between his eastern and western dominions. His schemes were gigantic. His first object was the conquest of Arabia, which was to be followed, it was said, by the subjugation of Italy, Carthage, and the West. But his views were not confined merely to conquest. He ordered a fleet to be built on the Caspian, in order to explore that sea. He also intended to improve the distribution of waters in the Babylonian plain, and for that purpose sailed down the Euphrates to inspect the canal called Pallacopas. On his return to Babylon he was attacked by a fever, probably brought on by his recent exertions in the marshy districts around Babylon, and aggravated by the quantity of wine he had drunk at a banquet given to his principal officers. He died after an illness of 11 days, in the month of May or June, B.C. 323, at the age of 32, after a reign of 12 years and 8 months. He appointed no one as his successor, but just before his death he gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son who is known by the name of

Alexander Aegus.—Portraits of Alexander were made by Lysippus the sculptor,

ALEXANDER THE GREAT (from the bust in the British Museum)

Apelles the painter, and Pyrgoteles the gem-engraver. His successors introduced his portrait upon their coins, as in the accompanying one of Lysimachus, where he is represented as Zeus Ammon.—The history

Alexander as Zeus Ammon, on a coin of Lysimachus.

of Alexander forms an important epoch in the history of mankind. Alexander himself must rank as one of the most remarkable men of all ages and countries. It would be difficult to name any one whose career was more remarkable, especially when we remember that all his achievements were crowded into twelve years, and that he died before he reached middle life, younger in fact at the time of his death than Julius Caesar was when he began his career. As a general he has no proved superior in history. It is true that, as the Romans were glad to remark, his Asiatic opponents were, like other Asiatics, bad and untrustworthy troops such as have in other ages been defeated by forces small in number; but he had had to defeat Greek troops before he started for Asia, and in Asia itself Greeks were opposed to him; at Granicus 20,000 Greeks fought in the Persian army, and at Issus 30,000. When we consider his *uniform* success under these circumstances, we cannot set it down to the fact that his foes were a mob of unwarlike Asiatics. But a stronger evidence of his rank as a pre-eminent military commander is afforded by his strategical greatness and the absence of all failure in his provision for long and difficult marches, arranged long beforehand, and for drawing reinforcements from Greece into the heart of Asia. His marches through such countries as the defiles of the 'Susian Gates' and the Hindoo Koosh, alone are evidence of marvellous skill. Of his power to organise and control the vast empire which he had conquered, it is more difficult to speak positively. The proof was to come in the following 20 or 30 years, which he never saw. But his dealings with Greece, with Egypt, and so far with Persia, give reason to believe that he had political capacity also, such as rarely has been surpassed. His character, which seems to have been naturally chivalrous and generous, however liable to fits of passion, had, it must be admitted, suffered by his Eastern conquests. His treatment of Batis, of Philotas, and Parmenio, and of Callisthenes, and his affectation of Asiatic dress and manners, seem to show that, except as regards mere personal bravery, little of the early chivalry remained. His importance in history is due not merely to his traversing and opening up countries unknown to the Western nations. In spite of the break up of his plans and the general confusion which ensued from his premature death, lasting results followed from his policy of founding cities to mark his conquests, and planting in them Hellenising populations which spread so widely the Greek language and, in some cases, the Greek learning.—**4.** AEGUS, son of Alexander the Great and Roxana, was born shortly after the death of his father, in B.C. 323, and was acknowledged as the

partner of Philip Arrhidaeus in the empire, under the guardianship of Perdiccas, Antipater, and Polysperchon in succession. Alexander and his mother Roxana were imprisoned by Cassander in 316, and remained in prison till 311, when they were put to death by Cassander.

II. *Kings of Epirus.*

1. Son of Neoptolemus and brother of Olympias, the mother of Alexander the Great. Philip made him king of Epirus in place of his cousin Aeacides, and gave him his daughter Cleopatra in marriage (B.C. 336). In 332 Alexander, at the request of the Tarentines, crossed over into Italy, to aid them against the Lucanians and Bruttii. After meeting with considerable success he was defeated and slain in battle in 326, near Pandosia, on the banks of the Acheron in Southern Italy.—**2.** Son of Pyrrhus, succeeded his father in B.C. 272, and drove Antigonus Gonatas out of Macedonia. He was shortly afterwards deprived of both Macedonia and Epirus by Demetrius, the son of Antigonus: but he recovered Epirus by the aid of the Acarnanians.

III. *Minor Historical Persons.*

1. Surnamed BALAS, a man of low origin, pretended to be the son of Antiochus IV. Epiphanes, and reigned in Syria B.C. 150-146. He defeated and slew in battle Demetrius I. Soter, but was afterwards defeated and dethroned by Demetrius II. — **2.** Surnamed ZEBINA or ZABINAS (i.e. *the slave*), son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, B.C. 128. He was defeated by Antiochus Grypus and put to death 122.

3. Tyrant of PHERAE, nephew of Jason, and also of Polyphron, whom he murdered, thus becoming Tagus of Thessaly, B.C. 369. In consequence of his tyrannical government, the Thessalians applied for aid first to Alexander II., king of Macedonia, and next to Thebes. The Thebans sent Pelopidas into Thessaly to succour the malcontents; but having ventured incautiously within the power of the tyrant, he was seized by Alexander and thrown into prison, B.C. 368. The Thebans sent a large army into Thessaly to rescue Pelopidas, but they were defeated in the first campaign, and did not obtain their object till the next year, 367. In 364 Pelopidas again entered Thessaly with a small force, but was slain in battle by Alexander. The Thebans now sent a large army against the tyrant, and compelled him to become a dependent ally of Thebes. He was murdered in 367, by his wife Thebe, with the assistance of her three brothers, when, as it is said, he was planning to murder her and marry the widow of his uncle Jason. —**4.** Son of POLYSPERCHON, the Macedonian, was chiefly employed by his father in the command of the armies which he sent against Cassander. Thus he was sent against Athens in B.C. 318, and was engaged in military operations during the next year in various parts of Greece. But in 315 he became reconciled to Cassander, and we find him in 314 commanding on his behalf. He was murdered at Sicyon in 314.—**5.** TIBERIUS, born at Alexandria, of Jewish parents, and nephew of the writer Philo. In the reign of Claudius he succeeded Fadius as procurator of Judaea (A.D. 46), and was appointed by Nero procurator of Egypt. He accompanied Titus in the war against Judaea, and was present at the taking of Jerusalem.

C.D.

ĂLEXANDRĪA, or -ĬA, rarely -EA, the name of several cities founded by, or in memory of Alexander the Great.—**1** (*Alexandria*, Arab. *Iskanderia*), the capital of Egypt under the Ptolemies ordered by Alexander (who himself traced the ground plan) to be founded in B.C. 332. It was built on the narrow neck of land between the Lake Mareotis and the Mediterranean, opposite to the I. of Pharos, which was joined to the city by an artificial dyke, called Heptastadium, which formed, with the island, the two harbours of the city, that on the NE. of the dyke being named the Great Harbour (now the *New Port*), that on the SW. Eunostus (the *Old Port*). A great lighthouse was built on the I. of Pharos, in the reign of Ptolemy Philadelphus (B.C. 283). Under the care of the Ptolemies, as the capital of a great kingdom and of the most fertile country on the earth, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the known world. Greeks, Jews, and other foreigners flocked to it; and its population probably amounted to three quarters of a million. Under the empire the food of the populations of Rome and Constantinople depended largely on the despatch of the corn-ships from Alexandria. Its fame was greatly increased through the foundation, by the first two Ptolemies, of the Museum, in which men devoted to literature were maintained at the public cost, and of the Library, which contained 400,000 volumes. The Great Library suffered severely by fire when Julius Caesar was besieged in Alexandria, and was finally destroyed by Amrou, the lieutenant of the Caliph Omar,

in A.D. 651. When Egypt became a Roman province [AEGYPTUS], Alexandria was made the residence of the Praefectus Aegypti. Its government was peculiar, and retained specially in the hands of the emperor, perhaps owing to the importance of the sending or delaying the corn supply. The modern city stands on the dyke uniting the island of Pharos to the mainland. —**2**. A. TROAS, also TROAS simply (*Eskistamboul*, i.e. the *Old City*), on the sea-coast SW. of Troy, was enlarged by Antigonus, hence called Antigonīa, but afterwards it resumed its first name. It is even said that both Julius Caesar and Constantine thought of establishing the seat of empire in it, and that Horace alludes to this in *Od.* iii. 3.—**3**. A. AD ISSUM (*Iskenderoon*, *Alexandrette*), a seaport at the entrance of Syria, a little S. of Issus, on the coast road between that place and Rhosus.—**4**. In Susiana, aft. Antiochia, at the mouth of the Tigris.—**5**. A. ARIAE (Ἀ. ἡ ἐν Ἀρίοις; *Herat*), founded by Alexander on the river Arius, in the Persian provincé of Aria, a very flourishing city, on the great caravan road to India.—**6**. A. ULTIMA or ALEXANDRESCATA (Ἀ. ἡ ἐσχάτη; *Kokand?*), in Sogdiana, on the Jaxartes, a little E. of Cyropolis, marked the furthest point reached by Alexander in his Scythian expedition.

ALEXIS (Ἄλεξις), a comic poet, born at Thurii in Italy, and an Athenian citizen. He was the uncle and instructor of Menander, was born about B.C. 394, and lived to the age of 106. He was the chief poet of the Middle Comedy.

ALFĒNUS VARUS. [VARUS.]

ALGĬDUS MONS, a range of mountains in Latium, extending S. from Praeneste to M. Albanus, cold, but covered with wood, and containing good pasturage. The two kinds of oak, deciduous and evergreen (*quercus et ilices*, Hor. *Od.* iii. 23, 10, iv. 4, 50), may still be seen on its slopes.

ALIĒNUS CAECĪNA. [CAECINA.]

ALIMENTUS, L. CINCĬUS, a celebrated Roman annalist, was praetor in Sicily, B.C. 209, and wrote his *Annales*, which contained an account of Rome to the second Punic war. He was for some time a prisoner in Hannibal's army. Hence when Livy appeals to his writings for matters connected with the second Punic war, the statements are entitled to more respect than they sometimes receive.

ALĪSO (*Elsen*), a strong fortress built by Drusus, B.C. 11, at the confluence of the Luppia (*Lippe*) and the Eliso (*Alme*).

ALLECTUS, the chief officer of Carausius in Britain, whom he murdered in A.D. 293. He then assumed the imperial title himself, but was defeated and slain in 296 by the general of Constantius.

ALLĬA, or more correctly ALĪA, a small river, which rises in the neighbourhood of Crustumerium, and flows into the Tiber, crossing the Via Salaria about 11 miles from Rome. It is memorable for the defeat of the Romans by the Gauls on its banks, July 16th, B.C. 390; which day, *dies Alliensis*, was hence marked as an unlucky day in the Roman calendar.

A. ALLIĒNUS. **1**. A friend of Cicero, was the legate of Q. Cicero in Asia, B.C. 60, praetor in 49, and governor of Sicily on behalf of Caesar in 48 and 47.—**2**. A legate of Dolabella, by whom he was sent into Egypt in 43.

ALLĪFAE, or more correctly ALIFAE (Alifanus; *Allife*), a town of Samnium, on the Vulturnus, in a fertile country. It was celebrated for the manufacture of its large drinking-cups (*Alifana* sc. *pocula*, Hor. *Sat.* ii. 8, 39).

ALLŎBRŎGES (Nom. Sing. Allŏbrox, a powerful people of Gaul dwelling between the Rhodanus (*Rhone*) and the Isara (*Isère*). In the time of Julius Caesar their territory extended as far as that corner of L. Lemannus where Geneva stands. At that point they were bounded on the east by the Nantuates, south of whom came the Centrones, and next, forming the southern border of the Allobroges (*i.e.* immediately across the Isère), the Graioceli and the Vocontii. To the west they were bounded by the Rhone, as far as Lyons, and the same river formed their northern boundary up to the Lake of Geneva. Hence their territory at that time comprised the NW. corner of Savoy and part of the department of Isère, with the southern corner of Drôme. Their chief city was Vienna (*Vienne*) on the Rhone (Caes. *B. G.* i. 6 and 10; Strab. p. 185). But there is good reason to suppose that their territory was not the same two centuries earlier. There can be no doubt that the country which both Polybius and Livy call 'the Island,' was precisely the country of the Allobroges in Caesar's time: whereas in the second Punic war the Allobroges were *not* the people of the 'Island,' but dwelt in the country through which Hannibal was next to pass; they furnished guides at first, and afterwards attacked him on his march. It is probable that they then dwelt south of the Isère, perhaps near *Gap*, and at a late time (before B.C. 121) moved northwards and occupied the 'Island.' They were conquered, in B.C. 121, by Q. Fabius

Maximus Allobrogicus. In B.C. 63 their ambassadors first intrigued with Catiline, and then divulged the conspiracy.

ALMO (-ōnis; *Almone*), a small river, rises near Bovillae, and flows into the Tiber S. of Rome, half a mile from the walls on the Ostian road. Here the statues of Cybele were washed annually.

ALMŌPES (-um), a people in Macedonia, inhabiting the district Almopia between Eordaea and Pelagonia.

ĂLŌEUS (-ĕos, or -ēī, acc. -ĕă; Ἀλωεύς). Son of Poseidon and Canace, married Iphimedīa, the daughter of Triops. He had two sons, Otus and Ephialtes, who are called the *Aloidae* [in some accounts they are sons of Poseidon]. They were renowned for their extraordinary strength. When they were 9 years old, each of their bodies measured 9 cubits in breadth and 27 in height. They threatened the Olympian gods with war, and attempted to pile Ossa upon Olympus, and Pelion upon Ossa; and they would have accomplished their object, says Homer, had they been allowed to grow up to the age of manhood; but Apollo destroyed them.

ĂLŌĪDAE. [ALOEUS.]

ĂLŎPE, daughter of Cercyon, became by Poseidon the mother of Hippothous. She was put to death by her father, but her body was changed by Poseidon into a well, which bore the same name.

ĂLŎPE (-es), a town in the Opuntian Locris, opposite Euboea.

ĂLŌPECONNĒSUS (-i), a town in the Thracian Chersonesus.

ALPĒNUS (-i), a town of the Epicnemidii Locri at the entrance of the pass of Thermopylae.

ALPES (-ium; probably from the Celtic *Alb* or *Alp*, 'a height'), the mountains forming the boundary of northern Italy. In the time of the emperors the different parts of the Alps were distinguished by the following names, most of which are still retained. They are as follows, taken in order from W. to E.:—1. ALPES MARITIMAE, the *Maritime* or *Ligurian Alps*, from Genua (*Genoa*), where the Apennines begin, run W. as far as the river Varus (*Var*) and M. Cema (*la Caillole*), and then N. to M. Vesulus (*Monte Viso*).—2. ALPES COTTIAE or COTTIANAE, the *Cottian Alps* (so called from a king Cottius in the time of Augustus), from Monte Viso to Mont Cenis, contained M. Matrona, afterwards called M. Janus or Janua (*Mont Genèvre*).—3. ALPES GRAIAE, also *Saltus Graius* (the Romans fancifully connected the name with the legendary passage of Hercules, but it is probably Celtic, and has nothing to do with Greece), the *Graian Alps*, from Mont Cenis to the Little St. Bernard inclusive, contained the Jugum Cremonis (*le Cramont*) and the Centronicae Alpes, apparently the Little St. Bernard and the surrounding mountains.—4. ALPES PENNINAE, the *Pennine Alps*, from the Great St. Bernard to the Simplon inclusive, the highest portion of the chain, including Mont Blanc and Monte Rosa. The Great St. Bernard was called M. Pennīnus, and on its summit the inhabitants worshipped a deity, whom the Romans called Jupiter Penninus. The name is probably derived from the Celtic *pen*, 'a height.'—5. ALPES LEPONTIORUM or LEPONTIAE, the *Leppontian* or *Helvetian* Alps, occupied by the Celtic Lepontii, from the Simplon to the St. Gothard.—6. ALPES RHAETICAE, the *Rhaetian Alps*, from the St. Gothard to the Orteler and the pass of the Stelvio. [Cf. ADULA MONS.]—7. ALPES TRIDENTĪNAE, the mountains of southern Tyrol, in which the Athēsis (*Adige*) rises, with the pass of the Brenner.—8. ALPES NORICAE, whence the Drave rises, the *Noric Alps*, NE. of the Tridentine Alps, comprising the mountains in the neighbourhood of Salzburg, with mines worked by the Romans for iron.—9. ALPES CARNICAE, the *Carnic Alps*, E. of the Tridentine, and S. of the Noric, to Mount Terglu. From these mountains flows the Save.—10. ALPES JULIAE, the *Julian Alps*, from Mount Terglu to the Illyrian or Dalmatian mountains, which are known by the name of the Alpes Dalmaticae, further north by the name of the Alpes Pannonicae. The Alpes Juliae were so called because Julius Caesar or Augustus constructed roads across them: they are also called Alpes Venetae. We have some mention of the industries and produce of the Alps, which then, as now, consisted of pine wood, resin, honey, wax, and cheese, with but little corn; (Strab. p. 206); and of alpine animals, the chamois (*rupicapra*), the ibex, the marmot, white hares, and ptarmigan.

Principal Passes of the Alps.

The Roman roads, or bridle tracks, over the Alps were as follows, reckoning from the western sea coast:—1. *Per Alpes Maritimas*, corresponding to the Cornice Road, from the Var to Genoa, which was opened in the time of Augustus as a regular road, the Ligurians being entirely subdued.—2. It is probable that the modern *Col de l'Argentière*, from *Cuneo* by the valley of the Stura to Barcelonette, by the valley of the Ubaye and so to Gap, was used by the Romans. If so, this pass led from Pollentia

to Vapincum, and was, no doubt, like the following, described as *per Alpes Cottias*.—3. *Per Alpes Cottias*, i.e. the pass of *Mont Genèvre* from Augusta Taurinorum (*Turin*) to Brigantio (*Briançon*). It thence at first followed the Durance to *Chorges* in the Caturiges: whence those who were bound for the Southern *Provincia* (Nîmes, Orange, &c.) continued by the Durance; those who went northwards to Valence, Vienne, &c., crossed the Col Bayard by Gap, down the valley of the Drac, into the valley of the Isère. This in all probability was the route of Hannibal. Pompey probably shortened the route by taking the Col de Lauteret from Briançon after he had crossed the Genèvre. This Col is higher than the Genèvre itself, but a much more direct route to Grenoble, and after the time of Pompey it became a recognised Roman road.—4. North of the Genèvre is the pass of *Mont Cenis*, which also belongs to the *Alpes Cottiae*. There is little doubt that over this, or rather over the *Petit Mont Cenis*, from Susa (*Segusio*) was a route used by the Romans: here probably Caesar passed to Gallia Ulterior (*B.G.* i. 10). The pass descends by the valley of the Arc, through the territory of the Centrones into the valley of the Isère.—5. *Per Alpes Graias*: this is the pass of the *Little St. Bernard*, from the plain of the Po at Ivrea, through the defiles of the valley of Aosta, then from Aosta (*Augusta Praetoria*) over the pass to B. St. Maurice (*Rergintrum*), and by the valley of the Isère, directly to Vienne or northwards to Geneva.—6. *Per Alpes Penninas*: the Great St. Bernard, from Martigny (*Octodurus*) to Aosta.—7. *Per Alpes Rhaeticas*, from Brigantia on L. Constance to Mediolanum (*Milan*). This passage had two alternative routes: *a*, most direct, by Curia (*Coire*) over the *Julier* pass as far as *Bivium* (*Bivio*), thence over the Septimer to Casaccia and Clovenna (*Chiavenna*); *b*, branching off at Bivio by the remainder of the Julier pass to Silvaplana, and then by the Maloja to Chiavenna, rejoining the Septimer route at Casaccia. Both routes pass by Tinnetio (*Tinzen*) on the Swiss side. There were other passes further to the east, forming the lines of communication from Aquileia to Raetia, Noricum, and Pannonia.

ALPHĒNUS VARUS. (VARUS.)

ALPHĔSĪBOEA (-ae), daughter of Phegeus, and wife of Alcmaeon.

ALPHĒUS (-ei; Ἀλφειός; *Alfeo*), the chief river of Peloponnesus, rises at Phylace in Arcadia, afterwards sinks underground, appears again near Asea, and then mingles its waters with those of the Eurōtas. After flowing 20 stadia, the two rivers disappear underground: the Alpheus again rises at Pegae in Arcadia, and increased by many affluents, among them the Ladon and the Erymanthus, flows NW. through Arcadia and Elis, passing by Olympia, and falls into the Ionian sea. The subterranean descent of the river gave rise to the stories about the river-god Alphēus and the nymph Arethusa: that Arethusa was pursued by Alpheus, that both were changed to streams passing under the sea and at last united in Ortygia. In some versions of the story it is Artemis instead of Arethusa whom Alpheus pursues.

ALPĪNUS. (See under BIBACULUS.)

ALSIUM (-i; *Palo*), one of the most ancient Etruscan towns on the coast near Caere.

ALTĪNUM (-i; adj.; Altīnas; *Altino*), a manufacturing town in the land of the Veneti in the N. of Italy, on the road from Patavium to Aquileia, the chief emporium for all the goods which were sent from southern Italy to the countries of the north.

ALTIS. [OLYMPIA.]

ĂLUNTĬUM or HALUNTĬUM (-i), a town on the N. coast of Sicily, between Tyndaris and Calacta.

ĂLUS or HĂLUS, a town in Phthiotis in Thessaly, at the extremity of M. Othrys.

ĂLŸATTES (-is; Ἀλυάττης), king of Lydia, B.C. 617-560, succeeded his father Sadyattes, and was himself succeeded by his son Croesus. He carried on war with Miletus from 617 to 612, and with Cyaxares, king of Media, from 590 to 585; an eclipse of the sun, which happened in 585, during a battle between Alyattes and Cyaxares, led to a peace between them. Alyattes drove the Cimmerians out of Asia and took Smyrna.

ĂLYZĬA or ALYZĒA, a town in Acarnania near the sea opposite Leucas, with a harbour and a temple both sacred to Heracles.

AMĀDŎCUS or MĒDŎCUS, king of the Odrysae in Thrace, when Xenophon visited the country in B.C. 400.

ĂMALTHĒA (-ae), the nurse of the infant Zeus in Crete. According to some traditions, Amalthēa is the goat who suckled Zeus, and who was rewarded by being placed among the stars. According to others, Amalthea was a nymph, daughter of Oceanus, Helios, Haemonius, or of the Cretan king Melisseus, who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthea filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other

accounts Zeus himself broke off one of the horns of the goat Amalthea, and gave it to the daughters of Melisseus, and endowed it with the wonderful power of becoming filled with whatever the possessor might wish. This story is explanatory of the celebrated horn of Amalthea, commonly called the horn of plenty or cornucopia, which was used in later times as the symbol of plenty in general.

AMALTHĒUM or AMALTHĒA, a villa of Atticus on the river Thyamis in Epirus.

AMANTĬA (-ae; *Nivitza*), a Greek town and district in Illyricum, E. of Oricum.

AMĀNUS (-i; *Almadagh*), a branch of Mt. Taurus, which runs from the head of the Gulf of Issus NE. to the principal chain, dividing Syria from Cilicia and Cappadocia. There were two passes in it: the one, called the Syrian Gates, near the sea; the other, called the Amanian Gates, further to the N.

AMARDI or MARDI, a warlike tribe on the S. shore of the Caspian Sea.

ĂMĂRYNCEUS (Ἀμαρυγκεύς), a chief of the Eleans, whose son Diores (*Amarynciades*) took part in the Trojan war.

ĂMĂRYNTHUS (Ἀμάρυνθος), a town in Euboea seven stadia from Eretria, to which it belonged, with a celebrated temple of Artemis.

AMĂSĒNUS (-i; *Amaseno*), a river in Latium, rises in the Volscian mountains, flows by Privernum, and after being joined by the Ufens (*Ufente*), falls into the sea between Circeii and Terracina.

AMĂSIA or -ĒA (*Amasiah*), the capital of the kings of Pontus, a strongly fortified city on both banks of the river Iris, the birthplace of Mithridates the Great and of the geographer Strabo.

AMĀSIS. **1.** King of Egypt, B.C. 572-528 [the Egyptian Aahmes II.]. When the expedition of Apries against Cyrene had failed [APRIES], Amasis, whom he had trusted to quell the mutinous troops, became their leader and defeated his master. For six years he reigned jointly with Apries, and then put him to death. He favoured the Greeks, and restored Naucratis as a settlement for Greek traders in the Delta. —**2.** A Persian, sent in the reign of Cambyses (B.C. 525) against Cyrene, took Barca, but did not succeed in taking Cyrene.

AMASTRIS (-is). **1.** Wife of Xerxes, and mother of Artaxerxes I.—**2.** Also called *Amastrine*, niece of Darius, the last king of Persia. She married, 1. Craterus; 2. Dionysius, tyrant of Heraclea in Bithynia, B.C. 322; and 3. Lysimachus, B.C. 302.

ĂMASTRIS (*Amasera*), a large city, with two harbours, on the coast of Paphlagonia, built by Amastris, after her separation from Lysimachus (about B.C. 300), on the site of the old town of Sesămus, which name the citadel retained.

ĂMĀTA, wife of king Latinus and mother of Lavinia, opposed Lavinia being given in marriage to Aeneas, because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hung herself.

ĂMĂTHŪS (-untis; *Limasol*), an ancient town on the S. coast of Cyprus, with a celebrated temple of Aphrodite, who was hence called *Amathūsĭa*.

AMĀTĬUS, surnamed *Pseudomarius*, originally an oculist. Pretended to be either the son or grandson of the great Marius, and was put to death by Antony in B.C. 44.

ĂMĀZŎNES (-um), a mythical race of warrior women who engaged in battle with different Greek heroes, according to various local traditions. Their especial country in legend was in Pontus, near the river Thermodon, where, by some accounts, the Naiad Harmonia had borne them to Ares, and where they founded the city Themiscȳra, in the neighbourhood of the modern Trebizond; but there were traditions also connecting them with other places, *e.g.*, Colchis, Thrace, and Scythia. The following are the chief legends about the Amazons. In Homer they are said to have invaded Lycia in the reign of Iobates, but were destroyed by Bellerophontes, who happened to be staying at the king's court. They also invaded Phrygia, and fought with the Phrygians and Trojans when Priam was a young man. In later epic poets their queen Penthesilea is the ally of Priam, but in the period of the war after the close of the Iliad, when she was slain by Achilles. This is a favourite subject in art. The ninth among the labours imposed upon Heracles by Eurystheus, was to take from Hippolyte, the queen of the Amazons, her girdle. The Athenian story makes them invade Attica, penetrating into the town itself, in revenge for the attack which Theseus had made upon them. They are repelled and driven back to Asia by Theseus. This was the subject of Micon's picture of the Amazons on the Stoa Poikile. It is possible that these legends about warrior women may have grown out of the accounts which reached the Greeks regarding the life and character of women among the northern races of Thrace and Scythia, their free and hardy life, hunting and bathing like men. In the Greek

sculpture they often wear the chiton with the right breast bare, whether on foot or on horseback; on the vases their garb is Oriental with the Phrygian cap and with the Asiatic or the Scythian trousers. Besides the bow they usually carry the double battle-axe (the 'Amazonia Securis' of Horace, *Od.* iv. 4. 17), and the crescent shield.

The dying Penthesilea supported by Achilles. (From a sarcophagus found at Salonica.)

AMBARRI, a people of Gaul, on the Arar (*Saône*) E. of the Aedui.

AMBIĀNI, a Belgic people, between the Bellovaci and Atrebates, conquered by Caesar in B.C. 57. Their chief town was Samarobrīva, afterwards called Ambiani, now *Amiens*.

AMBIBĀRI, an Armoric people in Gaul, near the modern *Ambières* in Normandy (Caes. *B. G.* vii. 75).

AMBĬŎRIX (-ĭgis), a chief of the Eburones in Gaul, cut to pieces, in conjunction with Cativolcus, the Roman troops under Sabinus and Cotta, B.C. 54.

AMBIVARETI, the clientes or vassals of the Aedui, probably dwelt N. of them.

AMBIVARITI, a Gallic people, W. of the Maas, in the neighbourhood of Namur.

AMBRĂCĬA (-ae; *Arta*), a town on the left bank of the Arachthus, 80 stadia from the coast, N. of the Ambracian Gulf, was originally included in Acarnania, but afterwards in Epirus. It was colonised by the Corinthians about B.C. 660. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the Aetolian League and was taken by the Romans in B.C. 189. Its inhabitants were transplanted to the new city of NICOPOLIS, founded by Augustus after the battle of Actium, B.C. 31.

AMBRACĬUS SINUS (*G. of Arta*), a gulf of the Ionian Sea between Epirus and Acarnania.

AMBRŌNES (-um), a Celtic people, who joined the Cimbri and Teutones in their invasion of the Roman dominions, and were defeated by Marius near Aquae Sextiae (*Aix*) B.C. 102.

AMBRŸSUS or AMPHRŸSUS (-i), a town in Phocis strongly fortified, S. of M. Parnassus.

AMĔNĀNUS (i-), a river in Sicily near Catana, sometimes dried up for years together (*nunc fluit, interdum suppressis fontibus aret*, Ov. *Met.* xv. 280) possibly owing to volcanic changes in Etna, at whose foot it rises.

AMĔRĬA (-ae; Amerīnus; *Amelia*), an ancient town in Umbria, and a municipium, the birthplace of Sex. Roscius defended by Cicero, was situate in a district rich in vines.

AMERĬŎLA (-ae), a town in the land of the Sabines.

AMESTRĂTUS (-i; *Mistretta*), a town in the N. of Sicily.

AMĬDA (-ae; *Diarbekr*), a town in Sophene (Armenia Major) on the upper Tigris.

AMILCAR. [HAMILCAR.]

AMĪNĬAS (-ae; Ἀμεινίας), brother of Aeschylus, distinguished himself at the battle of Salamis, B.C. 480.

AMISĬA or AMISĬUS (*Ems*), a river in Northern Germany.

ĂMĪSŌDĂRUS, a king of Lycia, who brought up the monster Chimaera; his sons Atymnius and Maris were slain at Troy by the sons of Nestor.

AMĪSUS (-i; *Samsun*), a large city on the coast of Pontus, on a bay of the Euxine Sea, called after it (Amisenus Sinus).

AMITERNUM (*Torre d'Amiterno*), an ancient Sabine town on the Aternus, under the highest of the Apennines. It was the birthplace of Sallust.

AMMIĀNUS MARCELLĪNUS, by birth a Greek, and a native of Syrian Antioch, served at an early age among the imperial bodyguards. He attended the emperor Julian in his campaign against the Persians (A.D. 363). Eventually he established himself at Rome, and wrote a history of the Roman empire from A.D. 96 to A.D. 378, of which 18 books survive.

AMMŌN, more correctly AMON or AMUN, the supreme god of the Egyptians according to the Theban theology. His worship spread in Greece, being identified with that of Zeus; so that he became Ζεὺς Ἄμμων, and to the Romans Jupiter Ammon. The oracle of the Ammonium, to which tradition gave the same origin as that of Dodona, gained much influence with the Greeks after Alexander's visit, and sacred embassies were sent to it.

AMMONĪUM. [OASIS.]

AMNĪSUS (-i), a town in the N. of Crete and the harbour of Cnossus, situated on a river of the same name, the nymphs of which were called *Amnīsĭădes*.

AMOR. [EROS.]

AMORGUS (-i; *Amorgo*), an island in the Grecian Archipelago, one of the Sporades, the birthplace of Simonides, and under the Roman emperors a place of banishment.

AMPĒ or AMPELŌNE, a town at the mouth of the Tigris, where Darius I. planted the Milesians whom he removed from their own city after the Ionian revolt.

AMPĔLUS, the personification of the vine. He was a beautiful youth, son of a satyr and a nymph, and beloved by Dionysus. According to Ovid (*Fasti* iii. 407), he was killed by falling from a vine branch, and was placed, as Vindemitor, in the stars; in another legend he was changed into a vine. A marble group now in the British Museum represents Dionysus with Ampelus half changed into a vine.

Dionysus and Ampelus (the personified vine). (From a marble group in the British Museum.)

AMPĔLUS, a promontory of the peninsula Sithonia in Macedonia.

AMPĔLŪSIA (*C. Espartel*), the promontory at the W. end of the S. or African coast of the Fretum Gaditanum (*Straits of Gibraltar*).

AMPHĬĂRĀUS (-i), son of Oicles and Hypermnestra, was descended on his father's side from the famous seer Melampus, and was himself a great prophet. By his wife Eriphyle, the sister of Adrastus, he was the father of Alcmaeon, Amphilochus, Eurydice, and Demonassa. He took part in the hunt of the Calydonian boar, and the Argonautic voyage. He also joined Adrastus in the expedition against Thebes, although he foresaw its fatal termination, through the persuasions of his wife Eriphyle, who had been induced to persuade her husband by the necklace of Harmonia which Polynices had given her. During the war against Thebes, Amphiaraus fought bravely, but could not escape his fate. Pursued by Periclymenus, he fled towards the river Ismenius, and the earth swallowed him up together with his

chariot, before he was overtaken by his enemy. Zeus made him immortal, and henceforth he was worshipped as a hero. Near Oropus his temple gave oracles through dreams.

AMPHICAEA or AMPHICLĒA (-ae), a town in the N. of Phocis.

AMPHICTYON (-ŏnis). The mythical founder of the Amphictyonic council, son of Deucalion.

AMPHĬLŎCHĪA (-ae), the country of the Amphilochi, an Epirot race, at the E. end of the Ambracian gulf. Their chief town was Argos Amphilochicum.

AMPHĬLŎCHUS (-i; Ἀμφίλοχος), son of Amphiaraus and Eriphyle, and brother of Alcmaeon. He took an active part in the expedition of the Epigoni against Thebes, assisted his brother in the murder of their mother [ALCMAEON], and afterwards fought against Troy, and was in the wooden horse. On his return from Troy, he first went to his native place, Argos, and thence founded Argos Amphilochicum on the Ambracian gulf.

AMPHILYTUS (-i; Ἀμφίλυτος), a seer in the time of Peisistratus (B.C. 559).

AMPHĪON (-ŏnis). **1.** Son of Zeus and Antiope, and twin brother of Zethus. They grew up among shepherds, ignorant of their birth. Hermes gave a lyre to Amphion, who henceforth practised song and music, while his brother spent his time in hunting and tending the flocks. Having learnt their origin, they marched against Thebes, where Lycus reigned, who had married their mother Antiope, and then put her away and married Dirce in her stead. They took the city, and as Lycus and Dirce had treated their mother with great cruelty, the two brothers killed them both. They put Dirce to death by tying her to a bull. After they had obtained possession of Thebes, they fortified it by a wall. It is said that when Amphion played his lyre, the stones moved of their own accord and formed the wall. ('Movit Amphion lapides canendo'; Hor. *Od.* iii. 11.) Amphion afterwards married Niobe.

AMPHIPŎLIS (-is), a town in Macedonia on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, and about 3 miles from the sea. The Strymon flowed almost round the town. It was originally called Ἐννέα ὁδοί, 'the Nine Ways,' and belonged to the Edonians, a Thracian people. In 437 the Athenians colonised it. It was one of the most important of the Athenian possessions, being advantageously situated for trade on a navigable river in the midst of a fertile country, and near the gold mines of M. Pangaeus. Hence the indignation of the Athenians when it fell into the hands of Brasidas (B.C. 424) and of Philip (358).

AMPHISSA (-ae; *Salona*), one of the chief towns of the Locri Ozolae on the borders of Phocis, 7 miles from Delphi. In consequence of the Sacred War declared against Amphissa by the Amphictyons, the town was destroyed by Philip, B.C. 338, but it was soon afterwards rebuilt.

AMPHITRĪTĒ (-es), a Nereid or an Oceanid, wife of Poseidon and goddess of the sea. In the Odyssey Amphitrite is merely the name of the sea.

AMPHITRŸON (-ŏnis; Ἀμφιτρύων). [ALCMENE.]

AMPHRŸSUS (-i; Ἀμφρυσός). **1.** A small river in Thessaly which flowed into the Pagasaean gulf, on the banks of which Apollo fed the herds of Admetus (*pastor ab Amphryso*, Verg. *Georg.* iii. 2).—**2.** See AMBRYSUS.

Zethus and Amphion. (From a Bas-relief at Rome.)

AMPSĀGA (-ae), a river of N. Africa, which divided Numidia from Mauretania Sitifensis.

AMPSANCTUS or AMSANCTUS LACUS (*Lago d'Ansanti* or *Mufiti*), a small lake in Samnium, near Aeculanum, four miles from the modern *Frigento*. Sulphurous vapours arose from it.

AMPŸCUS (Ἄμπυκος). **1.** Son of Pelias, husband of Chloris, and father of the famous seer Mopsus, who is hence called *Ampycides*.—**2.** Son of Iapetus, a bard and priest of Ceres, killed by Phineus at the marriage of Perseus.

ĂMŪLĬUS. [Romulus.]

ĂMŸCLAE (-arum; Ἀμύκλαι). **1.** an ancient town of Laconia on the Eurotas, 20 stadia SE. of Sparta. It is said to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called *Amyclaei Fratres*. A little before the first Messenian war the town was taken and destroyed by the Lacedaemonians under Teleclus. The tale ran that the inhabitants had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should speak of the enemy; and accordingly when the Lacedaemonians at last came, and no one dared to announce their approach, 'Amyclae perished through silence:' hence arose the proverb, *Amyclis ipsis taciturnior*. Amyclae was memorable for the festival of the Hyacinthia, celebrated at the place annually, and by the temple and statue of Apollo, who was hence called *Amyclaeus*.—**2.** An ancient town of Latium, E. of Terracina, on the Sinus Amyclanus. In the time of Augustus the town had disappeared; the inhabitants were said to have deserted it on account of its being infested by serpents; but when Virgil (*Aen.* x. 564) speaks of *tacitae Amyclae*, he probably transfers to this town the epithet belonging to the Amyclae in Laconia.

ĂMŸCLĪDES, a name of Hyacinthus, as the son of Amyclas.

ĂMŸCUS (-i; Ἄμυκος), son of Poseidon and Bithynis, king of the Bebryces, was celebrated for his skill in boxing. When the Argonauts came to his dominions, Pollux accepted his challenge and killed him.

ĂMŸDON (-ōnis; Ἀμύδων), a town in Macedonia on the river Axius.

AMYMŌNĒ (-es), one of the daughters of Danaus, and mother of Nauplius.

AMYNANDER (-ri), king of the Athamanes in Epirus, an ally of the Romans in their war with Philip of Macedonia, about B.C. 198, but an ally of Antiochus, B.C. 189.

AMYNTAS (-ae; Ἀμύντας). **1.** I. King of Macedonia, reigned from about B.C. 540 to 500, and was succeeded by his son Alexander I.—**2.** II. King of Macedonia, son of Philip, the brother of Perdiccas II., obtained the throne of Macedonia B.C. 393 by the murder of the usurper Pausanias. He died B.C. 370, and left by his wife Eurydice three sons, Alexander, Perdiccas, and the famous Philip.

AMYNTOR. [Phœnix.]

AMYRTAEUS (-i; Ἀμυρταῖος), an Egyptian, assumed the title of king, and joined Inarus the Libyan in the revolt against the Persians in B.C. 460. They at first defeated the Persians, but were subsequently totally defeated, 455. Amyrtaeus escaped, and maintained himself as king in the marshy districts of Lower Egypt, till about 414, when the Egyptians expelled the Persians, and Amyrtaeus reigned six years.

AMŸTHĀON (-ŏnis; Ἀμυθάων), son of Cretheus and Tyro, father of Bias and of the seer Melampus, who is hence called *Amythāŏnĭus*.

ANABŪRĂ, a town of Pisidia. It stood NW. of Antiocheia and SW. of the river Lalandus.

ANACHARSIS (-is), a Scythian of princely rank, left his native country to travel in pursuit of knowledge, and came to Athens, about B.C. 594, where he became acquainted with Solon. The fame of his wisdom was such, that he was reckoned by some among the seven sages. He was killed by his brother Saulius on his return to his native country.

ĂNACRĔON (-ontis), a Greek lyric poet, born at Teos, in Asia Minor. He removed from his native city, with the great body of its inhabitants, to Abdera, in Thrace, when Teos was taken by the Persians (about B.C. 540), but lived chiefly at Samos, under the patronage of Polycrates. After the death of Polycrates (522), he went to Athens at the invitation of the tyrant Hipparchus. He died at the age of 85, choked, as was said, by a grape-stone, probably about 478. He writes in singularly melodious rhythm of love and wine; but only a few genuine fragments of his poems have come down to us. A great number of love songs and drinking songs which bear his name, are of various authorship and dates.

ANACTŎRĬUM (-i), a town in Acarnania, built by the Corinthians, at the entrance of the Ambracian gulf.

ĂNAGNĬA (-ae; adj.; Anagnīnus; *Anagni*), an ancient town of Latium, the chief town of Hernici. It lay in a very beautiful and fertile country on a hill, at the foot of which the *Via Lavicana* and *Via Praenestina* united. In the

neighbourhood Cicero had an estate, *Anagninum*.

ĂNĂPHĒ (-es; *Anaphi*), a small island in the S. of the Aegean sea, E. of Thera, with a temple of Apollo, who was hence called *Anaphēus*.

ĂNAPUS. **1**. A river in Acarnania, flowing into the Achelous.—**2**. (*Anapo*), a river in Sicily, flowing into the sea S. of Syracuse through the marshes of Lysimelĭa.

ANARTES or -TI, a people of Dacia, N. of the Theiss.

ANAS (-ae; *Guadiana*), one of the chief rivers of Spain, rises in Celtiberia in the mountains near Laminium, forms the boundary between Lusitania and Baetica.

ANAURUS (-i), a river of Thessaly flowing into the Pagasaean gulf.

ANĀVA (-orum), an ancient city of Great Phrygia, on the salt lake of the same name, between Celaenae and Colossae.

ANAXĂGŎRAS (-ae), a Greek philosopher of the Ionian school, was born at Clazomenae in Ionia, B.C. 500. He gave up his property to his relations, and went to Athens at the age of 20; here he remained 30 years, and became the intimate friend and teacher of the most eminent men of the time, among them Pericles and Euripides. His doctrines, which dissented from the popular religion, gave offence, and he was accused of impiety. The eloquence of Pericles saved Anaxagoras from death, but he was sentenced to pay a fine of five talents, and to quit Athens. He retired to Lampsacus, where he died in 428, at the age of 72.

ĂNAXANDRĬDES. **1**. Son of Theopompus, king of Sparta (Hdt. viii. 131).—**2**. King of Sparta, son of Leon, reigned from about B.C. 560 to 520.

ANAXARCHUS (-i), a philosopher of Abdera, of the school of Democritus, accompanied Alexander into Asia (B.C. 334). After the death of Alexander (323), Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Salamis in Cyprus, to whom he had given offence, and who had him pounded to death in a stone mortar.

ĂNAXĂRĔTĒ (-es), a maiden of Cyprus, who so scorned the love of Iphis that he hanged himself at her door in despair. Aphrodite changed her into a stone statue.

ĂNAXĬBĬUS, the Spartan admiral stationed at Byzantium on the return of the Cyrean Greeks from Asia, B.C. 400. In 389 he succeeded Dercyllidas in the command in the Aegean, but fell in a battle against Iphicrates, near Antandrus, in 388.

ANAXĬLĀUS or ANAXĬLAS, Tyrant of Rhegium, of Messenian origin, took possession of Zancle in Sicily about B.C. 494, peopled it with fresh inhabitants, and changed its name into Messene.

ANAXIMANDER (-ri), of Miletus, was born B.C. 610, and died 547, in his 64th year. He was one of the earliest philosophers of the Ionian school, and the immediate successor of Thales, its first founder. He seems to have been the earliest of the Greeks to construct a geographical map.

ANAXIMĔNES (-is), of Miletus, the third in the series of Ionian philosophers, born about 570 B.C.

ANAZARBUS (-i; *Anasarba*), a considerable city of Cilicia Campestris, on the left bank of the river Pyramus, at the foot of a mountain of the same name. Augustus gave it the name of Caesarea ad Anazarbum.

ANCAEUS (-i; Ἀγκαῖος). **1**. Son of the Arcadian Lycurgus and father of Agapenor. He was one of the Argonauts, and took part in the Calydonian hunt, in which he was killed by the boar.—**2**. Son of Poseidon and Astypalaea. He became the helmsman of the ship Argo after the death of Tiphys. A well-known proverb is said to have originated with this Ancaeus. He had been told by a seer that he would not live to taste the wine of his vineyard; and when he was afterwards on the point of drinking a cup of wine, the growth of his own vineyard, he laughed at the seer, who, however, answered, πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου, 'There is many a slip between the cup and the lip.' At the same instant Ancaeus was informed that a wild boar was near. He put down his cup, went out against the animal, and was killed by it.

Q. ANCHARĬUS, tribune of the plebs, B.C. 59, took an active part in opposing the agrarian law of Caesar. He was praetor in 56, and succeeded L. Piso in the province of Macedonia.

ANCHĬĂLE (-es). **1**. (*Akiali*), a town in Thrace on the Black Sea, on the borders of Moesia.—**2**. Also ANCHIALOS, an ancient city of Cilicia, W. of the Cydnus.

ANCHĪSES (-ae), son of Capys and Themis, the daughter of Ilus, king of Dardanus on Mount Ida. He was beloved by Aphrodite, by whom he became the father of Aeneas. He boasted of his union with the goddess, and was struck by lightning, which, according to some

traditions, killed, but according to others only blinded him. Virgil in his *Aeneid* makes Anchises survive the capture of Troy, and Aeneas carries his father on his shoulders from the burning city. In the Virgilian story Anchises died soon after the first arrival of Aeneas in Sicily, and was buried on mount Eryx.

ANCŌNA or ANCON (*Ancona*), a town in Picenum on the Adriatic sea, lying in a bend of the coast between two promontories, and hence called *Ancon* or an

Coin of Ancona in Italy.
Obv., head of Aphrodite; *rev.*, bent arm holding a palm branch.

'elbow.' It was built by the Syracusans, who settled there about B.C. 392. It possessed an excellent harbour, completed by Trajan, and it carried on an active trade with the opposite coast of Illyricum.

ANCUS MARCĬUS, fourth legendary king of Rome, reigned 24 years, B.C. 640-616, and is said to have been the son of Numa's daughter. He conquered the Latins, took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on: these conquered Latins formed the original Plebs. He was succeeded by Tarquinius Priscus.

ANCȳRA (-ae; Ἄγκυρα: *Angora* or *Enguri*), a city of Galatia in Asia Minor. It was an important junction of roads, both pre-Roman and Roman, especially the roads from Byzantium and Chalcedon to Tavium and Armenia beyond the Halys, and the roads southwards to Cilicia and westwards to Sardis. It was originally the chief city of a Gallic tribe named the Tectosages, who came from the S. of France. When Augustus recorded the chief events of his life on bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is called the *Monumentum* (or *Marmor*) *Ancyranum*.

ANDĀNĬA (-ae), a town in Messenia, between Megalopolis and Messene, the capital of the kings of the race of the Leleges, abandoned by its inhabitants in the second Messenian war, and from that time a mere village.

ANDĔCĂVI, ANDĔGĂVI, ANDES, a Gallic people N. of the Loire, with a town of the same name, also called Juliomagus, now *Angers*.

ANDERIDA, a Roman station in South Britain on the site of Pevensey in Sussex. The district *Anderida* (which is said to be named from a Celtic word *andred*, meaning uninhabited or 'forest' land) formed a wide tract of the Weald of Kent and Sussex, extending into Hampshire.

ANDERĬTUM (*Anterieux*), a town of the Gabali in Aquitania.

ANDES, a *pagus* or township near Mantua, the birthplace of Virgil.

ANDŎCĬDES (-is; Ἀνδοκίδης). **1.** Son of Leogoras, who fought against the Peisistratidae. He was one of the envoys for the truce with Sparta, B.C. 445, and held command with Glaucon at Corcyra, B.C. 435.—**2.** Grandson of the preceding, son of another Leogoras, was the second in date of the Ten Attic Orators. He was born about B.C. 440. In 415 he was implicated in the charge of mutilating the Hermae (he does not seem to have been connected with the other charge of profaning the mysteries), and being denounced by Diocleides along with his father and other relations and supposed accomplices (42 in all) was imprisoned. To save these persons he revealed what he knew: viz., that certain persons previously named by Teucros, and four others, were guilty, and escaped capital punishment, but was exiled. He despatched corn from Cyprus to Athens, which facilitated his return to Athens in 410, and it was at this time that he delivered the speech still extant, *On his Return*. He was thus driven into exile a third time, and went to reside at Elis. In 403 he again returned to Athens upon the overthrow of the tyranny of the Thirty by Thrasybulus. He was now allowed to remain quietly at Athens for the next four years, but in 399 his enemies accused him of having profaned the mysteries: he defended himself in the oration still extant, *On the Mysteries*, and was acquitted. In 391 he was sent as ambassador to Sparta to conclude a peace, which on his return in 390 he defended unsuccessfully in the extant speech *On the Peace with Lacedaemon*.

ANDRAEMON (-ŏnis; Ἀνδραίμων). **1.** Husband of Gorge, daughter of Oeneus king of Calydon, in Aetolia, whom he succeeded, and father of Thoas, who is hence called *Andraemonides*.—**2.** Son of Oxylus, and husband of Dryope, who was mother of Amphissus by Apollo.

ANDROCLUS, the slave of a Roman noble, was sentenced to be exposed to the wild beasts in the circus; but a lion which was let loose upon him greeted him with affection. It appeared that Androclus, while he was in Africa, had run away from his master, and had taken refuge in a cave from the heat of the sun. A lion entered, apparently in great pain, went up to him and held out his paw. Androclus found that a thorn had pierced it, which he drew out. They lived together for some time in the cave, the lion catering for his benefactor. But at last Androclus left the cave, was apprehended by soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned and presented with the lion, which he used to lead about the city.

ANDRŎGĔŌS (Ἀνδρόγεως), son of Minos and Pasiphaë, or Crete, conquered all his opponents in the games of the Panathenaea at Athens. This extraordinary good luck, however, became the cause of his destruction, though the mode of his death is related differently. According to some accounts Aegeus, fearing his strength, sent him to fight against the Marathonian bull, who killed him; according to others, he was assassinated by his defeated rivals on his road to Thebes. A third account related that he was assassinated by Aegeus himself. Minos made war on the Athenians, and imposed upon them the tribute of seven youths and seven maidens, from which they were delivered by THESEUS.

ANDRŎMĂCHE (-es), a daughter of Eëtion, king of the Cilician Thebes. Her father and her seven brothers were slain by Achilles at the taking of Thebes, and her mother, who had purchased her freedom by a large ransom, was killed by Artemis. She was married to Hector, by whom she had a son Scamandrius (Astyanax). On the taking of Troy her son was hurled from the wall of the city, and she herself fell to the share of Neoptolemus (Pyrrhus), the son of Achilles, who took her to Epirus, and to whom she bore three sons, Molossus, Pielus, and Pergamus. She afterwards married Helenus, a brother of Hector, who ruled over Chaonia, a part of Epirus, and to whom she bore Cestrinus.

ANDRŎMĔDA (-ae), daughter of the Aethiopian king Cepheus and Cassiopēa. Her mother boasted that the beauty of her daughter surpassed that of the Nereids, who prevailed on Poseidon to visit the country by an inundation and a sea-monster. The oracle of Ammon promised deliverance if Andromeda was given up to the monster; and Cepheus, obliged to yield to the wishes of his people, chained Andromeda to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. She had been promised to Phineus, who attacked Perseus at the wedding and was slain.

ANDRŎNĪCUS (-i). LIVĬUS, the earliest Roman poet, was a Greek, probably a native of Tarentum. He was brought to Rome B.C. 275 and became the slave of M. Livius Salinator, by whom he was freed, and from whom he received the Roman name Livius. He was employed by M. Livius to teach his sons (and perhaps other children), and for the benefit of his pupils translated the Odyssey into Saturnian verse, of which some fragments remain. He also translated tragedies and a few comedies from the Greek. His first play was acted B.C. 240, and he himself was one of the actors. In B.C. 207 he was appointed by the Pontifex to write a poem on the victory at Sena. He cannot be called an original poet, but he gave the first impulse to Latin literature. From Horace (*Ep.* ii. 1. 69) we learn that his poems, probably the translation of the Odyssey in particular, long remained a school-book.

ANDROS (-i; *Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 21 miles long and 8 broad. The Andrians founded colonies at Acanthus and Stagīra about B.C. 654. Andros was celebrated for its wine, whence the whole island was regarded as sacred to Dionysus.

AGĪTES (-ae; *Anghista*), a river in Macedonia, flowing into the Strymon.

ANGĬTĬA or ANGUĬTĬA, a goddess worshipped by the Marsians and Marrubians, who lived about the shores of the lake Fucinus. Originally an Italian deity; she was later called a sister of Medea, or identified with Medea herself.

ANGLI or ANGLII, a German people of the race of the Suevi, on the left bank of the Elbe, afterwards passed over with the Saxons into Britain, which was called after them England. [SAXONES.]

ANGRIVARĬI (-orum), a German people dwelling on both sides of the Visurgis (*Weser*).

ĂNĪCĒTUS (-i), a freedman of Nero, and formerly his tutor, was employed by the emperor in the execution of many of his crimes; he was afterwards banished to Sardinia, where he died.

ANĪCĬUS GALLUS. [GALLUS.]

ĂNĪGRUS (-i; *Mavro-Potamo*), a small river in the Triphylian Elis, the *Minyeïus*

(Μιννήϊος) of Homer (*Il.* xi. 721). Its waters are sulphurous. This, according to the legend, was caused by the wounded Centaurs bathing in it to wash out the poison from the arrows of Heracles.

ĂNĬO (Gen. Aniēnis; *Teverone* or *l'Aniene*), a river, the most celebrated of the tributaries of the Tiber, rises in the mountains of the Hernici near Treba (*Trevi*), flows first NW. and then SW. through narrow mountain-valleys, receives the brook Digentia (*Licenza*) above Tibur, forms at Tibur beautiful waterfalls (hence *praeceps Anio*, Hor. *Od.* i. 7, 13), and flows, forming the boundary between Latium and the land of the Sabines, into the Tiber, three miles above Rome, where the town of Antemnae stood. The water of the Anio was conveyed to Rome by two aqueducts, the *Anio vetus* and *Anio novus*.

ĂNĬUS (Ἄνιος), son of Apollo, and priest of Apollo at Delos. His mother was Rhoio (=pomegranate), daughter of Staphylus (=grapes), and granddaughter of Dionysus. Anius and his wife, Dryope, had three daughters, Oeno, Spermo, and Elais, to whom Dionysus gave the power of producing at will any quantity of wine, corn, and oil—whence they were called *Oenotrŏpae*. With these they are said to have supplied the Greeks during the first nine years of the Trojan war. According to Ovid they were changed into doves to escape from Agamemnon.

ANNA, ANNA PERENNA, Anna was daughter of Belus and sister of Dido, after whose death she fled from Carthage to Italy, where she was kindly received by Aeneas. She excited the jealousy of Lavinia, and being warned in a dream by Dido, she fled, and threw herself into the river Numicius. Henceforth she was worshipped as the nymph of that river under the name of ANNA PERENNA. Anna Perenna was probably an ancient Italian diety, afterwards identified with Anna the sister of Dido. Possibly as *Anna* she represented the year (*annus*) in its course, and, as *Perenna*, the completed year.

M. ANNEIUS, legate of M. Cicero during his government of Cilicia.

ANNĬUS MĬLO. [MILO.]

ANSER (-ĕris), a poet of the Augustan age, a friend of the triumvir M. Antonius. As a writer of light and wanton verse he is called *procax* by Ovid.

ANSIBARĬI or AMPSIVARĬI, a German people, originally dwelt S. of the Bructeri, between the sources of the Ems and the Weser, and afterwards near the Cherusci.

ANTAEŌPŎLIS (-is; Ἀνταιόπολις), a city of Upper Egypt (the Thebaïs), on the E side of the Nile, one of the chief seats of the worship of Osiris.

ANTAEUS (-i; Ἀνταῖος), son of Poseidon and Ge (the Earth), a mighty giant and wrestler in Libya. The strangers who came to his country were compelled to wrestle with him; the conquered were slain, and out of their skulls he built a house to Poseidon. He was vanquished by Heracles. According to some accounts he was invincible as long as he remained in contact with his mother earth; therefore Heracles lifted him and strangled him in the air.

ANTALCĪDAS (-ae), a Spartan, son of Leon, is chiefly known by the treaty concluded with Persia in B.C. 387, usually called the peace of Antalcidas, since it was the fruit of his diplomacy. According to this treaty all the Greek cities in Asia Minor, together with Clazomenae and Cyprus, were to belong to the Persian king; the Athenians were allowed to retain only Lemnos, Imbros, and Scyros: the other Greek cities were to be independent.

ANTANDRUS (-i; *Antandro*), a city of Greek Mysia, on the Adramyttian Gulf, at the foot of Mount Ida; an Aeolian colony.

ANTĒA. [BELLEROPHONTES.]

ANTEMNAE (-arum; adj.; Antemnas, atis), an ancient Sabine town at the junction of the Anio and the Tiber.

ANTĒNOR (-ŏris). **1.** Was one of the wisest among the elders at Troy, and a companion of Priam; he received Menelaus and Odysseus into his house when they came to Troy as ambassadors, and advised his fellow-citizens to restore Helen to Menelaus. In post-Homeric story he is a traitor to his country who concerted a plan of delivering the city, and even the palladium, into the hands of the Greeks. Hence on the capture of Troy he was spared by the Greeks. One story is that he went with the Heneti to Thrace, and thence to the western coast of the Adriatic, where he founded Patavium.—**2.** Son of Euphranor, an Athenian sculptor, made the first bronze statues of Harmodius and Aristogīton, which the Athenians set up in the Cerameicus, B.C. 509. These statues were carried off to Susa by Xerxes, and their place was supplied by others made either by Callias or Praxiteles. After the conquest of Persia, Alexander the Great sent the statues back to Athens, where they were again set up in the Cerameicus.

ANTEROS. [EROS.]

ANTEVORTA, also called PORRIMA or PRORSA, and Postvorta, are described either as the two sisters or as companions of the Roman goddess Carmenta; but originally they were only two attributes of the one goddess Carmenta, the former describing her knowledge of the future, and the latter that of the past.

ANTHĒDŌN (-ŏnis), a town of Boeotia with a harbour, on the coast of the Euboean sea, at the foot of M. Messapius, said to have derived its name from a nymph Anthedon, or from Anthedon, son of Glaucus, who was here changed into a god.

ANTHĔMŪS (-untis; Ἀνθεμοῦς), a Macedonian town in Chalcidice.

ANTHEMŪSĬA or ANTHĔMUS, a city of Mesopotamia, SW. of Edessa, and a little E. of the Euphrates.

ANTHĒNE (-es), a town in Cynuria, in the Peloponnesus.

ANTHYLLA (Ἄνθυλλα), a city of Lower Egypt, near the mouth of the Canopic branch of the Nile, below Naucratis.

ANTĬAS, Q. VALERĬUS, a Roman annalist, wrote, about B.C. 90, a history of Rome from the earliest times.

ANTICLĒA (-ae), daughter of Autolycus, wife of Laërtes, and mother of Odysseus, died of grief at the long absence of her son.

ANTĬCȳRA. **1.** (*Aspra Spitia*), a town in Phocis, on a bay of the Crissaean Gulf.—**2.** A town in Thessaly, on the Spercheus, not far from its mouth. Both towns were celebrated for their hellebore, the chief remedy in antiquity for madness (and, according to Pliny, for epilepsy). It is not to be supposed from Horace *A.P.* 300 ('*tribus* Anticyris') that there was a third place of the name: he means that even three, if they existed, would be too few.

ANTĬGŎNĒ (-es), daughter of Oedipus by his mother Iocaste, and sister of Ismene, and of Eteocles and Polynīces. In the tragic story of Oedipus Antigone appears as a noble maiden, deeply attached to her father and brothers. When Oedipus had blinded himself, and was obliged to quit Thebes, he was accompanied by Antigone, who remained with him till he died in Colonus, and then returned to Thebes. After her two brothers had killed each other in battle, and Creon, the king of Thebes, would not allow Polynices to be buried, Antigone alone defied the tyrant, and buried the body of her brother. Creon thereupon ordered her to be shut up in a subterranean cave, where she killed herself. Haemon, the son of Creon, who was in love with her, killed himself by her side. This is the story of Sophocles. In a lost *Antigone* of Euripides Creon is induced (by the intercession of Dionysus) to give her in marriage to Haemon, and she bears a son named Maeon.

ANTIGŎNĒA and -ĪA. **1.** (*Tepeleni*), a town in Epirus (Illyricum), at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian mountains.—**2.** A Macedonian town in Chalcidice.—**3.** See MANTINEA.—**4.** A town on the Orontes in Syria, founded by Antigonus as the capital of his empire B.C. 306, but most of its inhabitants were transferred by Seleucus to ANTIOCHIA, which was built in its neighbourhood.

ANTĬGŌNUS (-i). **1.** King of ASIA, surnamed the One-eyed, son of Philip of Elymiotis, and father of Demetrius Poliorcetes by Stratonīce. He was one of the generals of Alexander the Great, and in the division of the empire after the death of the latter (B.C. 323), he received the provinces of the Greater Phrygia, Lycia, and Pamphylia. On the death of the regent Antipater in 319, he aspired to the sovereignty of Asia. In 316 he defeated Eumenes and put him to death. From 315 to 311 he carried on war, with varying success, against Seleucus, Ptolemy, Cassander, and Lysimachus. By the peace made in 311, Antigonus was allowed to have the government of all Asia; but peace did not last more than a year. After the defeat of Ptolemy's fleet in 306, Antigonus assumed the title of king, and his example was followed by Ptolemy, Lysimachus, and Seleucus. In the same year Antigonus, hoping to crush Ptolemy, invaded Egypt, but was compelled to retreat. His son, Demetrius Poliorcetes, carried on the war with success against Cassander in Greece, but he was compelled to return to Asia to the assistance of his father, against whom Cassander, Seleucus, Ptolemy, and Lysimachus had formed a fresh confederacy. Antigonus and Demetrius were defeated by Lysimachus at the decisive battle of Ipsus in Phrygia, in 301. Antigonus fell in the battle in the 81st year of his age.—**2.** GONATAS, son of Demetrius Poliorcetes, and grandson of the preceding. He assumed the title of king of Macedonia after his father's death in Asia, in B.C. 283, but he did not obtain possession of the throne till 277. He was driven out of his kingdom by Pyrrhus of Epirus in 273, but recovered it in the following year: he was again expelled by Alexander, the son of Pyrrhus, and again recovered his dominions. After a long war with Athens he besieged

and took the city, and placed a Macedonian garrison in it, B.C. 263. He died in 239.—**3.** DOSON (so called because he was always about to give but never did), nephew of the preceding, son of Demetrius of Cyrene, and grandson of Demetrius Poliorcetes. On the death of Demetrius II. in B.C. 229, he was left guardian of his son Philip, but he married the widow of Demetrius, and became king of Macedonia himself. Aratus, by an unfortunate policy, called in the assistance of Antigonus against Sparta, and put him in possession of the Acrocorinthus. Antigonus defeated Cleomenes at Sellasia in 221, and took Sparta. On his return to Macedonia, he defeated the Illyrians, and died a few days afterwards (220).

ANTĬLĪBĂNUS (*Jebel-es-Sheikh* or *Anti-Lebanon*), a mountain on the confines of Palestine, Phoenicia, and Syria, parallel to Libanus (*Lebanon*), which it exceeds in height. Its highest summit is M. Hermon.

ANTĬLŎCHUS (Ἀντίλοχος), son of Nestor, accompanied his father to Troy, and distinguished himself by his bravery. He was slain before Troy by Memnon the Ethiopian; according to Pindar he had come to help his father, who was hard pressed by Memnon, and saved him at the cost of his own life. The grief of his father at his death is mentioned by Horace (*Od.* ii. 9, 13).

ANTĬMĂCHUS (-i). Of Claros or Colophon, a Greek epic and elegiac poet, was probably a native of Claros, but was called a Colophonian, because Claros belonged to Colophon (*Clarius poeta*, Ov. *Trist.* i. 6. 1). He flourished towards the end of the Peloponnesian war; his chief work was an epic poem of great length called *Thebais*.

ANTINŎŎPŎLIS (-is), a city, built by Hadrian, in memory of his favourite ANTINOUS, on the E. bank of the Nile.

ANTĬNŎUS (-i). A youth of extraordinary beauty, born at Claudiopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in his journeys. He was drowned in the Nile A.D. 122.

ANTĬŎCHĪA (Ἀντιόχεια), the name of several cities of Asia, 16 of which are said to have been built by Seleucus I. Nicator, and named in honour of his father Antiochus. **1.** A. EPIDAPHNES, or AD DAPHNEM, or AD ORONTEM (*Antakia*), the capital of the Greek kingdom of Syria, and long the chief city of Asia and perhaps of the world, stood on the left bank of the Orontes, about 20 miles from the sea, in a beautiful valley, about 10 miles long and 5 or 6 broad, enclosed by the ranges of Amanus on the NW. and Casius on the SE. It was built by Seleucus Nicator (who named it after his father Antiochus), about B.C. 300, and peopled chiefly from the neighbouring city of ANTIGONIA. Hence it obtained the name of Tetrapolis (τετραπόλις, *i.e. 4 cities*). It had a considerable commerce, the Orontes being navigable up to the city, and the high road between Asia and Europe passing through it. Under the Romans it was metropolis of the province and the residence of the proconsuls of Syria. Antioch was destroyed by the Persian king Chosroës (A.D. 540), but rebuilt by Justinian, who gave it the name of Theŭpolis (Θεουπόλις). The ancient walls, which still surround the modern town, are probably those built by Justinian.—**2.** A. AD MAEANDRUM, a city of Caria, on the Maeander, built by Antiochus I. Soter on the site of the old city of Pythopolis.—**3.** A. PISIDIAE, a city on the borders of Phrygia Paroreios and Pisidia; built by colonists from Magnesia, made a colony under Augustus, and called Caesarea. It was celebrated for the worship and the great temple of Men Ascaenus (the Phrygian Moon-god).—**4.** A. MARGIANA (*Merv*), a city in the Persian province of Margiana, on the river Margus, founded by Alexander, and at first called Alexandria; destroyed

Antinous. (From a Bas-relief in Villa Albani.)

by the barbarians, rebuilt by Antiochus I. Soter, and called Antiochia.

ANTĬŎCHUS (-i). I. *Kings of Syria.* **1.** SOTER (reigned B.C. 280-261), was the son of Seleucus Nicator, the founder of the Syrian kingdom of the Seleucidae. He gained his surname from successful contest against the Gauls, but eventually fell in battle against them, B.C. 261.—**2.** THEOS (B.C. 261-246), son and successor of No. 1. The Milesians gave him the surname of *Theos*, because he delivered them from their tyrant, Timarchus. He carried on war with Ptolemy Philadelphus, king of Egypt, which was brought to a close by his putting away his wife Laodĭce, and marrying Berenīce, the daughter of Ptolemy. After the death of Ptolemy, he recalled Laodice, but, in revenge for the insult she had received, she caused Antiochus and Berenice to be murdered. During the reign of Antiochus, Arsaces founded the Parthian empire (250) and Theodotus established an independent kingdom at Bactria. He was succeeded by his son Seleucus Callinicus. His younger son Antiochus Hierax also assumed the crown, and carried on war some years with his brother. [SELEUCUS II.]—**3.** The GREAT (B.C. 223-187), second son of Seleucus Callinicus, succeeded to the throne on the death of his brother Seleucus Ceraunus, when he was only in his fifteenth year. He carried on war against Ptolemy Philopator, king of Egypt, in order to obtain Coele-Syria, Phoenicia, and Palestine, but was obliged to cede these provinces to Ptolemy after his defeat at the battle of Raphia near Gaza, in 217. From 212 to 205 he strove to regain the E. provinces of Asia, which had revolted during the reign of Antiochus II.; but though he met with great success, he found it impossible to reconquer the Parthian and Bactrian kingdoms, and concluded a peace with them In 205 he renewed his war against Egypt, and in 198 conquered Palestine and Coele-Syria, which he gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. In 196 he crossed over into Europe and took possession of the Thracian Chersonese. This brought him into contact with the Romans, who commanded him to restore the Chersonese to the Macedonian king; but he refused. Hannibal arrived at his court in 195, and urged him to invade Italy without loss of time; but Antiochus did not follow his advice, and it was not till 192 that he crossed over into Greece, at the request of the Aetolian League, of which he was named general. In 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia: his fleet was also vanquished in two engagements. In 190 he was again defeated by the Romans under L. Scipio, at Mount Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominions E. of Mount Taurus, paying 15,000 Euboic talents. In order to raise the money to pay the Romans, he attacked a temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator.—**4.** EPIPHANES (B.C. 175-164), son of Antiochus III., was given as a hostage to the Romans in 188, and was released from captivity in 175 through his brother Seleucus Philopator, whom he succeeded in the same year. He carried on war against Egypt from 171 to 168 with great success, in order to obtain Coele-Syria and Palestine, which had been given as a dowry with his sister, and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. He died B.C. 163, in the course of an unsuccessful campaign, at Tabae in Persia, in a state of raving madness.—**5.** EUPATOR (B.C. 164–162), son and successor of Epiphanes, was a mere boy at his father's death, and reigned under the guardianship of Lysias. He was dethroned and put to death by Demetrius Soter.—**6.** THEOS or DIONYSUS EPIPHANES, son of Alexander Balas. He was brought forward as a claimant to the crown in 144 against Demetrius Nicator by Tryphon, who murdered him, and usurped the throne in 142.—**7.** SIDETES (B.C. 137–128), so called from Side in Pamphylia, where he was brought up, younger son of Demetrius Soter, dethroned Tryphon. He was defeated and slain in battle against the Parthians in 128.—**8.** GRYPUS, or Hook-nosed (B.C. 125–96), second son of Demetrius Nicator and Cleopatra. He was placed upon the throne in 124 by his mother Cleopatra, who put to death his eldest brother Seleucus, because she wished to have the power in her own hands. He poisoned his mother in 120, and subsequently carried on war for some years with his half-brother A. IX. Cyzicenus. At length, in 112, the two brothers agreed to share the kingdom between them, A. Cyzicenus having Coele-Syria and Phoenicia, and A. Grypus the remainder of the pro-

vinces. Grypus was assassinated in 96.—**9.** CYZICENUS, from Cyzicus, where he was brought up, son of A. VII. Sidetes and Cleopatra, reigned over Coele-Syria and Phoenicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of A. VIII. Grypus (Appian, *Syr.* 69).—**10.** EUSEBES, son of A. IX. Cyzicenus, defeated Seleucus Epiphanes, who had slain his father in battle, and maintained the throne against the brothers of Seleucus. He succeeded his father Antiochus IX. in 95.—**11.** EPIPHANES, son of A. VIII. Grypus and brother of Seleucus Epiphanes, carried on war against A. X. Eusebes, but was defeated, and was drowned in the river Orontes.—**12.** DIONYSUS, brother of No. 11, held the crown for a short time, but fell in battle against Aretas, king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 69.—**13.** ASIATICUS, son of A. X. Eusebes and Selene (or Cleopatra), daughter of Ptolemy Physcon, became king of Syria on the defeat of Tigranes by Lucullus in 69; but he was deprived of it in 65 by Pompey, who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign.

II. *Kings of Commagene.*

1. Son of Mithridates I. Callinicus, the step-son of Antiochus Epiphanes (above, No. 11). Made an alliance with the Romans, about B.C. 64. He assisted Pompey with troops in 49, had friendly communications with Cicero, then proconsul of Cilicia; was attacked by Antony in 38. He was succeeded by Mithridates II. about 31.—**2.** Succeeded Mithridates II., and was put to death at Rome by Augustus in 29.—**3.** Succeeded No. 2, and died in A.D. 17. Upon his death, Commagene became a Roman province, and remained so till A.D. 38.—**4.** Surnamed EPIPHANES MAGNUS, son of Antiochus III., received his paternal dominion from Caligula in A.D. 38. He was deposed by Caligula, but regained his kingdom on the accession of Claudius in 41. He was a faithful ally of the Romans in their wars against the Parthians under Nero, and against the Jews under Vespasian. In 72, he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Lacedaemon, where he passed the remainder of his life. His sons Epiphanes and Callinicus lived at Rome.

C.D.

III. *Literary.*

1. Of ASCALON, the founder of the fifth Academy, was a friend of Lucullus and the teacher of Cicero during his studies at Athens (B.C. 79); but he had a school at Alexandria also, as well as in Syria, where he seems to have ended his life (B.C. 68).—**2.** Of SYRACUSE, a Greek historian, lived about B.C. 423, and wrote a history of Sicily in nine books from the mythical Sicanian king Cocalus to his own date, to which it is not improbable that Thucydides was to some extent indebted in the beginning of book vi.

ANTĬŌPĒ. **1.** [AMPHION].

ANTĬPĂTER (-tri; Ἀντίπατρος). **1.** The Macedonian, an officer greatly trusted by Philip and Alexander the Great, was left as regent in Macedonia when Alexander crossed over into Asia in B.C. 334. In this office he quelled the Thracians on one hand, and on the other, suppressed the Spartan rising by a victory at Megalopolis (B.C. 330). He was summoned to Asia in 324; but after Alexander's death was associated with Craterus in the government of Macedonia, and with him carried on war against the Greeks, who endeavoured to establish their independence. This war, usually called the Lamian war, from Lamia, where Antipater was besieged in 323, was terminated by Antipater's victory over the confederates at Crannon in 322. This was followed by the submission of Athens and the death of DEMOSTHENES. Antipater died in 319, after appointing Polysperchon regent, and his own son CASSANDER to a subordinate position.—**2.** Grandson of the preceding, and second son of Cassander. After the death of his elder brother Philip IV. (B.C. 295), Antipater and his younger brother Alexander, contended for the kingdom of Macedonia. Antipater, believing that Alexander was favoured by his mother, put her to death. Demetrius Poliorcetes obtained this kingdom for himself, and both Antipater and Alexander were put to death —Alexander by Demetrius and Antipater by Lysimachus.—**3.** Father of Herod the Great, son of an Idumaean of the same name, espoused the cause of Hyrcanus against his brother Aristobulus. In B.C. 47 he was appointed by Caesar procurator of Judaea, which appointment he held till his death in 43, when he was poisoned.—**4.** Eldest son of Herod the Great by his first wife, Doris, brought about the death of his two half-brothers, Alexander and Aristobulus, in B.C. 6, but was himself put to death for a conspiracy against his father.—**5.** Of Tarsus, a Stoic philosopher, the successor of Diogenes in the chair at Athens, and the

teacher of Panaetius, about B.C. 144.—**6.** Of Tyre, a Stoic philosopher, died shortly before B.C. 45. He wrote a work on Duties (*de Officiis*).—**7.** Of Cyrene, a pupil and follower of Aristippus.—**8.** Of Sidon, the author of several epigrams in the Greek Anthology, about B.C. 108–100. **9.** Of Thessalonica, the author of several epigrams in the Greek Anthology, lived in the latter part of the reign of Augustus.

ANTĬPĂTER, L. CAELĬUS, a Roman historian, a contemporary of C. Gracchus (B.C. 123), and L. Crassus, the orator, wrote *Annales*, which contained a valuable account of the second Punic war.

ANTĬPĂTRĬA (-ae), a town in Illyricum on the left bank of the Apsus.

ANTĬPHĂNES (-ae). **1.** A poet of the middle Attic comedy, born about B.C. 404, and died 330.

ANTĬPHĂTES [LAESTRYGONES].

ANTIPHELLUS [PHELLUS].

ANTĬPHĬLUS (-i), of Egypt, a painter, the rival of Apelles, painted for Philip and Alexander the Great.

ANTĬPHON (-ontis; Ἀντιφῶν). **1.** The first of the 10 Attic orators, born at Rhamnus in Attica, in B.C. 480. He belonged to the oligarchical party at Athens, and took an active part in the establishment of the government of the Four Hundred (B.C. 411), after the overthrow of which he was brought to trial, condemned, and put to death. Antiphon opened a school in which he taught rhetoric, and the historian Thucydides is said to have been one of his pupils. The orations (of which 15 remain) which he composed were written for others, or as exercises, and the only time that he spoke in public himself was when he was accused and condemned to death. This speech has not been preserved. —**2.** A tragic poet, lived at Syracuse, at the court of the elder Dionysius, by whom he was put to death.—**3.** Of Athens, a sophist and an epic poet, wrote a work on the interpretation of dreams. He is the Antiphon mentioned by Xenophon as an opponent of Socrates.

ANTĬPHUS (-i), son of Priam and Hecuba, slain by Agamemnon.

ANTĬPŎLIS (-is; *Antibes*), a town in Gallia Narbonensis on the coast, in the territory of the Deciates, a few miles W. of Nicaea, founded by Massilia.

ANTIRRHĬUM [RHIUM].

ANTISSA (-ae; *Kalas Limneonas*), a town in Lesbos with a harbour, on the W. coast between Methymna and the promontory Sigrium, was originally on a small island opposite Lesbos, which was afterwards united with Lesbos. It was destroyed by the Romans, B.C. 168, and its inhabitants removed to Methymna, because they had assisted Antiochus.

ANTISTHĔNES (-is). **1.** An Athenian, founder of the sect of the Cynic philosophers. In his youth he fought at Tanagra (B.C. 426), and was a pupil first of Gorgias, and then of Socrates. He died at Athens, at the age of 70. He taught in the Cynosarges, whence probably his followers were called Cynics (κυνικοί), though others derive their name from their contentiousness and roughness of manner (from κύων, a dog. He was an enemy to all speculation, and thus was opposed to Plato. He paid little regard to art, learning, and scientific research. His philosophical system was confined almost entirely to ethics, and he taught that virtue is the sole thing necessary: and virtue consisted in complete independence, in avoiding evil, and having no needs. He showed his contempt of all the luxuries and outward comforts of life by his mean clothing and hard fare. From his school the Stoics subsequently sprang.

ANTISTĬUS, P., tribune of the plebs, B.C. 88, a distinguished orator, supported the party of Sulla, and was put to death by order of young Marius in 82. His daughter Antistia was married to Pompeius Magnus.

ANTISTĬUS LABEO. [LABEO.]

ANTISTĬUS VĔTUS. [VETUS.]

ANTĬTAURUS (-i; *Ali-Dagh*), a chain of mountains, which strikes off NE. from the main chain of the Taurus on the S. border of Cappadocia, in the centre of which district it turns to the E. and runs parallel to the Taurus as far as the Euphrates. One of its summits, Mt. Argaeus, is the loftiest mountain of Asia Minor.

ANTĬUM (adj., Antias; *Porto d'Anzio*), a very ancient town of Latium on a rocky promontory running out some distance into the Tyrrhenian sea. It was founded by Tyrrhenians and Pelasgians, and in earlier and even later times was noted for its piracy. It was taken by the Romans in B.C. 467, and was made a Latin colony, but it revolted, was taken a second time by the Romans in B.C. 338, was deprived of all its ships, the beaks of which (*rostra*) served to ornament the platform of the speakers in the Roman forum. But it gradually recovered its former importance, and in the latter times of the republic and under the empire became a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here, and in the remains of his palace the celebrated

Apollo Belvedere was found. Antium possessed a celebrated temple of Fortune (*O Diva, gratum quae regis Antium*, Hor. *Od.* i. 35).

ANTŌNĬA. 1. *Major*, elder daughter of M. Antonius and Octavia, wife of L. Domitius Ahenobarbus, and mother of Cn. Domitius, the father of the emperor Nero.—2. *Minor*, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia or Livilla, and of the emperor Claudius. She died A.D. 38, soon after the accession of her grandson Caligula.—3. Daughter of the emperor Claudius, married first to Pompeius Magnus, and afterwards to Faustus Sulla. Nero wished to marry her after the death of his wife Poppaea, A.D. 66; and on her refusal he caused her to be put to death on a charge of treason.

ANTŌNĬA TURRIS, a castle on a rock at the NW. corner of the Temple at Jerusalem, which commanded both the temple and the city. It was at first called Baris: Herod the Great changed its name in honour of M. Antonius. It contained the residence of the Procurator Judaeae.

ANTŌNĪNI ITINERĀRĬA. There are two lists of stations on Roman roads and their distances bearing this name. The most probable account of them is that they are based on work done in the time of Antoninus Caracalla (A.D. 211-217), and that additions were made at various times to this groundwork. The recension which we now have belongs to the early part of the fourth century.

ANTŌNĪNŎPŎLIS (-is), a city of Mesopotamia, between Edessa and Dara.

ANTŌNĪNUS, M. AURĒLĬUS. [M. AURELIUS.]

ANTŌNĪNUS PIUS, T., Roman emperor, A.D. 138-161. His family belonged to Nemausus (*Nismes*) in Gaul; but Antoninus himself was born near Lanuvium, September 19th, A.D. 86. From an early age he gave promise of his future worth. In 120 he was consul, and subsequently proconsul of the province of Asia; on his return to Rome he lived on terms of the greatest intimacy with Hadrian, who adopted him in 138, and on the death of Hadrian, in the same year, he ascended the throne. The senate conferred upon him the title of *Pius*, possibly to mark the respect which he showed for the memory of his adoptive father, Hadrian. The reign of Antoninus is uneventful, a reign of peace (owing to the measures taken by Hadrian to secure the frontier) and economy. He was one of the best princes that ever mounted a throne. His energies were given principally to the reforms of law, and to promoting the happiness of his people. No attempt was made to achieve new conquests. His chief activity was in Britain, where the province was further protected against incursions from the north, and the 'wall of Antonine' between the Clyde and the Forth was raised by the praefect Lollius Urbicus. He died at Lorium, March 7th, 161, in his 75th year. He was succeeded by M. Aurelius, to whom he gave his daughter FAUSTINA in marriage.

ANTŌNĬUS. 1. M., the orator, born B.C. 143; quaestor in 113; praetor in 104, when he fought against the pirates in Cilicia; consul in 99; and censor in 97. He belonged to Sulla's party, and was put to death by Marius and Cinna when they entered Rome in 87: his head was cut off and placed on the Rostra. Cicero mentions him and L. Crassus as the most distinguished orators of their age; and he is introduced as one of the speakers in Cicero's *De Oratore*.—2. M., surnamed CRETICUS, elder son of the orator, and father of the triumvir, was praetor in 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates; but he used his power to plunder the provinces. He died shortly afterwards in Crete, and was called *Creticus* in derision.—3. C., younger son of the orator, and uncle of the triumvir, was expelled the senate in 70 for extortion; but afterwards was the colleague of Cicero in the praetorship (65) and consulship (63). He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antony went into his province, which he plundered shamefully; and on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was subsequently recalled, probably by Caesar, and was in Rome at the beginning of 44.—4. M., the TRIUMVIR, was son of No. 2 and Julia, the sister of L. Julius Caesar, consul in 64, and was born about 83. His father died while he was still young, and he was brought up by Cornelius Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators: whence he became a personal enemy of

Cicero. In 58, after a dissipated youth, he went to Syria, where he served with distinction under A. Gabinius. In 54 he went to Caesar in Gaul, and as quaestor (52) he returned to Gaul, and served under Caesar for the next two years (52, 51). He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul (with another tribune, Q. Cassius Longinus), after putting a veto upon the decree of the senate which deprived Caesar of his command. In 48 he brought the troops left in Italy to join Caesar in Epirus, and was present at the battle of Pharsalia, where he commanded the left wing. In 44 he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder on the 15th of March, Antony hoped to succeed to his power. As surviving consul he pronounced the speech over Caesar's body and read his will to the people; and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who came from Apollonia to Rome, assumed the name of Caesar, and at first joined the senate in order to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the senate; but Dec. Brutus refused to surrender the province to Antony and threw himself into Mutina, where he was besieged by Antony. The senate approved of the conduct of Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senate now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army: Octavianus became reconciled to Antony; and it was agreed that the government of the state should be vested in Antony, Octavianus, and Lepidus, as Triumvirs, under the title of *Triumviri Reipublicae Constituendae*, for the next five years. The enemies of each were proscribed, and in the numerous executions that followed, Cicero, who had attacked Antony in his *Philippic Orations*, was put to death. In 42 Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra, and followed her to Egypt. In 41 Fulvia, the wife of Antony, and his brother L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40, before he could reach Italy. Fulvia died at this time, and Antony became reconciled to Octavianus, whose sister Octavia he married. He remained in Italy till 39, when the triumvirs concluded a peace with Sext. Pompey, and he afterwards went to his provinces in the East. In 37 he crossed over to Italy, when the triumvirate was renewed for five years. He then returned to the East, and shortly afterwards sent Octavia back to her brother, and took Cleopatra as his wife. In 36 he invaded Parthia, but he lost a great number of his troops, and was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of Artavasdes, the Armenian king, and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an Eastern despot. His conduct, and the influence which Cleopatra had acquired over him, alienated many of his supporters; and Octavianus thought that the time had now come for crushing his rival. The contest was decided by the memorable sea-fight off Actium, September 2nd, 31, in which Antony's fleet was completely defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30).—**5.** C., brother of the triumvir, was praetor in Macedonia in 44, fell into the hands of M. Brutus in 43, by whom he was put to death in 42, to revenge the murder of Cicero.—**6.** L., youngest brother of the triumvir, was consul in 41, when he triumphed for success over some Alpine tribes, and in the following winter engaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He was unable to resist Octavianus, and threw himself into the town of Perusia, which he was obliged to surrender in the following year: hence the war is usually called that of Perusia. His life was spared, and he was afterwards appointed by Octavianus to the command of Iberia.—**7.** M., elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in 30. —**8.** JULUS, younger son of the triumvir by Fulvia, was brought up by his stepmother Octavia at Rome, and received great marks of favour from Augustus. Horace notices him as a poet (*Od.* iv. 2). He was consul in B.C. 10, but was put to death in 2, in consequence of his adultery with Julia, the daughter of Augustus.

ANTŌNĬUS FELIX. [FELIX.]

ANTŌNĬUS MUSA. [MUSA.]

ANTŌNIUS PRIMUS. [PRIMUS.]

ANTRON (-ōnis; *Fano*), a town in Phthiotis in Thessaly, at the entrance of the Sinus Maliacus.

ĂNŪBIS (-is), an Egyptian divinity (the Egyptian *Anpu*), the ruler of the dead. He watched over the rites of embalming, and conducted the dead in their course to the western realm of shades. Hence followed his identification with Hermes (*Hermanubis*). He was figured with the head of a jackal, because that animal, as haunting the graves, seemed the incarnation of the dead. The Romans imagined him with a dog's head. His worship, with that of Isis and Serapis, was introduced both at Rome and in Greece, under the emperors.

ANXUR. [TARRACINA.]

ĂNȲTUS (-i), a wealthy Athenian, the most influential of the accusers of Socrates, B.C. 399 (hence Socrates is called *Anyti reus*, Hor. *Sat.* ii. 4. 3). He was a leading man of the democratical party, and had taken an active part, along with Thrasybulus, in the overthrow of the 30 Tyrants. The Athenians, having repented of their condemnation of Socrates, sent Anytus into banishment to Heraclea in Pontus.

ĀŌN (-ŏnis), son of Poseidon, and an ancient Boeotian hero, from whom the Aones, an ancient race in Bocotia, were believed to have derived their name. *Aŏnĭa* was the name of the part of Boeotia, near Phocis, in which were Mount Helicon and the fountain Aganippe (*Aoniae aquae*, Ov. *Fast.* iii. 456). The Muses are also called *Aonides*, since they frequented Helicon and the fountain of Aganippe.

ĀŎNES. [AON.]

AORNUS. **1.** A rocky stronghold in the country between Cabul and the Indus, captured with difficulty by Alexander.—**2.** A lake in Thesprotian Epirus, where there was a *νεκυομαντεῖον*, or oracle of the dead.

AORSI or ADORSI, a powerful people of Asiatic Sarmatia, between the Palus Maeotis (*Sea of Azof*) and the Caspian.

AŌUS or AEAS (*Vovussa*), the principal river of the Greek part of Illyricum, rises in M. Lacmon, the N. part of Pindus, and flows into the Ionian sea near Apollonia.

ĂPĂMĒA or -ĪA (-ae), the name of several Asiatic cities, some of which were founded by Seleucus I. Nicator, and named in honour of his wife Apama. **1.** A. AD ORONTEM (*Famieh*), the capital of the Syrian province Apamene, and, under the Romans, of Syria Secunda, was built by Seleucus Nicator on the site of the older city of PELLA, in a very strong position on the river Orontes. As Famieh it was occupied by Tancred in the Crusades.—**2.** In OSROĒNE in Mesopotamia (*Balasir*), a town built by Seleucus Nicator on the E. bank of the Euphrates, opposite to ZEUGMA, with which it was connected by a bridge, commanded by a castle, called Seleucia.—**3.** A. CIBŌTUS or AD MAEANDRUM, a great city of Phrygia, on the Maeander, close above its confluence with the Marsyas. It became one of the greatest cities of Asia west of the Euphrates.—**4.** A. MYRLEON, in Bithynia. [MYRLEA.]

ĂPELLES (-is), one of the most celebrated of Grecian painters, son of Pythras, was born, most probably, at Colophon in Ionia. He studied first at Ephesus under Ephorus; then at Sicyon under Pamphilus. Thence he went to Pella and became the court painter to Philip and Alexander from B.C. 336 onwards. When Alexander set out for Asia Apelles returned to Ephesus, and lived both there and at Rhodes, the home of Protogenes, his greatest contemporary. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb *Nulla dies sine linea*. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt, painted for the temple of Artemis at Ephesus; but the most admired of all his pictures was the 'Venus Anadyomene' (*ἡ ἀναδυομένη Ἀφροδίτη*), or Aphrodite rising out of the sea, painted for a temple at Cos, and placed in the temple of Caesar at Rome by Augustus, who remitted a tribute of 100 talents to the Coans as equivalent value.

APELLĬCON (-ontis), of Teos, a Peripatetic philosopher and great collector of books. His library at Athens, containing the autographs of Aristotle's works, which Apellicon is said to have discovered hidden in a cellar, was carried to Rome by Sulla (B.C. 83); Apellicon had died just before.

ĀPENNĪNUS MONS, the *Apennines*, a chain of mountains which runs throughout Italy from N. to S., and forms the backbone of the peninsula. It is a continuation of the Maritime Alps [ALPES], begins near Genoa and ends at the Sicilian sea, and throughout its whole course sends off numerous branches in all directions. It rises to its greatest height in the country of the Sabines, where one of its points (now *Monte Corno*, or *Gran Sasso d'Italia*) is 9521 feet above the sea; and further S., at the boundaries of Samnium, Apulia, and Lucania, it divides into two main branches, one of which runs E. through Apulia and

Calabria, and terminates at the Salentine promontory, and the other W. through Bruttium, terminating apparently at Rhegium and the straits of Messina, but in reality continued throughout Sicily. The greater part of the Apennines is composed of limestone, abounding in caverns: the highest points of the mountains are covered with snow, even during most of the summer (*nivali vertice se attollens Apenninus*, Verg. *Aen.* xii. 703).

M. APER, a Roman orator and a native of Gaul, rose by his eloquence to the rank of quaestor, tribune, and praetor, successively. He is one of the speakers in the Dialogue *de Oratoribus* of Tacitus.

APER, ARRĬUS, praetorian prefect, and son-in-law of the emperor Numerian, whom he was said to have murdered: he was himself put to death by Diocletian on his accession in A.D. 284.

APERANTĬA (-ae), a town and district of Aetolia near the Achelous.

APHĂCA (-orum), a town of Coele-Syria, between Heliopolis and Byblus, celebrated for the worship of Aphrodite Aphacītis.

ĂPHĂREUS (-ei). **1.** Son of the Messenian king Perieres, and father of Idas and Lynceus, the *Apharetidae* (*Apharēĭa proles*, Ov. *Met.* viii. 304), who fought with the Dioscuri.—**2.** An Athenian orator and tragic poet, B.C. 369–342. After the death of his father, his mother married the orator Isocrates, who adopted Aphareus as his son. He wrote 35 or 37 tragedies, and gained four prizes.

APHĔTAE (-arum), a seaport and promontory of Thessaly, at the entrance of the Sinus Maliacus, from which the ship Argo is said to have sailed.

APHIDNA (-ae), an Attic demus not far from Decelea. Here Theseus concealed Helen, but her brothers Castor and Pollux took the place and rescued their sister.

Aphrodite of Melos. (Venus of Milo: Louvre in Paris.)

APHRŎDĪSĬAS, the name of several places famous for the worship of Aphrodite.—**1.** A. CARIAE (*Gheira*, Ru.), on the site of an old town of the Leleges, named Nimŏë. It was the chief town of Caria under Diocletian.—**2.** VENERIS OPPIDUM, a town on the coast of Cilicia, opposite to Cyprus.

APHRŎDĪTĒ (-es), the Greek goddess of beauty and love, and of fruitful increase, whether of animal or vegetable life, worshipped by the Romans as Venus. In the Iliad she is called the daughter of Zeus and Dione: another myth represented her as sprung from the foam of the sea [see URANUS]. She was wedded to Hephaestus. In the Homeric poems she took the side of the Trojans, interfering to protect Paris and Aeneas, and to save from defilement the body of Hector. The worship of Aphrodite was brought into Greece from the East by the Phoenicians, and many of the ideas about her were borrowed from Eastern religions. To the Greeks Aphrodite was especially the goddess of fruitfulness, alike in human beings, in animals, and in vegetation. Hence she was not only the goddess of love and the mother of EROS (Cupid), but also the goddess of

Aphrodite and Eros.
(Causei, *Museum Romanum*, vol. 1, tav. 40.)

gardens, attended by the Horae, or Seasons: animals which were prolific were sacred to her—the goat, the rabbit, the hare, the deer, the dove, and the sparrow; and so were many plants, such as the myrtle and the rose. As the Easterns had made her a deity, who controlled the sea, so the Greeks had a legend of her being born from the sea and rising from it (ἀναδυομένη); and as the Eastern deity was Queen of the Heavens, so the Greeks worshipped the 'Heavenly Aphrodite' (οὐρανία), as well as Aphrodite of the World (πάνδημος), and the Greek philosophers distinguished them as if they were two goddesses, the one of ennobling and the other of debasing love.

APHTHŎNĬUS (-i), of Antioch, a Greek rhetorician, lived at the end of the 3rd century A.D. and wrote the introduction to the study of rhetoric, entitled *Progymnasmata*.

APHȳTIS (Ἀφῦτις; *Athyto*), a town in the peninsula Pallene in Macedonia, with a celebrated temple and oracle of Jupiter Ammon.

ĀPĬA, the *Apian land*, an ancient name of Peloponnesus, especially Argolis, said to have been so called from Apis, a mythical king of Argos.

APICĀTA, wife of Sejanus, was divorced by him, A.D. 23, and put an end to her own life on the execution of Sejanus in 31.

APĪCĬUS, the name of three notorious gluttons.—**1.** The first lived in the time of Sulla.—**2.** The second and most renowned, *M. Gabius Apicius*, lived under Tiberius. After squandering upwards of £800,000, he found that little more than £80,000 remained; upon which, despairing of being able to live on so little, he hanged himself. —**3.** A contemporary of Trajan, sent to this emperor, when he was in Parthia, fresh oysters, preserved by a skilful process of his own. The treatise on cookery we now possess, bearing the title CAELII APICII, was probably compiled in the 3rd century A.D. by some Caelius, who entitled it *Apicius* to indicate its subject.

APIDĂNUS (-i), a river in Thessaly, which flows into the Enīpeus near Pharsalus.

APIŎLAE (-arum), a town of Latium, destroyed by Tarquinius Priscus.

APĬON (-onis), a Greek grammarian, and a native of Oasis in Egypt, studied at Alexandria, and taught rhetoric at Rome in the reigns of Tiberius and Claudius.

APĬON, PTOLEMAEUS. [PTOLEMAEUS APION.]

ĀPIS (-is). **1.** The Bull of Memphis, worshipped as a god among the Egyptians. This Apis was regarded as the incarnation of the supreme god Ptah, the god of the sun, and identified with Osiris, whence Apis is called by Greek writers an incarnation of Osiris. The Egyptians held the new Apis to be born from a cow upon whom a spark from heaven fell at the death of the original Apis [see SERAPIS]. The symbol of Apis was a bull with the sun-disk between its horns, the regular Egyptian symbol for the sun. He was called Epaphus by the Greeks and regarded as the son of Isis. There were certain marks by which he was recognised to be the god. When all these were discovered, the animal was consecrated with great pomp, and was taken to Memphis. His birthday, which was celebrated every year, was a day of rejoicing for all Egypt. —**2.** Son of Phoroneus and Teledice or Laodice, succeeded his father in the kingdom of Argos and the Peloponnesus generally, which was called Apia after him. He ruled tyrannically, and was slain by Thelxion and Telchin.—**3.** Son of Apollo, endowed with the arts of healing and prophecy, born at Naupactus, freed Argos from monsters. He also was said to have been the origin of the name Apia.

APODŌTI (-orum), a people in the SE. of Aetolia, between the Evenus and Hylaethus.

APOLLINĀRIS, SIDŎNĬUS. [SIDONIUS.]

APOLLĪNIS PR., a promontory of Zeugitana in N. Africa, forming the W. point of the Gulf of Carthage = the *Pulchri Promont.*

ĂPOLLO (-ĭnis; Ἀπόλλων), one of the great divinities of Greece, and, particularly, from very early times the chief god of the Dorian race. He was the son of Zeus and Leto, born with his twin sister Artemis in Delos under Mount Cynthus, whither his mother had fled from the jealous anger of Hera. In Homer, however, we find Apollo especially as the god of prophecy and as the god who sends plagues, but he seems to have been in many places worshipped originally as a god of light, and though in Homer the sun was a separate deity [HELIOS], Ăpollo was in many later poets identified with the sun. Hence he is (1) *the god who brings back sunshine and light in spring*; according to Hesiod the sun went to Ethiopia in winter. This return of Apollo was celebrated at Delphi in the Theophania. The legend was that Apollo gained a victory at Delphi over the serpent Python, whom he slew with his arrows, and many think that this

story symbolises the driving away of winter and darkness by the return of

Apollo Sauroctonos (Praxiteles).

spring and light, so that the dragon is darkness and the arrow which slew it is the ray of the sun. As god of the sun he

Apollo Citharoedus (in the Vatican)

was also worshipped in harvest festivals. (2) *The god who sends plagues*, and also the god of healing who averted plagues. It was, perhaps, observed that the heat of the sun favoured the spread of plagues, and that the sunstroke sometimes killed directly. Apollo's arrows slay men as those of Artemis slay women (see the story of NIOBE). (3) *The god of oracles.* He was regarded as the vicegerent and mouthpiece of Zeus, and had many oracular temples, not only the great oracle at DELPHI, but also those at Branchidae, Patara, and other places. (4) *The founder of States and the leader of colonies.* His oracle sanctioned the enterprise of the colonists, and he was the representative Hellenic god whose worship the emigrants most often carried with them. (5) Apollo

The Belvedere Apollo (in the Vatican).

as the god of prophecy and oracular wisdom was recognised also as the leader of the Muses, as the god of music and poetry [see also MARSYAS, MIDAS]. (6) As god of light Apollo was the god of purification, to whom rites of atonement for crimes were performed, as is shown in the *Eumenides* of Aeschylus. (7) *The ideal of manly youth and beauty;* hence a patron of athletes. Apollo was also worshipped as a protector of flocks by shepherds, and there were legends of his tending the flocks of certain kings [see ADMETUS; LAOMEDON]. *Worship of Apollo at Rome.* This was introduced under Tarquinius Superbus, when the Sibylline books were brought to Rome. Hence he is called Cumaeus Apollo: a temple was built to him B.C. 430; the Ludi Apollinares were celebrated from 212 B.C. onwards, and the

worship of Apollo, the giver of victory at Actium, was especially favoured by Augustus, who built a temple to him on the Palatine, famous for its library ('scripta Palatinus quaecunque recepit Apollo,' Hor. *Ep.* i. iii. 17). In statues Apollo is generally represented as a handsome beardless youth. As the archer god, slayer of the dragon, he is represented naked; but as god of music he is clothed in his long tunic and holds a lyre. The so-called 'Belvedere' Apollo is a beautiful marble copy of an original in bronze; the left hand held the aegis; the right was empty. It is thought that the original was made after the Gallic repulse from Delphi B.C. 278, and that Apollo is here the indignant warlike god repelling the barbarians from his temple.

ĂPOLLŎDŌRUS(-i). **1.** Of CARYSTUS, a comic poet, probably lived B.C. 300–260, and was one of the most distinguished of the poets of the new Attic Comedy. It was from him that Terence took his *Hecyra* and *Phormio*.—**2.** A GRAMMARIAN of Athens, son of Asclepiades, and pupil of Aristarchus and Panaetius, about B.C. 140. His surviving work, the *Bibliotheca*, contains an account of the mythology and the heroic age of Greece.—**3.** A painter of Athens, about B.C. 408, with whom began a new period in the history of the art. He made a great advance in colouring, and invented aerial perspective. He may be considered the founder of the art of landscape painting.

ĂPOLLŌNĬA (-ae). **1.** (*Pollina* or *Pollona*), an important town in Illyria or new Epirus, not far from the mouth of the Aous, and 60 stadia from the sea. It was founded by the Corinthians and Corcyraeans, and was equally famous for commerce and learning; for among others the young Octavius, afterwards the emperor Augustus, studied here. Persons travelling from Italy to Greece and the E., usually landed either at Apollonia or Dyrrhachium, and proceeded by the Via Egnatia.—**2.** (*Polina*), a town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and S. of the lake of Bolbe.—**3.** (*Sizeboli*), a town in Thrace on the Black Sea, with two harbours, a colony of Miletus, afterwards called Sozopolis, whence its modern name; it had a celebrated temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome.—**4.** A castle or fortified town of the Locri Ozolae, near Naupactus.—**5.** A town in Sicily, on the N. Coast, near Haluntium.—**6.** (*Abullionte*), a town in Bithynia on the lake Apolloniatis, through which the river Rhyndacus flows.—**7.** (*Marza Susa*), a town in Cyrenaica and the harbour of Cyrene, one of the five towns of the Pentapolis in Libya: it was the birthplace of Eratosthenes.

APOLLŌNIS (*Palamut*), a city in Lydia, between Pergamum and Sardis. It was one of the 12 cities of Asia which were destroyed by an earthquake in the reign of Tiberius (A.D. 17).

ĂPOLLŌNĬUS (-i). **1.** Of ALABANDA in Caria, a rhetorician, taught rhetoric at Rhodes, about B.C. 120. He was surnamed ὁ Μαλακός, and must be distinguished from the following.—**2.** Of ALABANDA, surnamed MOLO, taught rhetoric at Rhodes. In B.C. 81, when Sulla was dictator, Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero heard him; Cicero also received instruction from Apollonius at Rhodes a few years later, and later still Caesar.—**3.** Surnamed DYSCOLUS, 'the ill-tempered,' a grammarian at Alexandria, in the reigns of Hadrian and Antoninus Pius (A.D. 117–161), taught at Rome as well as Alexandria. He and his son HERODIANUS are called by Priscian the greatest of all grammarians. Apollonius was the first who reduced grammar to anything like a system.—**4.** PERGAEUS, from Perga in Pamphylia, one of the greatest mathematicians of antiquity, commonly called the 'Great Geometer,' was educated at Alexandria under the successors of Euclid, about B.C. 250–220.—**5.** RHODIUS, a poet and grammarian, born at Alexandria, wrote in the reigns of Ptolemy Philopator and Ptolemy Epiphanes B.C. 222–181. In his youth he was a pupil of Callimachus; but they afterwards became bitter enemies. Their tastes were entirely different; for Apollonius admired and imitated the simplicity of the ancient epic poets, and disliked and despised the artificial and learned poetry of Callimachus. When Apollonius read, with little applause, at Alexandria, his poem on the Argonautic expedition (*Argonautica*), it did not meet with the approbation of the audience: he attributed its failure to the intrigues of Callimachus, and revenged himself by writing a bitter epigram on Callimachus, which is still extant. Callimachus in return attacked Apollonius in his *Ibis*, which was imitated by Ovid in a poem of the same name. Apollonius now left Alexandria and went to Rhodes, where he taught rhetoric with so much success that the Rhodians honoured him with their franchise: hence he was called the 'Rhodian.' He after-

wards returned to Alexandria, where the revised edition of his *Argonautica* was much praised. He succeeded Eratosthenes as chief librarian at Alexandria, in the reign of Ptolemy Epiphanes, about B.C. 194, and appears to have held this office till his death. The *Argonautica*, which consists of four books, gives a description of the adventures of the Argonauts: it is a close imitation of the Homeric poems.—**6**. TYANENSIS or TYANAEUS, *i.e.*, of Tyăna in Cappadocia, a Pythagorean philosopher, was born about four years before the Christian era. He professed to have magical powers, and gained great influence. His life was written by Philostratus.—**7**. APOLLONIUS and TAURISCUS of Tralles (about 150 B.C.), were two brothers, and the sculptors of the group which is commonly known as the Farnese bull, representing the punishment of Dirce by Zethus and Amphion. [DIRCE.] It was taken from Rhodes to Rome by Asinius Pollio, and afterwards placed in the baths of Caracalla, where it was dug up in the sixteenth century, and deposited in the Farnese palace. It is now at Naples.—**8**. APOLLONIUS, a sculptor of Athens in the first century B.C. His work is the famous Heracles-torso in the Vatican.

ĂPŎNUS or ĂPŎNI FONS (*Abano*), warm medicinal springs, near Patavium, hence called Aquae Patavinae, were much frequented by the sick.

APPĬA VIA, the most celebrated of the Roman roads (*regina viarum*, Stat. *Silv.* ii. 2, 12), was begun by Ap. Claudius Caecus B.C. 312, and was the great line of communication between Rome and southern Italy. It started from the *Porta Capena*, and passing through *Aricia*, *Tres Tabernae*, *Appii Forum*, *Tarracina*, *Fundi*, *Formiae*, *Minturnae*, *Sinuessa*, and *Casilinum*, ended first at *Capua* (131 Roman miles), but was afterwards extended through *Calatia* and *Caudium* to *Beneventum*, and finally thence through *Venusia*, *Tarentum*, and *Uria* to *Brundisium*. The total distance by this route from Rome to Brundisium was 363 miles.

APPĬANUS (-i), the Roman historian, was born at Alexandria, and lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius. He wrote in Greek a Roman history (Ῥωμαϊκά, or Ῥωμαϊκὴ ἱστορία) in 24 books (of which there remain 11 entire and fragments of others), not in chronological order, but giving a separate account of the affairs of each country, till it was finally incorporated in the Roman empire.

APPĬAS, a nymph of the Appian well, which was situated near the temple of Venus Genetrix in the forum of Julius Caesar. It was surrounded by statues of nymphs, called *Appiades*.

APPĬI FORUM. [FORUM APPII.]

APPULEIUS. [APULEIUS.]

APPŬLĒIUS SATURNĪNUS. [SATURNINUS.]

APRĬĒS, a king of Egypt, the Pharaoh-Hophra of Scripture, succeeded his father Psammetichus II., and reigned B.C. 588–570. He increased the number of Greek mercenaries to 30,000, which roused the jealousy of the Egyptian soldiers. They chose Amasis, the king's brother-in-law, as their leader, and defeated Apries and his mercenaries. Amasis allowed him to reign six years jointly with himself, and then put him to death.

APSUS (-i; *Crevasta*), a river in Illyria, flowing into the Ionian sea.

APSYRTUS. [ABSYRTUS.]

APUĀNI, a Ligurian people on the Macra, were subdued by the Romans after a long resistance and transplanted to Samnium, B.C. 180.

APŬLĒIUS, of Madaura in Africa, born about A.D. 114, was educated first at Carthage, and afterwards at Athens. He next travelled in Italy, Greece, and Asia, and being taken ill at the town of Oea, was hospitably received by a rich widow, whom he married. The most important of the extant works of Apuleius is *Metamorphoseon seu de Asino Aureo*, 'The Golden Ass,' a romance which is imitated from the Λούκιος ἢ ὄνος of Lucian, but has much of Apuleius' own imagination, notably the tale of Cupid and Psyche, and the stories of bandits, magicians, jugglers, and priests. It is a satire under the form of the autobiography of a supposed Lucius who is transformed by an enchantress, with whom he is in love, into an ass, in which shape he observes the follies of men, until he is restored to his natural form by the priests of Isis. The beautiful allegory of Cupid and Psyche is introduced in the 4th, 5th, and 6th books.

ĂPŪLĬA or APPŬLIA (Ἀπουλία; adj.; Ăpŭlus or Appŭlus, Ἀπούλοι), included, in its widest signification, the whole of the SE. of Italy from the river Frento to the promontory Iapygium, and was bounded on the N. by the Frentani, on the E. by the Adriatic, on the S. by the Tarentine gulf, and on the W. by Samnium and Lucania. Apulia in its narrower sense was the country E. of Samnium on both sides of the Aufidus, the Daunia and Peucetia of the

Greeks: the whole of the SE. part was called Calabria by the Romans. The Greeks gave the name of Daunia to the N. part of the country from the Frento to the Aufidus; of Peucetia to the country from the Aufidus to Tarentum and Brundisium, and of Iapygia or Messapia to the whole of the remaining S. part: though they sometimes included under Iapygia all Apulia in its widest meaning. The NW. of Apulia is a plain, but the S. part is traversed by the E. branch of the Apennines, and has only a small tract of land on the coast on each side of the mountains. The country was very fertile, especially in the neighbourhood of Tarentum, and afforded excellent pasturage; but the plain of Northern Apulia, rich in winter, became dry in summer (whence Horace speaks of 'Siticulosæ Apuliæ' and 'Daunus pauper aquae,' *Epod.* 3, 16; *Od.* iii. 30, 11); and the flocks were then driven to the upland valleys of Samnium and the *Abruzzi*. The population was of a mixed nature, partly of an Italian, partly of a Greek stock. In legend they are said to have settled in the country under the guidance of Iapyx, Daunius, and Peucetius, three sons of an Illyrian king, Lycaon. The Apulians joined the Samnites against the Romans, to whom they became subject on the conquest of the Samnites.

ĂQUAE, the name given by the Romans to many medicinal springs and bathing-places.—(1) AURELIAE or COLONIA AURELIA AQUENSIS (*Baden-Baden*). (2) APPOLLINARES in Etruria between Sabate and Tarquinii='Phoebi vada' (Mart. vi. 42, 7). (3) *Bormonis*, applied to springs at *Bourbonne l'Archambault* in *Allier*, and also to those at *Bourbonne* in *Haute Marne*. Bormonia was a Celtic deity of medicinal springs. (4) CUTILIAE, mineral springs in Samnium near the ancient town of Cutilia, which perished in the early times, and E. of Reāte. There was a celebrated lake in its neighbourhood with a floating island, which was regarded as the umbilicus or centre of Italy. Vespasian died at this place. (5) GRATIANAE, *Aix* in Savoy on the *Lac de Bourget*. (6) MATTIACAE or FONTES MATTIACI (*Wiesbaden*), in the land of the Mattiaci in Germany. (7) NISINCI, *Bourbon l'Anci* in *Saône-et-Loire*. (8) PASSERIS, in Etruria, between Volsinii and Forum Cassi, now *Bacucco*, five miles N. of *Viterbo*. (9) PATAVINAE [APONI FONS]. (10) SEXTIAE (*Aix*), a Roman colony in Gallia Narbonensis, founded by Sextius Calvinus, B.C. 122; its mineral waters were long celebrated, but were thought to have lost much of their efficacy in the time of Augustus. Near this place Marius defeated the Teutones, B.C. 102. It is 18 miles N. of Marseilles. (11) SOLIS (*Bath*) in Britain, called Ὕδατα θερμά in Ptolemy. (12) STATIELLAE (*Acqui*), a town of the Statielli in Liguria. (13) TARBELLAE on the Aturus (*Adour*), now *Dax*. (14) TAURI in Etruria, three miles N. of Cività Vecchia: now *Bagni di Ferrata*.

ĂQUĬLA, L. PONTIUS AQUILA, a friend of Cicero, and one of Caesar's murderers, was killed at the battle of Mutina, B.C. 43.

ĂQUĬLĀRĬA (*Alhowareah*), a town on the coast of Zeugitana in Africa, on the W. side of Hermaeum Pr. (*C. Bon*).

ĂQUĬLĒĬA (-ae; *Aquileia* or *Aglar*), a town in Gallia Transpadana at the very top of the Adriatic, between the rivers Sontius and Natiso, about 60 stadia from the sea. It was founded by the Romans in B.C. 182 as a bulwark against the N. barbarians, and is said to have derived its name from the omen of an eagle which appeared to the colonists. As it was the key of Italy on the NE., it was made one of the strongest fortresses of the Romans, and it became also a most flourishing place of commerce. It was taken and completely destroyed by Attila in A.D. 452; its inhabitants escaped to the Lagoons, where Venice was afterwards built.

ĂQUILLĬUS or ĂQUILĬUS (-i). **1.** M', consul B.C. 129, finished the war against Aristonicus, son of Eumenes of Pergamum. He laid down the road in the province of Asia from Ephesus to Apamea. On his return to Rome he was accused of maladministration in his province, but was acquitted by bribing the judges.—**2.** M', consul B.C. 101, conquered the slaves in Sicily, who had revolted under Athenion. In 88 he went into Asia as one of the consular legates in the Mithridatic war, he was defeated, and Mithridates put him to death by pouring molten gold down his throat.

AQUILLĬUS GALLUS. [GALLUS.]

AQUILŌNĬA (-ae), a town of Samnium, E. of Bovianum, destroyed by the Romans in the Samnite wars.

ĂQUĪNUM (-i; adj.; Aquinas; *Aquino*), a town of the Volscians, E. of the river Melpis, a Roman municipium and afterwards a colony; the birth-place of Juvenal; celebrated for its purple dye.

ĂQUĬTĀNIA. **1.** The country of the Aquitani, extended from the Garumna (*Garonne*) to the Pyrenees, and from the ocean to Gallia Narbonensis; it was first conquered by Caesar's legates, and again upon a revolt of the inhabitants in the

time of Augustus.—**2.** The Roman province of Aquitania, formed in the reign of Augustus, was of much wider extent, and was bounded on the N. by the Ligeris (*Loire*), on the W. by the ocean, on the S. by the Pyrenees, and on the E. by the Mons Cevenna, which separated it from Gallia Narbonensis. The *Aquitani* were one of the three races which inhabited Gaul; they were of Iberian origin, distinct in race from the Gauls and Belgians.

ARA UBĬŌRUM, in the *Civitas Ubiorum* (=*Cologne*), was a sanctuary for the surrounding province. [See COLONIA AGRIPPINA.]

ĂRĂBĬA (-ae: Ărabs, Ărābŭs, pl. Ărābĕs, Arābī; *Arabia*), a country at the SW. extremity of Asia, forming a large peninsula, bounded on the W. by the ARABICUS SINUS (*Red Sea*), on the S. and SE. by the ERYTHRAEUM MARE (*Gulf of Bab-el-Mandeb* and *Indian Ocean*), and on the NE. by the PERSICUS SINUS (*Persian Gulf*). On the N. or land side its boundaries were not clearly marked, but it seems to have included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other. It was divided into three parts: (1) ARABIA PETRAEA (NW. part of *El-Hejaz*), including the triangular piece of land between the two heads of the Red Sea (the peninsula of M. Sinai) and the country immediately to the N. and NE.; and called from its capital Petra. (2) ARABIA DESERTA (*El-Jebel*), including the great Syrian Desert and a portion of the interior of the Arabian peninsula. (3) ARABIA FELIX (*El-Nejed*, *El-Hejaz*, *El-Yemen*, *El-Hadramaut*, *Oman* and *El-Hejer*), consisted of the whole country not included in the other two divisions; the ignorance of the ancients respecting the interior of the peninsula leading them to accept the name Arabia Felix (*i.e. fertile*), although much of it consists of a sandy desert of steppes and tableland, interspersed with oases, and fringed with mountains, between which and the sea, especially on the W. coast, lies a belt of low land (called *Tehāmah*), intersected by numerous mountain torrents, which irrigate the strips of land on their banks, and produce that fertility which the ancients supposed to belong to all the peninsula. [The name *Felix* is said by some to have arisen from the Semitic word *Jaman*, meaning 'right side'—*i.e.* 'south'—being misinterpreted to mean 'lucky.'] The inhabitants of Arabia were of the Semitic race. The NW. district (Arabia Petraea) was inhabited by the various tribes which constantly appear in Jewish history: the Amalekites, Midianites, Edomites, Moabites, Ammonites, &c. The Greeks and Romans called them by the name of NABATHAEI, whose capital was Petra. The people of Arabia Deserta were called Arabes Scenītae (Σκηνῖται), from their dwelling in tents, and Arabes Nomades (Νομάδες), from their mode of life, which was that of wandering herdsmen, and (like their descendants, the Bedouin) plunderers. The people of the *Tehamah* were of the same race; but their position led them at an early period to agriculture and commerce. From the earliest times a considerable traffic was carried on by the people in the N. (especially the Nabathaei) by means of caravans, and by those on the S. and E. coast by sea, chiefly in gums, spices, and precious stones. They maintained their own independence. Under Augustus, Aelius Gallus, assisted by the Nabathaei, made an expedition into Arabia Felix, but was compelled to retreat into Egypt to save his army from famine and the climate. Under Trajan, Arabia Petraea was conquered by A. Cornelius Palma (A.D. 107), and the country of the Nabathaei became a Roman province, to which in 295 Auranitis, Batanea, and Trachonitis were added. Christianity was early introduced into the country, and continued to exist side by side with the old religion (which was Sabaeism, or the worship of heavenly bodies), and with some admixture of Judaism, until the rise of Mohammedanism in 622.

ĂRĂBĬCUS SINUS (*Red Sea*), a long narrow gulf between Africa and Arabia, connected on the S. with the *Indian Ocean* by the Angustiae Divae (*Straits of Bab-el-Mandeb*), and on the N. divided into two heads by the peninsula of Arabia Petraea (*Penins. of Sinai*), the E. of which was called Sinus Aelanites or Aelaniticus (*Gulf of Akaba*), and the W. Sinus Heroopolites or Heroopoliticus (*Gulf of Suez*), which must in Strabo's time have extended forty miles north of its present limit, and included *Lake Timsah*.

ĂRĂBĬS (-is), a river of Gedrosia, falling into the Indian Ocean 1000 stadia (100 geog. miles) W. of the mouth of the Indus.

ARACHNAEUM (-i; Ἀραχναῖον), a mountain forming the boundary between Argolis and Corinthia.

ĂRACHNĒ, a Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. Arachne was skilled in the art of weaving, and challenged Athene to compete with her. The work of Athene showed the Olympian gods in all their dignity. Arachne produced a piece of cloth in which the amours of the gods were woven, and Athene,

indignant at the taunt, and at the same time jealous of the skilful work, tore it to pieces. Arachne in despair hanged herself: the goddess loosened the rope and saved her life, but the rope was changed into a cobweb and Arachne herself into a spider (ἀράχνη). The myth seems to represent the rivalry between the Lydian and Greek arts of weaving.

ĂRĂCHŌSĬĂ (-ae), *SE. part of Afghanistan* and *NE. part of Beloochistan*), one of the extreme E. provinces of the Persian (and afterwards of the Parthian) empire, bounded on the E. by the Indus, on the N. by the Paropamisadae, on the W. by Drangiana, and on the S. by Gedrosia. The shortest road from Persia to India passed through Arachosia.

ĂRĂCHŌTUS. [ARACHOSIA.]

ĂRACHTHUS or ĂRĔTHO (*Arta*), a river of Epirus, which rises in M. Lacmon or the Tymphean mountains, and flows into the Ambracian gulf.

ĂRĂCYNTHUS (-i; Ἀράκυνθος; *Zigos*), a mountain on the SW. coast of Aetolia near Pleuron. Virgil and Propertius, however, place it between Attica and Boeotia, and hence mention it in connection with Amphion, the Boeotian hero. (Propert. iii. 13, 41; *Actaeo* [*i.e.* Attico] *Aracyntho*, Verg. *Ecl.* ii. 24.)

ĂRĂDUS (-i; in O. T. Arvad; *Ruad*), an island off the coast of Phoenicia, with a city which was said to have been founded by exiles from Sidon.

ĂRAR or ĂRĂRIS (*Saône*), a river of Gaul, rises in the Vosges, receives the Dubis (*Doubs*) from the E., after which it becomes navigable, and flows with a quiet stream into the Rhone at Lugdunum (*Lyon*). In the time of Ammianus (A.D. 370) it was also called *Sauconna*, and in the middle ages *Sangona*, whence its modern name *Saône*.

ARASPES (-is), a Mede, and a friend of the elder Cyrus, one of the characters in Xenophon's *Cyropaedia*.

ĂRĀTUS (-i). **1.** The celebrated general of the Achaeans, son of Clinias, was born at Sicyon, B.C. 271. When he had reached the age of 20 he gained possession of his native city, B.C. 251, deprived the usurper Nicocles of his power, and united Sicyon to the Achaean League. [ACHAEI.] In 245 he was elected general of the League, and was often re-elected afterwards. He excelled more in negotiation than in war, and in his war with the Aetolians and Spartans he was often defeated. Indeed, it must be admitted that he showed positive cowardice in battle strangely contrasted with the boldness of his plans and policy; but he added much to the power of the League by persuading many cities to join it. In 234, through the patriotism of Lydiadas, tyrant of Megalopolis, that city was joined to the Achaean League; but Aratus, by his jealousy of Lydiadas, often interfered with the interests of the League. Thus he opposed the scheme of Lydiadas for union with Argos in 229, but when he himself became general he effected it. The death of Lydiadas, also at Laodicea (226), and the consequent defeat by the Spartans were due to the want of courage which Aratus showed in the battle. A still greater calamity was his rejection of the proposal of Cleomenes to bring Sparta into the League, and his resolution to seek the friendship of Antigonus, and to surrender Acrocorinthus to a Macedonian garrison—certainly the greatest mistake of his life. To strengthen himself against Aetolia and Sparta he sought the friendship of Antigonus Doson, and of his successor Philip; but as Philip was evidently anxious to make himself master of all Greece, Aratus began to oppose him, and was eventually poisoned in 213 by the king's order. Aratus unquestionably deserves the credit of the growth and early successes of the League, and maintained his extraordinary personal ascendency, even after reverses; but he ruined the chances of the League to save the liberties of Greece when he rejected the union with Sparta and gave the key of the position to Macedonia.—**2.** Of Soli, afterwards Pompeiopolis, in Cilicia, lived about B.C. 270, in the latter part of his life at the court of Antigonus Gonatas, king of Macedonia. He wrote two astronomical poems, entitled *Phaenomena* and *Diosemeia*, which described the constellations and their influence upon the world, with rules for foretelling weather and seasons. Some of this was imitated by Virgil in some parts of the Georgics. His poems were popular both in the Grecian and the Roman world (*cum sole et luna semper Aratus erit*, Ov. *Am.* i. 15, 16), and parts of three Latin translations are preserved: one written by Cicero when very young; one by Caesar Germanicus, the grandson of Augustus; and one by Festus Avienus.

ARAURIS (*Herault*), a river in Gallia Narbonensis, rises in M. Cevenna, and flows into the Mediterranean.

ARAUSĬO (*Orange*), a town of the Cavari or Cavares, and a Roman colony, in Gallia Narbonensis, on the road from Arelate to Vienna: it has remains of an amphitheatre, circus, aqueduct, triumphal arch, &c.

ĂRAXES (Ἀράξης), the name of several rivers.—**1**. In Armenia Major (*Eraskh* or *Aras*), rises in M. Aba or Abus (nr. *Erzeroum*), from the opposite side of which the Euphrates flows; and, after a great bend SE. and the NE., joins the Cyrus (*Kour*), which flows down from the Caucasus, and falls with it into the Caspian by two mouths. This is the Araxes mentioned by Herodotus (i. 202, iv. 40), but he seems to have been misinformed about the position of the Massagetae, who lived much further East. The upper branch or affluent of this Araxes is called Phasis (Xen. *Anab.* iv. 6, 4). The Araxes was proverbial for the force of its current; and hence Virgil (*Aen.* viii. 728) says *pontem indignatus Araxes*, with special reference to the failure of Alexander to throw a bridge over it.—**2**. In Mesopotamia. [CHABORAS.]—**3**. In Persis (*Bend-Emir*), the river on which Persepolis stood.

ARBĀCES, the founder of the Median empire, according to Ctesias is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the Assyrian empire under the reign of Sardanapalus. This account differs from that of Herodotus, who makes DEIOCES the first king of Media.

ARBĒLA (-orum; *Erbille*), a city of Adiabene in Assyria, between the rivers Lycus and Caprus (the greater and lesser Zab); celebrated as the head-quarters of Darius Codomannus, before the last battle in which he was overthrown by Alexander (B.C. 331), which is hence frequently called the battle of Arbela, though it was really fought near GAUGAMELA, about 25 miles W. of Arbela.

ARBUCĂLA or ARBOCĂLA, the chief town of the VACCAEI in Hispania Tarraconensis, north of the Tagus, taken by Hannibal after a long resistance.

ARBUSCŬLA, an actress in pantomimes in the time of Cicero.

ARCA or -AE, a very ancient city in the N. of Phoenicia, not far from the sea-coast, at the foot of M. Lebanon: the birthplace of the emperor Alexander Severus.

ARCĂDĬA (-ae), a country in the middle of Peloponnesus, was bounded on the E. by Argolis, on the N. by Achaia, on the W. by Elis, and on the S. by Messenia and Laconica. Next to Laconica it was the largest country in the Peloponnesus: its greatest length was about 50 miles, its breadth from 35 to 41 miles. It was surrounded on all sides by mountains, and it may be regarded as the Switzerland of Greece. Its principal mountains were Cyllene and Erymanthus in the N., Artemisius in the E., and Parthenius, Maenalus, and Lycaeus in the S. and SW. The Alpheus, the greatest river of Peloponnesus, rises in Arcadia, and flows through part of the country. The N. and E. parts of the country were barren and unproductive; the W. and S. were more fertile, with numerous valleys, where corn was grown. The Arcadians, said to be descended from ARCAS, regarded themselves as the most ancient people in Greece: the Greek writers call them indigenous (αὐτόχθονες) and Pelasgians, and Pelasgus is the name given to their earliest king. Their claim to antiquity is just, since in the security of their mountains they withstood the Dorian conquest. As a mountain people they were chiefly employed in hunting and the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia and of Artemis. They were a people simple in their habits. Like most dwellers in hilly country, they were fond of music (*soli cantare periti Arcades*, Verg. *Ecl.* x. 39). Like the other Greek peoples, they were originally governed by kings, but are said to have abolished monarchy towards the close of the second Messenian war, and to have stoned to death their last king, Aristocrates, because he betrayed his allies the Messenians. The different towns then became independent republics, of which the most important were MANTINEA, TEGEA, ORCHOMENUS, PSOPHIS, and PHENEOS, which lie in the secluded valleys of the north and east, protected by their mountains; to the west the valleys of the Alpheus and Ladon are more accessible, and here, accordingly, were cantons of hamlets rather than independent cities: in the upper valley of the Alpheus, the Maenalians and Eutresians; lower down, the Parrhasians, Cynurians, and Heraeans; in the valley of the Ladon the Azanes. All these were united by the Panarcadian festival held to Zeus at M. Lycaeus, to Athene Alea at Tegea, and to Artemis Hymnia at Orchomenus. Like the Swiss, the Arcadians often served as mercenaries, and in the Peloponnesian war they were found in the armies of both the Lacedaemonians and Athenians. The Lacedaemonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (B.C. 371); and in order to resist all future aggressions on the part of Sparta, the Arcadians, upon the advice of Epaminondas, and led by Lycomedes, built the city of MEGALOPOLIS, and formed a general assembly of the whole nation, called the *Myrii*. This Arcadian League did not last long. Mantinea and Tegea

were at enmity already before the death of Epaminondas, and though the assembly of the Ten Thousand existed in the time of Demosthenes, we have no trace of an Arcadian League after the end of the fourth century B.C. The Arcadian cities subsequently joined the Achaean League, and finally became subject to the Romans.

ARCĂDĬUS, emperor of the East (A.D. 395–408), elder son of Theodosius I., was born in Spain, A.D. 383. On the death of Theodosius he became emperor of the East, while the West was given to his younger brother Honorius. Arcadius possessed neither physical nor intellectual vigour, and was entirely governed by unworthy favourites.

ARCAS (-ădis), king of the Arcadians, son of Zeus and Callisto, grandson of Lycaon and father of Aphīdas, Elatus, and Azan. There are many legends about him. When he was a boy Lycaon slew him and placed his flesh before Zeus, to see if the god could find it out. Zeus upset the table (τράπεζα) which bore the dish, and destroyed the house of Lycaon by lightning, but restored Arcas to life. When Arcas had grown up, he built on the site of his father's house the town of Trapezus. Arcas in hunting followed his mother Callisto, who had the form of a she-bear, into the temple of Zeus Lycaeus, a profanation which by Arcadian law would have caused their death, but Zeus changed them into stars as Arctophylax and the Great Bear.

ARCĔSĬLĀUS or ARCĔSĬLAS (-i), a Greek philosopher (about B.C. 315–240), born at Pitane in Acolis. He succeeded Crates at Athens, about B.C. 250, in the chair of the Academy, and became the founder of the second or middle Academy.

ARCĔSĬLĀUS (-i). **1.** Son of Lycus and Theobule, leader of the Boeotians in the Trojan war, slain by Hector.—**2.** The name of four kings of Cyrene. [BATTUS and BATTIADAE.]

ARCĒSĬUS (Ἀρκείσιος), son of Zeus and Euryodia, father of Laërtes, and grandfather of Odysseus. Hence both Laërtes and Odysseus are called *Arcesiades* (Ἀρκεισιάδης).

ARCHAGATHUS (-i), a Greek physician, the first who made medicine a profession at Rome. He came from the Peloponnese, and settled at Rome B.C. 219, where a shop was bought for him.

ARCHĔDĒMUS (Ἀρχέδημος; Dor. Ἀρχέδαμος). **1.** A popular leader at Athens, took the first step against the generals who had gained the battle of Arginusae, B.C. 406. The comic poets called him 'bleareyed' (γλαύων), and said that he was a foreigner, and had obtained the franchise by fraud.—**2.** An Aetolian (called Archidamus by Livy), commanded the Aetolian troops which assisted the Romans in their war with Philip (B.C. 199–197). He afterwards took an active part against the Romans, and eventually joined Perseus, whom he accompanied in his flight after his defeat in 168.—**3.** Of Tarsus, a Stoic philosopher.

ARCHĔLĀUS(-i). **1.** King of MACEDONIA (B.C. 413–399), an illegitimate son of Perdiccas II., obtained the throne by the murder of his half-brother. He was a patron of art and literature, and adorned his palace with paintings by Zeuxis; and Euripides, Agathon, and other men of eminence, were among his guests.—**2.** A general of MITHRIDATES. In B.C. 87 he was sent into Greece by Mithridates with a large fleet and army; at first he met with considerable success, held most of northern Greece, and took Peiraeus. After sustaining a siege, he withdrew to Boeotia, where he was twice defeated by Sulla in 86, near Chaeronea and Orchomenos. Afterwards he deserted to the Romans.—**3.** Son of the preceding, was by Pompey, in B.C. 63, made priest of the goddess (Enyo or Bellona) at Comana in Pontus or Cappadocia. He became king in Egypt by marrying Berenice, the daughter of Ptolemy Auletes, who after the expulsion of her father, had obtained the sovereignty of Egypt. Archelaus, however, was king of Egypt only for 6 months, for Gabinius marched with an army into Egypt in order to restore Ptolemy Auletes, and Archelaus was killed in battle.—**4.** Son of No. 3, and his successor in the office of high-priest of Comana, was deprived of his dignity by Julius Caesar in 47.—**5.** Son of No. 4, received from Antony, in B.C. 36, the kingdom of Cappadocia. After the battle of Actium, Octavianus not only left Archelaus in the possession of his kingdom, but added to it a part of Cilicia and Lesser Armenia. But having incurred the enmity of Tiberius by the attention which he had paid to C. Caesar, he was summoned to Rome and accused of treason. His life was spared, but he was kept at Rome till his death, A.D. 17. Cappadocia was then made a Roman province.—**6.** A philosopher, probably born at Athens, about B.C. 450. As a pupil of Anaxagoras he belonged to the Ionian school.—**7.** A sculptor of Priene, son of Apollonius, made the marble bas-relief representing the Apotheosis of Homer, which formerly belonged to the Colonna

family at Rome, and is now in the British Museum.—**8**. Son of Herod the Great, succeeded his father, and received from Augustus, Judaea, Samaria, and Idumaea, but he was accused of oppression, A.D. 7, and banished to Vienne in Gaul.

ARCHĔMŌRUS (-i) or OPHELTES, son of the Nemean king Lycurgus and Eurydice. When the Seven heroes on their expedition against Thebes stopped at Nemea to obtain water, Hypsipyle, the nurse of the child Opheltes, while showing the way to the Seven, left the child alone. In the meantime, the child was killed by a serpent. The Seven gave him burial; but as Amphiaraus saw in this accident an omen boding destruction to himself and his companions, they called the child Archemorus, that is, 'Forerunner of Death,' and instituted the Nemean games in honour of him.

ARCHĬAS (Ἀρχίας). **1**. A Heraclid of Corinth, left his country in consequence of the death of ACTAEON, and founded Syracuse, B.C. 734, by command of the Delphic oracle.—**2**. A. LICINIUS ARCHIAS, a Greek poet, born at Antioch in Syria, about B.C. 120, very early obtained celebrity by his verses. In 102 he came to Rome, and was received in the most friendly way by many of the Roman nobles, especially by the Luculli, from whom he afterwards obtained the Gentile name of Licinius. After a short stay at Rome he accompanied L. Lucullus, the elder, to Sicily, and followed him in the banishment to which he was sentenced for his management of the slave war in that island, to Heraclea in Lucania, in which town Archias was enrolled as a citizen; and as this town was a state united with Rome by a treaty, he obtained the Roman franchise under the Lex Plautia Papiria passed in B.C. 89. At a later time he accompanied L. Lucullus, the younger, to the Mithridatic war. Soon after his return, a charge was brought against him in 61 of assuming the citizenship illegally, and the trial came on before Q. Cicero, who was praetor this year. He was defended by his friend M. Cicero in the extant speech *Pro Archia*, in which the orator, after briefly discussing the legal points of the case, rests the defence of his client upon his surpassing merits as a poet, which entitled him to the Roman citizenship. The result is not mentioned by any writer, but he was probably acquitted.

ARCHĬDĀMUS (-i), the name of five kings of Sparta. **1**. Son of Anaxidamus, contemporary with the Tegeatan war, which followed soon after the second Messenian, B.C. 668.—**2**. Son of Zeuxidamus, succeeded his grandfather Leotychides, and reigned B.C. 469–427. In the early part of his reign he was fighting against the revolted Helots and Messenians. When the Peloponnesian war (which he had tried to avert) broke out (B.C. 431) he invaded Attica, and held the supreme command of the Peloponnesian forces till his death in 429.—**3**. Grandson of No. 2, and son of Agesilaus II., reigned B.C. 361–338. During the lifetime of his father he took an active part in resisting the Thebans and the various other enemies of Sparta, and in 367 he defeated the Arcadians and Argives in the 'Tearless Battle,' so called because he had won it without losing a man. In 362 he defended Sparta against Epaminondas. In 338 he went to Italy to aid the Tarentines against the Lucanians, and there fell in battle.—**4**. Grandson of No. 3, and son of Eudamidas I., was king in B.C. 296, when he was defeated by Demetrius Poliorcetes.—**5**. Son of Eudamidas II., and the brother of Agis IV. On the murder of Agis, in B.C. 240, Archidamus fled from Sparta, but afterwards obtained the throne by means of Aratus. He was, however, slain almost immediately after his return to Sparta. He was the last king of the Eurypontid race.

ARCHĬGĒNES (-is), a Greek physician, born at Apamea in Syria, practised at Rome in the time of Trajan, A.D. 98–117.

ARCHĬLŎCHUS (-i), of Paros, was one of the Ionian lyric poets, and the first Greek poet who composed Iambic verses according to fixed rules. He lived about B.C. 720–676. He was descended from a noble family, who held the priesthood in Paros. In early youth he left his country and went to Thasos with a colony. It was said that he had been a suitor to Neobule, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Archilochus attacked the whole family in an Iambic poem. The verses were recited at the festival of Demeter, and the daughters of Lycambes are said to have hanged themselves through shame (Hor. *Epod.* 6, 13). At Thasos he incurred the disgrace of losing his shield in an engagement with the Thracians of the opposite continent; but, instead of being ashamed, he recorded it in his verse: not, however, because he felt himself to be a coward, for he had proved his courage; but because he thought it absurd not to retreat when the battle was lost. The feeling of Horace (if his case is real and not a mere copy of Archilochus) was different, since he never professed to be a warrior. At length he returned to Paros,

and in a war between the Parians and the people of Naxos, he fell by the hand of a Naxian named Calondas or Corax. Archilochus and his contemporaries, Thaletas and Terpander, were the founders of lyric poetry throughout Greece, but Archilochus is most famous for his satirical Iambic poetry—'Archilochum proprio *rabies* armavit iambo' (Hor. *Ar. Poët.* 79).

ARCHĬMĒDES (-is), of Syracuse, the most famous of ancient mathematicians, was born B.C. 287. He was a friend, and according to Plutarch a kinsman, of Hiero. In the early part of his life he travelled into Egypt, where he studied under Conon the Samian, a mathematician and astronomer. After visiting other countries, he returned to Syracuse. Here he constructed for Hiero various engines of war, which, many years afterwards, were effectual in the defence of Syracuse against Marcellus, and delayed the taking of the city for a considerable time. The accounts of the performances of these engines are evidently exaggerated; and the story of the burning of the Roman ships by the reflected rays of the sun is probably a fiction: it is not mentioned by Plutarch, Polybius, or Livy. Archimedes invented a machine called, from its form, Coclea, and now known as the screw of Archimedes, for pumping the water out of the hold of a vessel. Another celebrated proof of his genius was the construction of a *sphere*—a kind of orrery, representing the movements of the heavenly bodies. When Syracuse was taken (B.C. 212), Archimedes, intent upon a mathematical problem, was killed by the Roman soldiers. Upon his tomb was placed the figure of a sphere inscribed in a cylinder. When Cicero was quaestor in Sicily (75) he found this tomb near one of the gates of the city, almost hid amongst briars, and forgotten by the Syracusans.

ARCHĪNUS (-i), one of the leading Athenians, who, with Thrasybulus and Anytus, overthrew the government of the Thirty, B.C. 403.

ARCHŸTAS (Ἀρχύτας). 1. Of Amphissa, a Greek epic poet, about B.C. 300. —2. Of Tarentum, a distinguished philosopher, mathematician, general, and statesman, probably lived about B.C. 400, and onwards, so that he was contemporary with Plato, whose life he is said to have saved by his influence with Dionysius. He was seven times the general of his city, and he commanded in several campaigns, in all of which he was victorious. Whether we are to believe that he was drowned while upon a voyage in the Adriatic, depends on the interpretation of Hor. *Od.* i. 28. It is generally supposed that, if the drowned body is not that of Archytas, his tomb was on the shore near the spot where the body lay; but we have no positive record of his death or the place of his burial. As a philosopher, he belonged to the Pythagorean school.

C.D.

ARCONNĒSUS (-i). 1. An island off the coast of Ionia, near Lebedus, also called *Aspis*.—2. (*Orak Ada*), an island off the coast of Caria, opposite Halicarnassus, of which it formed the harbour.

ARCTĪNUS, of Miletus, the most distinguished among the cyclic poets, probably lived about B.C. 776. Two epic poems were attributed to him. 1. The *Aethiopis*, which was a kind of continuation of Homer's Iliad: its chief heroes were Memnon, king of the Ethiopians, and Achilles, who slew him, in vengeance for the slaughter of Antilochus. It tells also of the combat between the Greeks and Amazons, and the death of Penthesilea, and ends with the death of Achilles, his funeral rites, and the contest for his arms. 2. The *Sack of Ilion* (Ἰλίου πέρσις), which contained a description of the destruction of Troy, and the subsequent events until the departure of the Greeks, with which the story of the second Aeneid mainly agrees. The substance of these two epics of Arctinus are preserved in prose by Proclus.

ARCTOPHŸLAX. [ARCTOS.]

ARCTOS (Ἄρκτος), 'the Bear,' two constellations near the N. Pole. 1. THE GREAT BEAR (Ἄρκτος μεγάλη: *Ursa Major*), also called the *Waggon* (ἅμαξα: *plaustrum*). The ancient Italian name of this constellation was *Septem Triones*, that is, the *Seven Ploughing Oxen*, also *Septentrio*, and with the epithet *Major* to distinguish it from the *Septentrio Minor*, or *Lesser Bear*: hence Virgil (*Aen.* iii. 516) writes *geminosque Triones*. The Great Bear was also called *Helice* (ἑλίκη) from its sweeping round in a curve.—2. THE LESSER OR LITTLE BEAR (Ἄρκτος μικρά: *Ursa Minor*), likewise called the *Waggon*, was first added to the Greek catalogues by Thales by whom it was probably imported from the East. It was also called *Phoenice* (Φοινίκη), because it was selected by the Phoenicians as the guide by which they shaped their course at sea (the Greek mariners with less judgment employing the Great Bear for the purpose), and *Cynosura* (Κυνόσουρα), *dog's tail*, from the likeness of the constellation to the curl of a dog's tail. The constellation before the Great Bear was called *Boötes* (Βοώτης), *Arctophylax* (Ἀρκτοφύλαξ), or *Arcturus* (Ἄρκτουρος from οὖρος, *guard*);

the two latter names suppose the constellation to represent a man upon the watch, and denote simply the position of the figure in reference to the Great Bear, while *Boötes* refers to the *Waggon*, the imaginary figure of the Boötes being fancied to occupy the place of the driver of the team. At a later time *Arctophylax* became the general name of the constellation, and the word *Arcturus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph CALLISTO, the daughter of Lycaon, changed by Zeus into a she-bear. [See ARCAS.] In the poets the epithets of these stars have constant reference to the family and country of Callisto: thus we find them called *Lycaonis Arctos: Maenalia Arctos* and *Maenalia Ursa* (from M. Maenalus in Arcadia): *Erymanthis Ursa* (from M. Erymanthus in Arcadia): *Parrhasides stellae* (from the Arcadian town Parrhasia). The Septentriones are called *Boves Icarii*, because some legends made out Boötes to be the same person as Icarus.

ARCTŪRUS. [ARCTOS.]

ARDĔA (-ae; adj., Ardeas, -ātis; *Ardea*), the chief town of the Rutuli in Latium, near the river Numicus, three miles from the sea, was situated on a rock surrounded by marshes, in an unhealthy district. It was one of the most ancient places in Italy, and was said to have been the capital of Turnus. It was one of the 30 cities of the Latin League, and was besieged by Tarquinius Superbus. It was conquered and colonised by the Romans, B.C. 442.

ARDŬENNA SILVA, *the Ardennes*, a vast forest, in the NW. of Gaul, extended from the Rhine and the Treviri to the Nervii and Remi, and N. as far as the Scheldt.

ARDYS, son of Gyges, king of Lydia, reigned B.C. 678-629: he took Priene and made war against Miletus.

ĂRĒĂ or ARĒTĬĀS, *i.e.* the island of Ares: *Kerasunt Ada*), also called Chalcerītis, an island off the coast of Pontus.

ĂRĒĬTHŎUS (-i), king of Arne in Boeotia, and husband of Philomedusa. He fell by the hand of the Arcadian Lycurgus.

ĂRĔLĀTE, ARELAS, or ARELĀTUM (Arelatensis; *Arles*), a town in Gallia Narbonensis at the head of the delta of the Rhone on the left bank, and a Roman colony founded by the soldiers of the sixth legion, *Colonia Arelate Sextanorum*. Under the emperors it became one of the most flourishing towns on this side of the Alps. The Roman remains at Arles attest the greatness of the ancient city: there are still to be seen an obelisk of granite, and the ruins of an aqueduct, theatre, amphitheatre, palace of Constantine, and a large Roman cemetery.

ARENACUM (*Arnheim*), a town of the Batavi in Gallia Belgica.

ĂRES, the Greek god of war, identified by the Romans with MARS, was represented as the son of Zeus and Hera. According to another tradition, mentioned by Ovid, he is born from Hera alone, to whom a flower had been given by Flora. While Athene represents wisdom in war,

Ares. (Ludovisi Statue in Rome.)

Ares is described in Homer as rejoicing in tumult and bloodshed, and a fickle partisan (ἀλλοπρόσαλλος, *Il.* v. 889): he helps the Trojans though he had promised aid to the Greeks (*Il.* v. 832, xxi. 412). He has the character of a Thracian rather than a Greek god, and his worship belonged peculiarly to Thrace in the earliest times. We find him represented in undignified positions in the Iliad. He is ignominiously driven from the field by Athene and Diomede: he was imprisoned for thirteen months by the Aloidae. As god of battles he has the epithet or surname Ἐνυάλιος in Homer: the name was probably used as a battle-cry, and in later writers given to a separate deity [ENYALIUS.] The love of Ares for Aphrodite is noticed in the Iliad, and in various traditions Eros and Anteros,

Deimas and Phobos, and Priapus are their children. According to the Theban story he was the husband of Aphrodite, and father by her of Harmonia. In Homer Thrace is the home of Ares; the most ancient seat of his worship in Greece appears to have been Thebes, whence in the Iliad the walls of Thebes are called τεῖχος Ἄρειον (iv. 407), and he was the father of the dragon which Cadmus slew at the well of Ares. The Athenian story makes him marry the daughter of Erechtheus, and become the father of Alcippe; as slayer of Halirrhothius, who assailed Alcippe, he was tried before the council of gods in the Areopagus. [For the Amazons, daughters of Ares, and their attack on Athens, see AMAZONES.] The temple of Ares at Athens was on the Western slope of the Areopagus. In older art Ares is represented as a fully armed, bearded warrior: in the 5th century from Pheidias onwards the type is that of a handsome beardless youth, naked or nearly so, with a spear and sometimes a helmet: the bearded type reappears later.

ARESTOR (-ŏris), father of Argus, the guardian of Io, who is therefore called *Arestorides*.

ĂRĒTAS (-ae), the name of several kings of Arabia Petraea. **1.** A contemporary of Pompey, invaded Judaea in B.C. 65, in order to place Hyrcanus on the throne, but was driven back by the Romans, who supported Aristobulus.—**2.** The father-in-law of Herod Antipas, invaded Judaea, because Herod had repudiated the daughter of Aretas. This Aretas seems to have been the prince who had possession of Damascus at the time of the conversion of the Apostle Paul, A.D. 37.

ĀRĒTĒ (Ἀρήτη). **1.** Wife of Alcinous, king of the Phaeacians, received Odysseus with hospitality, and induced her people not to give up Medea to the emissaries of Aeëtes.—**2.** Daughter of the elder Dionysius and Aristomache, wife of Thearides, and after his death of her uncle Dion. After Dion had fled from Syracuse, Arete was compelled by her brother to marry Timocrates, one of his friends; but she was again received by Dion as his wife when he had obtained possession of Syracuse, and expelled the younger Dionysius.

ĂRĔTHŪSA (-ae; Ἀρέθουσα), one of the Nereids, and the nymph of the famous fountain of Arethusa in the island of Ortygia near Syracuse. For details, see ALPHEUS. Virgil (*Eclog.* iv. 1, x. 1) reckons her among the Sicilian nymphs, and as the divinity who inspired pastoral poetry. The head of Arethusa with her hair confined in a net and surrounded by fishes, occurs in the coins of Syracuse. —There were several other fountains in

Arethusa. Coin of Syracuse of the reign of Gelon, whose Olympic victory is shown on the reverse.

Greece which bore the name of Arethusa, of which the most important was one in Ithaca, now *Lebado*, and another in Euboea near Chalcis.

ARĒTĬUM. [ARRETIUM.]

ĂREUS (-i), kings of Sparta. **1.** Succeeded his grandfather, Cleomenes II., and reigned B.C. 309-265. He made several unsuccessful attempts to deliver Greece from the dominion of Antigonus Gonatas, and at length fell in battle against the Macedonians in 265.—**2.** Grandson of No. 1, reigned as a child for eight years under the guardianship of his uncle Leonidas II., who succeeded him about B.C. 256.

ARĒVĂCAE or ARĒVĂCI, the most powerful tribe of the Celtiberians in Spain, near the sources of the Tagus, derived their name from the river Areva (*Arlanzo*), a tributary of the Durius (*Duero*).

ARGAEUS MONS (*Erdjish*), a mountain nearly in the centre of Cappadocia; an offset of the Anti-Taurus.

ARGANTHŌNĬUS (-i), king of Tartessus in Spain, in the 6th century B.C., is said to have reigned 80 years.

ARGENNUM or ARGĪNUM (*C. Blanco*), a promontory on the Ionian coast, opposite to Chios.

ARGENTĔUS, a small river in Gallia Narbonensis, which flows into the Mediterranean near Forum Julii.

ARGENTORĀTUM or -TUS (*Strasburg*), an important town on the Rhine in Gallia Belgica, the head-quarters of the eighth legion, and a Roman municipium. In its neighbourhood Julian gained a brilliant victory over the Alemanni, A.D. 357.

ARGES. [CYCLOPES.]

ARGĪA (-ae), daughter of Adrastus and Amphithea, and wife of Polynices.

ARGĪPHONTES (Ἀργειφόντης), 'the slayer of Argus,' a surname of HERMES.

ARGIPPAEI (-orum), a Scythian tribe in Sarmatia Asiatica, who appear, from the description of them by Herodotus (iv. 23), to have been Mongolians.

ARGĪTHĔA (-ae), the chief town of Athamania in Epirus.

ARGĪVI. [ARGOS.]

ARGO. [ARGONAUTAE.]

ARGŎLIS. [ARGOS.]

ARGŎNAUTAE (-arum), the Argonauts, 'the sailors of the Argo,' were the heroes who sailed to Aea (afterwards called Colchis) to fetch the golden fleece. The

Athene superintending the Building of the *Argo* (from a terra-cotta panel in British Museum).

ARGĪLĒTUM, a district in Rome, which extended from the S. of the Quirinal to the Capitoline and the Forum. It was chiefly inhabited by mechanics and booksellers. The origin of the name is uncertain: the most obvious derivation is from *argilla*, 'potter's clay;' but the more common explanation in antiquity was *Argi letum*, 'death of Argus,' from a hero Argus who was buried there.

ARGĪLUS (-i), a town in Bisaltia, the E. part of Mygdonia in Macedonia, between Amphipolis and Bromiscus, a colony of Andros.

ARGINUSAE (Ἀργινοῦσαι or Ἀργινοῦσσαι), three small islands off the coast of Aeolis, opposite Mytilnee in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians, B.C. 406.

story of the Argonauts is variously related by the ancient writers, but the common tale ran as follows. In Iolcus in Thessaly reigned Pelias, who had deprived his half-brother AESON of the sovereignty. In order to get rid of JASON the son of Aeson, PELIAS persuaded Jason to fetch the golden fleece, which was hung up in the grove of Ares in Colchis, and guarded day and night by a dragon. Jason commanded Argus, the son of Phrixus, to build a ship with 50 oars; which was called *Argo*, after the name of the builder. Jason was accompanied by all the great heroes of the age. Among these were Heracles, Castor and Pollux, Zetes and Calais, the sons of Boreas, the singer Orpheus, the seer Mopsus Philammon, Tydeus, Theseus, Amphiaraus, Peleus, Nestor, Admetus. After leaving Iolcus they first landed at Lemnos.

Thence they sailed to the Doliones at Cyzicus, where king Cyzicus received them hospitably. They next landed in Mysia, where they left behind Heracles, who had gone into the country in search of Hylas, whom a nymph had carried off while he was fetching water for his companions. In the country of the Bebryces, king Amycus challenged the Argonauts to fight with him; and when Pollux had conquered him, the Argonauts afterwards slew many of the Bebryces, and sailed to Salmydessus in Thrace, where the seer Phineus was tormented by the Harpies. When the Argonauts consulted him about their voyage, he promised his advice on condition of their delivering him from the Harpies. This was done by Zetes and Calais, two sons of Boreas; and Phineus now advised them, before sailing through the Symplegades, to mark the flight of a dove, and to judge from its fate what they themselves would have to do. When they approached the Symplegades, they sent out a dove, which in its flight between the rocks lost only the end of its tail. The Argonauts now, when the rocks parted again, sailed quickly between the rocks, and succeeded in passing. Henceforth the Symplegades stood immovable in the sea. On their arrival at the Mariandyni, the Argonauts were kindly received by their king, Lycus. The seer Idmon and the helmsman Tiphys died here, and the place of the latter was supplied by Ancaeus. They now sailed along the coast until they arrived at the mouth of the river Phasis. The Colchian king Aeëtes promised to give up the golden fleece, if Jason alone would yoke to a plough two fire-breathing oxen with brazen feet, and sow the teeth of the dragon which had not been used by Cadmus at Thebes, and which he had received from Athene. The love of Medea furnished Jason with means to resist fire and steel, on condition of his taking her as his wife; and she taught him how he was to kill the warriors that were to spring up from the teeth of the dragon. Medea's magic powers sent to sleep the dragon who guarded the golden fleece; and after Jason had taken possession of the treasure, he and his Argonauts, together with Medea and her young brother Absyrtus, embarked by night and sailed away. Aeëtes pursued them, but before he overtook them, Medea murdered her brother, cut him into pieces, and threw his limbs overboard, that her father might be detained in his pursuit. Zeus, angry at the murder of Absyrtus, raised a storm which cast the ship from its course. When driven on the Absyrtian islands, the ship began to speak, and declared that the anger of Zeus would not cease unless they sailed towards Ausonia and were purified by Circe. They now sailed along the coasts of the Ligyans and Celts, and through the sea of Sardinia, and continuing their course along the coast of the Tyrrhenia, they arrived in the island of Aeaea, where Circe purified them. When they were passing by the Sirens, Orpheus sang to prevent the Argonauts being allured by them. Butes, however, swam to them, but Aphrodite carried him to Lilybaeum. Thetis and the Nereids conducted them through Scylla and Charybdis and between the whirling rocks (*πέτραι πλαγκταί*); and sailing by the Thrinacian island, they came to the Phaeacian island of Corcyra, where they were received by Alcinous. In the meantime, some of the Colchian pursuers, not being able to discover the Argonauts, had settled at the foot of the Ceraunian mountains; others occupied the Absyrtian islands near the coast of Illyricum; and a third band overtook the Argonauts in the island of the Phaeacians. But as their hopes of recovering Medea were deceived by Arete, the queen of Alcinous, they settled in the island, and the Argonauts continued their voyage. Their attempt to land in Crete was prevented by Talus, who guarded the island, but was killed by the artifices of Medea. From Crete they sailed to Aegina, and from thence between Euboea and Locris to Iolcus. Respecting the events subsequent to their arrival in Iolcus, see AESON, MEDEA, JASON, PELIAS. The story of the Argonauts is by many writers explained as a sun myth, expressing either sunset and sunrise or a drawing of clouds by the sun in various directions at various times of the year. No doubt the idea of the golden fleece in an Eastern land may have been in some degree suggested by the sun's rays; but the main drift of the myth is to express the stories of the earliest sea voyages, current in different places.

ARGOS is said to have signified a plain in the language of the Macedonians and Thessalians, and it was the name of more than one town or district. In Homer we find mention of the Pelasgic Argos (*Il.* ii. 681), that is, a town or district of Thessaly, and of the Achaean Argos, by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos, of which Mycenae was the capital, and sometimes the town of Argos. As Argos in Homeric times was the most important part of the Poloponnesus, and sometimes stood for the whole of it, so the Ἀργεῖοι often occur in Homer as a name of the whole body of the Greeks, in which sense

the Roman poets also use *Argivi*.—**1.** ARGOS, a district of Peloponnesus, called *Argolis* (ἡ Ἀργολίς) by Herodotus, but more frequently by other Greek writers either *Argos*, *Argia* (ἡ Ἀργεια), or *Argolice* (ἡ Ἀργολικὴ). Under the Romans Argolis became the usual name of the country, while the word Argos or Argi was confined to the town. Argolis under the Romans signified the country bounded on the N. by the Corinthian territory, on the W. by Arcadia, on the S. by Laconia, and included towards the E. the whole Acte or peninsula between the Saronic and Argolic gulfs: but during the time of Grecian independence Argolis or Argos did not include the territories of Epidaurus, &c., on the E. and SE. coasts of the Acte, but only the country lying round the Argolic gulf, bounded on the W. by the Arcadian mountains, and separated on the N. by a range of mountains from Corinth, Cleonae, and Phlius. Argolis, as understood by the Romans, was for the most part a mountainous and unproductive country; the whole eastern part is of a dry and thirsty soil, with few streams, the πολυδίψιον Ἄργος of *Il.* iv. 171. The only fertile plain was in the neighbourhood of the city of Argos: this was the κοῖλον Ἄργος, and being well watered was famed as Ἄργος ἱππόβοτον. Its rivers were, however, small and often dry in summer: the most important was the Inachus. The country was divided into the districts of Argīa or Argos proper, EPIDAURIA, TROEZENIA, and HERMIONIS. The original inhabitants of the country were, according to mythology, the Cynurii; but the main part of the population consisted of Achaei, to whom Dorians were added after the conquest of Peloponnesus by the Dorians.—**2.** ARGOS (-i), or ARGI, -ORUM, in the Latin writers, now *Argo*, the capital of Argolis, and, next to Sparta, the most important town in Peloponnesus, situated in a level plain a little to the W. of the Inachus. It had an ancient Pelasgic citadel, called Larissa, and another built subsequently on another height (*duas arces habent Argi*, Liv. xxxiv. 25). The Argives worshipped especially Hera, whose great temple, *Heraeum*, lay between Argos and Mycenae. The remains of the old Cyclopean walls of Argos are still to be seen. The city is said to have been built by INACHUS or his son Phoroneus, or grandson ARGUS. The descendants of Inachus reigned over the country for nine generations, but were at length driven out by DANAUS, who is said to have come from Egypt. The descendants of Danaus were in their time obliged to submit to the Achaean race of the Pelopidae. Under the rule of the Pelopidae, Mycenae became the capital of the kingdom, and Argos was a dependent state. Thus Mycenae was the royal residence of Atreus and of his son Agamemnon. Upon the conquest of Peloponnesus by the Dorians, Argos fell to the share of Temenus, whose descendants ruled over the country; but most of the population were Achaean, and the existence of a fourth tribe at Argos (the Hyrnethian) probably points to the inclusion of a part of the old inhabitants in the citizenship. With the Dorian conquest the supremacy of Mycenae in Argolis ceased, and Argos thenceforth became the leading city. All these events belong to mythology; and Argos first appears in

Argos in Peloponnesus.
Obv., head of Hera; *rev.*, dolphins and hound.

history about B.C. 750, as the chief state of Peloponnesus, under its ruler PHEIDON. After the time of Pheidon its power declined, being greatly weakened by its wars with Sparta. The two states long contended for the district of Cynuria, which lay between Argolis and Laconia, and which the Spartans at length obtained by the victory of their 300 champions, about B.C. 550. In B.C. 524 Cleomenes, the Spartan king, defeated the Argives with such loss near Tiryns, that Sparta was left without a rival in Peloponnesus. In the north also, after B.C. 600, the power of Periander of Corinth, and Cleisthenes of Sicyon, exceeded that of Argos. In consequence of her weakness and of her jealousy of Sparta, Argos took no part in the Persian war. In order to strengthen herself, Argos attacked the neighbouring towns of Tiryns, Mycenae, &c., destroyed them, and transplanted their inhabitants to Argos. The introduction of so many new citizens was followed by the establishment of a democracy. In the Peloponnesian war Argos sided with Athens against Sparta. In B.C. 243 it joined the Achaean League, and on the conquest of the latter by the Romans, 146, it became a part of the Roman province of Achaia.

ARGOS AMPHILŎCHĬCUM, the chief town of Amphilochia in Acarnania,

situated on the Ambracian gulf, and founded by the Argive AMPHILOCHUS.

ARGOS HIPPĬUM. [ARPI.]

ARGŌUS PORTUS (*Porto Ferraio*), a town and harbour in the island of Ilva (*Elba*).

ARGUS (-i). 1. Surnamed *Panoptes*, 'the all-seeing,' because he had a hundred eyes, son of Agenor or Inachus. Hera appointed him guardian of the cow into which Io had been changed; but Hermes, at the command of Zeus, put Argus to death by the sweet notes of his lyre when he had lulled him to sleep. Hera transplanted his eyes to the tail of the peacock, her favourite bird.—2. The builder of the Argo, son of Phrixus.

ARGŸRĬPA. [ARPI.]

ARIA (-ae), *the E. part of Khorassan, and the W. and NW. part of Afghanistan*), the most important of the E. provinces of the ancient Persian Empire, was bounded on the E. by the Paropamisadae, on the N. by Margiana and Hyrcania, on the W. by Parthia, and on the S. by the great desert of Carmania. It was a vast plain, bordered on the N. and E. by mountains, and on the W. and S. by sandy deserts; and, though forming a part of the great sandy tableland, now called the Desert of Iran, it contained several very fertile oases, especially in its N. part, along the base of the Sarĭphi (*Kohistan* and *Hazarah*) mountains, which was watered by the river ARIUS or -AS (*Herirood*), on which stood the later capital Alexandria (*Herat*). The river is lost in the sand. The lower course of the great river ETYMANDRUS (*Helmund*) also belonged to Aria, and the lake into which it falls was called ARIA LACUS (*Zurrah*). From Aria was derived the name under which all the E. provinces were included. [ARIANA.]

ARIABIGNES (-is), son of Darius Hystaspis, one of the commanders of the fleet of Xerxes, fell in the battle of Salamis, B.C. 480.

ARĬADNĒ (-es), daughter of Minos and Pasiphaë, fell in love with Theseus, when he was sent by his father to convey the tribute of the Athenians to Minotaurus, and gave him the clue of thread by means of which he found his way out of the Labyrinth, and which she herself had received from Hephaestus. Theseus in return promised to marry her, and she accordingly left Crete with him; but on their arrival in the island of Dia (Naxos), she was killed by Artemis. This is the Homeric account (*Od.* xi. 322); but the more common story was that Theseus left Ariadne in Naxos alive, either because he was forced by Dionysus to leave her, or because he was ashamed to bring a foreign wife to Athens, or because he was carried away by a storm. Dionysus found her at Naxos, made her his wife, and placed among the stars the crown which he gave her at their marriage.

ARĬAEUS (Ἀριαῖος) or ARĬDAEUS (-i), the friend of Cyrus, commanded the left wing of the army at the battle of Cunaxa, B.C. 401. After the death of Cyrus he first joined the Greeks, but afterwards obtained the pardon of Artaxerxes by abandoning them and aiding Tissaphernes to destroy the Greek generals.

ARĬAMNES (-is; Ἀριάμνης), the name of two kings of Cappadocia, one the father of Ariarathes I., and the other the son and successor of Ariarathes II.

ARĬĀNA (-ae; *Iran*), was the general name of the E. provinces of the ancient Persian Empire, and included the portion of Asia bounded on the W. by an imaginary line drawn from the Caspian to the mouth of the Persian Gulf, on the S. by the Indian Ocean, on the E. by the Indus, and on the N. by the great chain of mountains called by the general name of the Indian Caucasus, embracing the provinces of Parthia, Aria, the Paropamisadae, Arachosia, Drangiana, Gedrosia, and Carmania (*Khorassan*, *Afghanistan*, *Beloochistan*, and *Kirman*). But the name was often extended to the country as far W. as the margin of the Tigris valley, so as to include Media and Persia, and also to the provinces N. of the Indian Caucasus, namely Bactria and Sogdiana (*Bokhara*).

ARĬĂRĀTHES (-is), the name of several kings of Cappadocia.—1. Son of Ariamnes I., was defeated by Perdiccas, and crucified, 322. Eumenes then obtained possession of Cappadocia.—2. Son of Holophernes, and nephew of Ariarathes I., recovered Cappadocia after the death of Eumenes, B.C. 315. He was succeeded by Ariamnes II.—3. Son of Ariamnes II., and grandson of No. 2, married Stratonīce, daughter of Antiochus II., king of Syria.—4. Son of No. 3, reigned B.C. 220–162. He married Antiochis, the daughter of Antiochus III., king of Syria, and helped Antiochus in his war against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 188.—5. Son of No. 4, reigned B.C. 163–130. He was surnamed Philopator, and was distinguished by the excellence of his character and his cultivation of philosophy and the liberal arts, having been educated at Rome. He helped the Romans in their war against Aristonicus of Pergamus, and fell in this war, 130.—6. Son of No. 5, reigned B.C.

130–96. He married Laodice, sister of Mithridates VI., king of Pontus, and was put to death by Mithridates.—**7**. Son of No. 6, also murdered by Mithridates, in a short time, who now took possession of his kingdom. The Cappadocians rebelled against Mithridates, and placed upon the throne—**8**. Second son of No. 6; but he was speedily driven out of the kingdom by Mithridates, and shortly afterwards died. Both Mithridates and Nicomedes attempted to give a king to the Cappadocians; but the Romans allowed the people to choose whom they pleased, and their choice fell upon Ariobarzanes.—**9**. Son of Ariobarzanes II. went to Rome to seek Caesar's support B.C. 45; got the throne after Philippi, and reigned B.C. 42–36. He was deposed and put to death by Antony, who appointed Archelaus as his successor.

ĂRĬASPAE (-arum), a people in the S. part of the Persian province of Drangiana, on the very borders of Gedrosia, with a capital city, Ariaspe.

ĂRĪCĬA (-ae; *Ariccia* or *Riccia*), an ancient town of Latium at the foot of the Alban Mount, on the Appian Way, 16 miles from Rome. In its neighbourhood was the grove and temple of Diana Aricīna on the borders of the Lacus Nemorensis (*Nemi*). [See DIANA.]

ARICŌNIUM (*Weston*), in Herefordshire, between Blestum (*Monmouth*) and Glevum (*Gloucester*), on the road leading from Silchester to Caerleon.

ARIDAEUS. [ARIAEUS; ARRHIDAEUS.]

ARĬMASPI (-orum), a people in the N. of Scythia, of whom a fabulous account is given by Herodotus (iv. 27). The story probably came from the fact that the Ural Mountains abound in gold.

ARĬMĀZES (-is), a chief in Sogdiana, whose fortress was taken by Alexander in B.C. 328. In it Alexander found Roxana (the daughter of the Bactrian chief, Oxyartes), whom he made his wife.

ĂRĬMI and ARĬMĂ, the names of a mythical people, district, and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus. Virgil (*Aen.* ix. 716) has misunderstood the εἰν Ἀρίμοις of Homer (*Il.* ii. 783), and made Typhoeus lie beneath Inarime, an island off the coast of Italy—namely, Pithecusa or Aenaria (*Ischia*).

ĂRĪMĬNUM (-i; *Rimini*), a town in Umbria on the coast at the mouth of the little river Ariminus (*Marocchia*). It was originally inhabited by Umbrians, was afterwards in the possession of the Senones, and was colonised by the Romans in B.C. 268. It became in later times subject to the Exarchs of Ravenna. After leaving Cisalpine Gaul, it was the first town which a person arrived at in the NE. of Italia proper.

ARIOBARZĀNES (-is). I. *Kings or Satraps of Pontus.*—**1**. Betrayed by his son Mithridates to the Persian king, about B.C. 400.—**2**. Son of Mithridates I., reigned B.C. 363–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus.—**3**. Son of Mithridates III., reigned 266–240, and was succeeded by Mithridates IV.—II. *Kings of Cappadocia.*—**1**. Surnamed *Philoromaeus*, reigned B.C. 93–63, and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, was restored by Sulla in 92, expelled in 90, and fled to Rome, restored by Aquillius in 89, expelled the next year, but received his throne in 84 from Sulla, was expelled again by Mithridates in 66, and finally restored by Pompey in 63.—**2**. Surnamed *Philopator*, succeeded his father in 63.—**3**. Surnamed *Eusebes* and *Philoromaeus*, son of No. 2, whom he succeeded about 51. He assisted Pompey against Caesar in 48, but was pardoned by Caesar. He was slain in 42 by Cassius, because he was plotting against him.

ĂRĪON (-ŏnis). **1**. Of Methymna in Lesbos, a lyric poet and a celebrated player on the cithara. He lived about B.C. 625, and spent a great part of his life at the court of Periander, tyrant of Corinth. His great work was to develop the dithyramb or choral hymn to Dionysus, a step towards the growth of the Greek drama. He employed a trained chorus of 50 singers, with distinct parts for singing and action, ranged in a circle around the altar, and therefore called the cyclic chorus. Of his life scarcely any thing is related beyond the beautiful fable of his escape from the sailors with whom he sailed from Sicily to Corinth. Arion went to Sicily to take part in some musical contest. He won the prize, and, laden with presents, he embarked in a Corinthian ship to return to his friend Periander. The sailors, who coveted his wealth, were about to kill him, when he asked leave once more to play on the cithara. Standing on the prow of the ship, he invoked the gods in inspired strains, and then threw himself into the sea. But many song-loving dolphins had assembled round the vessel, and one of them now took the bard

on its back and carried him to Taenărus, whence he returned to Corinth in safety, and told his story to Periander. Upon the arrival of the Corinthian vessel, Periander inquired of the sailors after Arion: they replied that he had remained behind at Tarentum; but when Arion came forward, the sailors owned their guilt, and were punished.—**2.** A fabulous horse, of which Poseidon was the father.

ĂRIOVISTUS, a German chief, who crossed the Rhine at the request of the Sequani, when they were hard pressed by the Aedui. He subdued the Aedui, but took part of the territory of the Sequani. The Sequani and the Aedui both sought the help of Caesar, who defeated Ariovistus about 50 miles from the Rhine, B.C. 58. Ariovistus escaped across the river.

ĂRISTAENUS (-i), of Megalopolis, sometimes called *Aristaenetus*, was frequently strategus or general of the Achaean League from B.C. 198 to 185. He was the political opponent of Philopoemen, and a friend of the Romans.

ĂRISTAEUS (-i), an ancient divinity representing the giver of best gifts, worshipped in many parts of Greece, especially in Thessaly, Boeotia, Arcadia, Ceos, Corcyra, and other islands of the Aegean and Adriatic. No doubt Thera was an ancient seat of this worship, and thence it passed to Cyrene. He is generally described as the son of Apollo and Cyrene. His mother Cyrene had been carried off by Apollo from mount Pelion to Libya, where she gave birth to Aristaeus. Aristaeus, after the death of his son ACTAEON, in the course of his wanderings came to Thrace, and after dwelling for some time near mount Haemus, where he founded the town of Aristaeon, he disappeared. Aristaeus was worshipped as the protector of flocks and shepherds, of vine and olive plantations; he taught men to keep bees, and averted from the fields the burning heat of the sun.

ĂRISTĂGŎRAS (-ae), of Miletus, brother-in-law of Histiaeus, was left by the latter during his stay at the Persian court, in charge of the government of Miletus. Having failed in an attempt upon Naxos (B.C. 501), which he had promised to subdue for the Persians, and fearing the consequences of his failure, he induced the Ionian cities to revolt from Persia. He applied for aid to the Spartans and Athenians: the former refused, but the latter sent him 20 ships and some troops. In 499 his army captured and burnt Sardis, but was finally chased back to the coast. The Athenians now departed; the Persians conquered most of the Ionian cities; and Aristagoras in despair fled to Thrace, where he was slain by the Edonians in 497.

ĂRISTARCHUS (-i). **1.** An Athenian, one of the leaders in the revolution of the 'Four Hundred,' B.C. 411. He was afterwards put to death by the Athenians.—**2.** A Lacedaemonian, succeeded Cleander as harmost of Byzantium in 400, and in various ways ill-treated the Cyrean Greeks, who had recently returned from Asia.—**3.** Of SAMOS, an eminent mathematician and astronomer at Alexandria, about B C 280.—**4.** Of SAMOTHRACE, the celebrated grammarian, flourished B.C. 156. He was educated in the school of Aristophanes of Byzantium, at Alexandria, where he himself founded a grammatical school. At an advanced age he left Alexandria, and went to Cyprus, where he died at the age of 72. Aristarchus was the greatest critic of antiquity. His chief work was the revision of the text of the Homeric poems.

ĂRISTĔAS (-ae), of Proconnesus, an epic poet of whose life we have only fabulous accounts. We only know that he was earlier than Herodotus. He seems to have been a mystic writer about the Hyperboreans, and was said to be a magician, whose soul could leave and re-enter its body according to its pleasure. He is said to have travelled through the countries N. and E. of the Euxine, and after his return to have written an epic poem in three books, called *The Arismaspēa.*

ARISTIDES, or ĂRISTEIDES (-is) **1.** An Athenian, surnamed the 'Just,' was of an ancient and noble family. He fought as the commander of his tribe at the battle of Marathon, B.C. 490; and next year, 489, he was archon. In 483 he was ostracised when the maritime and democratic policy of his rival Themistocles prevailed. He is generally supposed to have been still in exile in 480 at the battle of Salamis, where he did good service by dislodging the enemy, with a band raised and armed by himself, from the islet of Psyttaleia: but the words of Herodotus are not precise, and other accounts imply that he was recalled before the battle. He was appointed general in the following year (479), and commanded the Athenians at the battle of Plataea. In 477, when the allies had become disgusted with the conduct of Pausanias and the Spartans, he and his colleague Cimon obtained for Athens the command of the maritime confederacy, and to Aristeides was by general consent entrusted the task of drawing up its rules. His death took place the year of the ostracism of Themistocles, and very likely in 468. He died so poor that he did not leave

enough to pay for his funeral: his daughters were portioned by the state, and his son Lysimachus received a grant of land and of money.—**2**. The author of a work entitled *Milesiaca*, which was probably a romance, having Miletus for its scene. Aristeides is reckoned as the inventor of the Greek romance, and the title of his work gave rise to the term *Milesian*, as applied to works of fiction. He probably wrote at Miletus in the 1st or 2nd century B.C.—**3**. Of THEBES, a Greek painter, about B.C. 360–330. His pictures were so much valued that Attalus, king of Pergamus, offered 600,000 sesterces for one of them.—**4**. P. AELIUS ARISTIDES, surnamed THEODORUS, a Greek rhetorician, was born at Adriani in Mysia, in A.D. 117. He travelled in many countries, and finally settled at Smyrna, where he died about A.D. 180.

ĂRĬSTION (-ōnis), a philosopher who made himself tyrant of Athens through the influence of Mithridates. He held out against Sulla in B.C. 87; and when the city was taken by storm, he was put to death by Sulla's orders.

ĂRISTIPPUS (-i), founder of the Cyrenaic school of philosophy; was born at Cyrene, probably about B.C. 428. The fame of Socrates brought him to Athens, and he remained with him until a little before his execution, B.C. 399. He then lived as a teacher, receiving money from his pupils, in various places, first at Aegina, and afterwards at the court of Dionysius, tyrant of Syracuse; but he appears at last to have returned to Cyrene, and there to have spent his old age. He taught that we should aim at gaining as much of the pleasurable and as little of the painful as possible; but he was not a sensualist, however much his theories tended to that end. He believed that the pleasant necessarily coincided with the good, and the unpleasant with the bad, so that in reality he condemned vice, and praised self-control. He had the power of adapting himself to circumstances so as to extract the greatest possible enjoyment from them, while he was contented, because he limited his desires. This is expressed in the lines of Horace, 'mihi res non me rebus subjungere,' 'omnis Aristippum decuit color et status et res, tentantem majora, fere praesentibus aequum' (*Ep.* i. 1. 19; i. 17. 23). His daughter Arete carried on his teaching, and imparted it to her son Aristippus the younger.

ĂRISTŎBŪLUS (-i), princes of Judaea. **1**. Eldest son of Joannes Hyrcanus, assumed the title of king of Judaea, on the death of his father in B.C. 107.—**2**. Younger son of Alexander Jannaeus and Alexandra. After the death of his mother in B.C. 70, there was a civil war for some years between Aristobulus and his brother Hyrcanus, for the possession of the crown. At length, in B.C. 63, Aristobulus was deprived of the sovereignty by Pompey and carried away as a prisoner to Rome.—**3**. Son of Herod the Great by Mariamne, was put to death in B.C. 6, with his brother Alexander, by order of their father, whose suspicions had been excited against them by their brother ANTIPATER.—**4**. Surnamed 'the Younger,' son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome with his two brothers, Agrippa I. and Herod the future king of Chalcis.—**5**. Son of Herod king of Chalcis, grandson of No. 4, and great-grandson of Herod the Great. In A.D. 55, Nero made him king of Armenia Minor, and in 61 added to his dominions some portion of the Greater Armenia which had been given to Tigranes. He joined the Romans in the war against Antiochus, king of Commagene, in 73.

ĂRISTŎCRĂTES (-is). **1**. Last king of Arcadia, was the leader of the Arcadians in the second Messenian war, when they assisted the Messenians against the Spartans. Having been bribed by the Spartans, he betrayed the Messenians, and was in consequence stoned to death by the Arcadians, about B.C. 668, who now abolished the kingly office.—**2**. One of the Athenian generals at the battle of Arginusae, B.C. 406, and on his return to Athens was brought to trial and executed.

ĂRISTŎDĒMUS (-i). **1**. A descendant of Heracles, son of Aristomachus, and father of Eurysthenes and Procles. According to some traditions Aristodemus was killed at Naupactus by a flash of lightning, just as he was setting out on his expedition into Peloponnesus; but a Lacedaemonian tradition related that Aristodemus himself came to Sparta, was the first king of his race, and died a natural death.—**2**. A Messenian, one of the chief heroes in the first Messenian war. As the Delphic oracle had declared that the preservation of the Messenian state demanded that a maiden of the house of the Aepytids should be sacrificed, Aristodemus offered his own daughter. He continued the war against the Spartans till at length, finding further resistance hopeless, he put an end to his life on the tomb of his daughter.—**3**. Tyrant of Cumae in Campania, at whose court Tarquinius Superbus died, B.C. 496 (Liv. ii. 21).—**4**. One of the 300 Spartans at Thermopylae (B.C. 480), was not present at the battle in which his comrades fell, either from illness, or because he had been sent

on an errand from the camp and did not hasten in his return. The Spartans punished him with *Atimia*, or civil degradation. Stung with this treatment, he met his death at Plataea in the following year (479), after reckless feats of valour.—**5.** A tragic actor of Athens in the time of Demosthenes. He was employed by the Athenians in their negotiations with Philip, with whom he was a favourite.

ARISTŎGEITON (-i). **1.** [See HARMODIUS.]—**2.** An Athenian orator and adversary of Demosthenes, Hyperīdes, and Deinarchus.

ARISTŎMĂCHUS (-i). **1.** Son of Cleodemus or Cleodaeus, grandson of Hyllus, great-grandson of Heracles, and father of Temenus, Cresphontes, and Aristodemus. He fell in battle when he invaded Peloponnesus; but his three sons conquered Peloponnesus.—**2.** Tyrant of Argos, under the patronage of Antigonus Gonatas, was assassinated and succeeded by Aristippus II. —**3.** Tyrant of Argos, succeeded Aristippus II.; he resigned his power upon the death of Demetrius in B.C. 229, and induced Argos to join the Achaean League. He afterwards deserted the Achaeans, and again assumed the tyranny of Argos; but the city having been taken by Antigonus Doson, Aristomachus fell into the hands of the Achaeans, and was by them put to death.

ARISTŎMĒNES (-is). The Messenian, the hero of the second war with Sparta, belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aepytus. Tired of the yoke of Sparta, he began the war in B.C. 685, thirty-nine years after the end of the first war. After the defeat of the Messenians in the third year of the war, Aristomenes retreated to the mountain fortress of Eira, and there maintained the war for eleven years, constantly ravaging the land of Laconia. In one of his incursions the Spartans overpowered him, and carrying him with fifty of his comrades to Sparta, cast them into the pit (κεάδας) into which condemned criminals were thrown. The rest perished; not so Aristomenes, the favourite of the gods; for legends told how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But the city of Eira, which he had so long successfully defended, fell into the hands of the Spartans, and Aristomenes emigrated to Ialysus in Rhodes, where he died.

ARISTON (-ōnis). **1.** Of Chios, a Stoic philosopher, and a disciple of Zeno about B.C. 260.—**2.** A Peripatetic philosopher of Iulis in the island of Ceos, succeeded Lycon as head of the Peripatetic school, about B.C. 224.

ARISTŌNĪCUS (-i). A natural son of Eumenes II. of Pergamum. Upon the death of his brother Attalus III. B.C. 133, who left his kingdom to the Romans, Aristonicus laid claim to the crown. He defeated in 131 the consul P. Licinius Crassus; but in 130 he was defeated and taken prisoner by M. Perperna, was carried to Rome by M'. Aquillius in 129, and was there put to death.

ARISTŎPHĂNES (-is). **1.** The great comic poet of Athens, was born about B.C. 444; he belonged to the deme of Cydathenaion. His father Philippus had possessions in Aegina, and may originally have come from that island, whence a question arose whether Aristophanes was a genuine Athenian citizen: his enemy Cleon brought against him more than one accusation to deprive him of his civic rights, but without success. He had three sons, Philippus, Araros, and Nicostratus, but of his private history we know nothing. He probably died about B.C. 380. The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures of the leading men of the day. Aristophanes wrote because he was a genius and a poet; and it would be a mistake to suppose that he produced plays merely or primarily with a political purpose. At the same time he wrote with a patriotic feeling, having had the strongest affection for Athens, and longing to see her restored to the old position. The first great evil of his own time against which he inveighs, is the Peloponnesian war, which he regards as the work of Pericles. To this fatal war, among a host of evils, he ascribes the influence of demagogues like Cleon at Athens. He disliked also the new system of education which had been introduced by the Sophists, to whose teaching he ascribed not only the dishonest policy of such men as Alcibiades, but also the views of Euripides: and with the Sophists he connected Socrates. His first comedy was the Δαιταλεῖς, or *Banqueters*, which in B.C. 427 gained the second prize. In 426 his *Babylonians* was produced in the name of Callistratus (*Acharn.* 635). Both these plays have been lost. The following is a list of his extant comedies, with the year in which they were performed. In the first group, those before the Sicilian expedition may be reckoned, which used political satire with no restraint: viz. in 425, *Acharnians*. Produced in the name of Callistratus. First prize.—424. Ἱππεῖς, *Knights* or *Horsemen*. The first play produced in

the name of Aristophanes himself. First prize; second, Cratinus.—423. *Clouds*. First prize, Cratinus; second, Ameipsias.—422. *Wasps*. Second prize. — *Clouds* (second edition) failed in obtaining a prize. Some writers place this B.C. 411, and the whole subject is very uncertain. — 419. *Peace*. Second prize; Eupolis first. In the second group there is less of political satire and less bitterness: viz. in 414, *Birds*. Second prize; Ameipsias, first; Phrynichus, third.—411. *Lysistrata*.—*Thesmophoriazusae*. During the Oligarchy.—408. First *Plutus*.—405. *Frogs*. First prize; Phrynichus, second; Plato, third. Death of Sophocles.—392. *Ecclesiazusae*.—388. Second edition of the *Plutus*. In the *Ecclesiazusae* and the *Plutus* the personal satire has nearly disappeared, there is no chorus, and there is more approach to the Middle Comedy.—**2**. Of Byzantium, son of Apelles, and one of the most eminent Greek grammarians at Alexandria. He was pupil of Zenodotus and Eratosthenes, and teacher of Aristarchus. He was born about 260 B.C., lived in the reigns of Ptolemy II. and Ptolemy III., and had the supreme management of the library at Alexandria. He was the first who introduced the use of accents in the Greek language.

ĂRISTŎPHON (-ontis). **1**. Of the demus of Azenia in Attica, an Athenian orator about the close of the Peloponnesian war. In B.C. 354 he accused Iphicrates and Timotheus, and in the same year he came forward in the assembly to defend the law of Leptines against Demosthenes.—**2**. Of the demus of Colyttus, a contemporary of Demosthenes, and an orator of distinction. It was this Aristophon whom Aeschines served as a clerk, and in whose service he was trained for his public career. [AESCHINES.]

ĂRISTŎTĒLES (-is), the philosopher, was born at Stageira, a town in Chalcidice in Macedonia, B.C. 384. His father, Nicomachus, was physician to Amyntas II., king of Macedonia, and the author of several treatises on natural science: his mother's name was Phaestis. He lost his father before he had attained his 17th year, and he was entrusted to the guardianship of one Proxenus of Atarneus in Mysia, who was settled in Stageira. In 367 he went to Athens to study, and there became a pupil of Plato, who named him the 'intellect of his school,' and his house, the house of the 'reader.' Aristotle lived at Athens for 20 years, till 347. During the last 10 years of his first residence at Athens, Aristotle gave instruction in rhetoric, and distinguished himself by his opposition to Isocrates. It was at this time that he published his first rhetorical writings. Upon the death of Plato (347) Aristotle left Athens: perhaps he was offended by Plato having appointed Speusippus as his successor in the Academy. He first repaired to his friend Hermeias at Atarneus, where he married Pythias, the adoptive daughter of the prince. On the death of Hermeias, who was killed by the Persians (344), Aristotle fled from Atarneus to Mytilene. Two years afterwards (342) he accepted an invitation from Philip of Macedonia, to undertake the instruction of his son Alexander, then 13 years of age. Here Aristotle was treated with the most marked respect. His native city, Stageira, which had been destroyed by Philip, was rebuilt at his request, and Philip caused a gymnasium (called Nymphaeum) to be built there in a grove expressly for Aristotle and his pupils. On Alexander's accession to the throne in 335, Aristotle returned to Athens. Here he found his friend Xenocrates president of the Academy. He himself had the Lycēum, a gymnasium sacred to Apollo Lyceus, assigned to him by the state. He soon assembled round him a large number of distinguished scholars, to whom he delivered lectures on philosophy in the shady walks (*περίπατοι*) which surrounded the Lyceum, while walking up and down (*περιπατῶν*), and not sitting, which was the general practice of the philosophers. From one or other of these circumstances the name *Peripatetic* is derived, which was afterwards given to his school. He gave two different courses of lectures every day, in the morning to a narrower circle of chosen (esoteric) hearers, on the more abstruse philosophy (theology), physics, and dialectics; in the afternoon to a more promiscuous circle (which accordingly he called *exoteric*), on rhetoric, sophistics, and politics. His school soon became the most celebrated at Athens, and he continued to preside over it for 13 years (335–323). During this time he also composed the greater part of his works. In these labours he was helped by the liberality of his former pupil, who not only gave him 800 talents, but also caused large collections of natural curiosities to be made for him, which enabled him to write his *History of Animals*. After the death of Alexander (323) Aristotle was looked upon with suspicion at Athens as a friend of Macedonia; but as it was not easy to bring any political accusation against him, he was accused of impiety. He withdrew from Athens before his trial,

and escaped in the beginning of 322 to Chalcis in Euboea, where he died in the course of the same year, in the 63rd year of his age. He bequeathed his library to Theophrastus. The importance of Aristotle's work can hardly be over-estimated, though his place as the greatest of ancient philosophers was not fully recognised till the middle ages. Aristotle dealt scientifically, so far as existing materials could go, with all branches of knowledge. He founded the *science* of reasoning, since called Logic, as opposed to the Dialectic or art of discussion instituted by Socrates and Plato; in theoretical physics, though his views cannot now be accepted, they were an advance on what preceded him; in mathematics he came nearer to the real discoveries of Archimedes; in natural history, investigating the whole of zoology, he arrived at broad classifications entirely his own, but approved by modern science; finally, as a historian he is the best authority for the constitutional history of all those states of which his record survives.

ĂRISTŎXĔNUS (-i), of Tarentum, a Peripatetic philosopher and a musician, flourished about B.C. 318. Of his numerous works, the only one extant is a treatise on music.

ĂRISTUS (-i), an Academic philosopher, a contemporary and friend of Cicero, and teacher of M. Brutus.

ĂRĬŪSĬA (-ae), a district on the N. of Chios, where the best wine in the island was grown.

ARMENĒ (-es; *Akliman*), a town on the coast of Paphlagonia.

ARMĔNĬA (-ae; *Armenia*), a country of Asia, lying between Asia Minor and the Caspian, is a lofty tableland, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, containing the sources also of the Tigris and of the Euphrates, the latter of which divides the country into two unequal parts, which were called Major and Minor. 1. ARMENIA MAJOR or PROPRIA (*Erzeroum*, *Kars*, *Van*, and *Erivan*), was bounded on the NE. and N. by the Cyrus (*Kur*), which divided it from Albania and Iberia; on the NW. and W. by the Moschici mountains (the prolongation of the chain of the Anti-Taurus), and the Euphrates (*Frat*), which divided it from Colchis and Armenia Minor; and on the S. and SE. by the mountains called Masius, Niphates, and Gordiaei (the prolongation of the Taurus), and the lower course of the ARAXES, which divided it from Mesopotamia, Assyria, and Media; on the E. the country comes to a point at the confluence of the Cyrus and Araxes. It is intersected by chains of mountains, between which run the two great rivers ARAXES, flowing E. into the Caspian, and the Arsanias, or S. branch of the Euphrates (*Murad*), flowing W. into the main stream (*Frat*) just above M. Masius. The E. extremity of the chain of mountains which separates the basins of these two rivers, and which is an offshoot of the Anti-Taurus, forms the Ararat of Scripture. In the S. of the country is the great lake of *Van*, Thospitis Palus, enclosed by mountain chains which connect Ararat with the S. range of mountains.—2. ARMENIA MINOR was bounded on the E. by the Euphrates, which divided it from Armenia Major, on the N. and NW. by the mountains Scodises, Paryadres, and Anti-Taurus, dividing it from Pontus and Cappadocia, and on the S. by the Taurus, dividing it from Commagene in N. Syria, so that it contained the country E. and S. of the city of *Siwas* (the ancient Cabira or Sebaste) as far as the Euphrates and the Taurus. The earliest Armenian traditions represent the country as governed by native kings, who had to maintain their independence against attacks from Assyria. They were said to have been conquered by Semiramis, but again threw off the yoke at the time of the Median and Babylonian revolt. They were subject to the Medes and Persians, but generally as subject allies. A body of Armenians formed a part of the army which Xerxes led against Greece; they helped Darius Codomannus against Alexander, and in this war they lost their king, and became subject to the Macedonian empire (B.C. 328). After this they submitted to the Greek kings of Syria; but when Antiochus the Great was defeated by the Romans (B.C. 190), the country again regained its independence, and it was at this period that it was divided into the two kingdoms of Armenia Major and Minor, under two different dynasties, founded respectively by the nobles who headed the revolt, Artaxias and Zariadras Ultimately two provinces were formed from Armenia Minor, and under Justinian four, the fourth comprising a part of Armenia Major

ARMĒNĬUS MONS, a branch of the Anti-Taurus chain in Armenia Minor.

ARMĬNĬUS (-i) (the Latinised form of *Hermann*, 'the chieftain'), son of Sigimer, 'the conqueror,' and chief of the tribe of the Cherusci, who inhabited the country to the north of the Hartz mountains, now forming the S. of Hanover and Brunswick. He was born in B.C. 18; and in his youth he

led the warriors of his tribe as auxiliaries of the Roman legions in Germany, where he learnt the language and military discipline of Rome, and was admitted to the freedom of the city, and enrolled among the equites. In A.D. 9, Arminius, who was now 27 years old, and had succeeded his father as chief of his tribe, persuaded his countrymen to rise against the Romans, and to prevent Germany from becoming, like Gaul, a Roman province. Quintilius Varus, who was stationed in the country with three legions, was destroyed with almost all his troops [VARUS]; and the Romans had to relinquish all their possessions beyond the Rhine. In 14, Arminius had to defend his country against Germanicus. At first he was successful; the Romans were defeated, and Germanicus withdrew towards the Rhine, followed by Arminius. But having been compelled by his uncle, Inguiomer, against his own wishes, to attack the Romans in their entrenched camp, his army was routed, and the Romans made good their retreat to the Rhine. It was in the course of this campaign that Thusnelda, the wife of Arminius, fell into the hands of the Romans, and was reserved with the infant boy to whom she soon after gave birth in her captivity, to adorn the triumph of Germanicus at Rome. In 16, Arminius was again called upon to resist Germanicus, in which campaign he rejected with scorn the entreaties of his brother to join the Romans; he was defeated, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence put to death by his own relations in the 37th year of his age A.D. 19.

ARMŎRĬCA or ARMEMORICA, the name of the NW. coast of Gaul from the Ligeris (*Loire*) to the Sequana (*Seine*).

ARNA (-ae; *adj.*; Arnas,-ātis; *Civitella d'Arno*) a town in Umbria near Perusia.

ARNAE (-arum), a town in Chalcidice in Macedonia, S. of Aulon and Bromiscus.

ARNĒ (-es). **1.** A town in Boeotia mentioned by Homer on the E. of the lake Copais.—**2.** A town in the SW. of Thessaly, near the modern *Mataranga*.

ARNISSA (-ae), a town in Eordaea in Macedonia.

ARNŎBĬUS, a native of Africa, about A.D. 300, in the reign of Diocletian. He became a Christian and wrote a work against the Pagans (*Libri septem adversus Gentes*), which we still possess. It is chiefly valuable for the information which it gives about Greek and Roman customs and ritual.

ARNON (-ōnis; *Wad-el-Mojib*), a river of E. Palestine, rising in the Arabian Desert, and flowing W. into the Lacus Asphaltites (*Dead Sea*).

ARNUS (-i; *Arno*), the chief river of Etruria, rises in the Apennines, flows by Pisae, and falls into the Tyrrhenian Sea.

ĂRŌMĂTĂ (-orum; *Cape Guardafui*), the E.-most promontory of Africa, at the S. extremity of the Arabian Gulf: so named from the abundance of spices which the district produced.

ARPI (-orum; *adj.*; Arpānus; *Arpi*), an inland town in the Daunian Apulia, founded, according to tradition, by Diomedes, who called it Ἄργος ἵππιον, from which its later names, *Argyrippa* or *Argyripa* and *Arpi* are said to have arisen. It used Salapia as its harbour for commerce. It was friendly to the Romans in the Samnite wars, but revolted to Hannibal after the battle of Cannae, B.C. 216: it was taken by the Romans in 213.

ARPĪNUM (-i; Arpīnas, -ātis; *Arpino*), a town of Latium on the small river Fibrenus (*Fibreno*), originally belonging to the Volscians and afterwards to the Samnites, from whom the Romans wrested it. It was the birthplace of Marius and Cicero.

ARRĒTĬUM or ARĒTĬUM (-i; Arretīnus; *Arezzo*), one of the most important of the 12 cities of Etruria, was situated in the NE. of the country at the foot of the Apennines, with a fertile territory near the sources of the Arnus and Tiber, producing good wine and corn. It was a Roman colony and municipium after the second Punic war. It was particularly celebrated for its red pottery. The Cilnii, from whom Maecenas was descended, belonged to Arretium.

ARRHIDAEUS (-i), chieftain of the Macedonians of Lyncus, revolted against king Perdiccas in the Peloponnesian war. It was to reduce him that Perdiccas sent for Brasidas (B.C. 424), and against him took place the unsuccessful joint expedition, in which Perdiccas deserted Brasidas, and Brasidas effected his bold and skilful retreat.

ARRHIDAEUS or ARIDAEUS. **1.** A half-brother of Alexander the Great, was of feeble intellect. He was at Babylon at the time of Alexander's death, B.C. 323, and was elected king under the name of Philip. The young Alexander, the infant son of Roxana, was associated with him in the government. In 322 Arrhidaeus married

Eurydice. On their return to Macedonia, Eurydice attempted to obtain the supreme power in opposition to Polysperchon; but Arrhidaeus and Eurydice were made prisoners, and put to death by order of Olympias.—**2.** One of Alexander's generals, obtained the province of the Hellespontine Phrygia, at the division of the provinces which was made in 321, but was deprived of it by Antigonus in 319.

ARRĬA (-ae). **1.** Wife of Caecina Paetus. When her husband was ordered by the Emperor Claudius to put an end to his life, A.D. 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said, 'Paetus, it does not hurt me.'—**2.** Daughter of the preceding, and wife of Thrasea.

ARRIĀNUS (-i). **1.** Of Nicomedia in Bithynia, born about A.D. 90, was a pupil and friend of Epictetus. In 124 he gained the friendship of Hadrian during his stay in Greece, and received from the emperor the Roman citizenship; from this time he assumed the name of Flavius. In 136 he was appointed praefect of Cappadocia, which was invaded the year after by the Alani or Massagetae, whom he defeated. Under Antoninus Pius, in 146, Arrian was consul; and about 150 he withdrew from public life, and from this time lived in his native town of Nicomedia, as priest of Demeter and Persephone. He died at an advanced age in the reign of M. Aurelius. Arrian was one of the best writers of his time. He was a close imitator of Xenophon, both in the subjects of his works and in the style in which they were written. His most important works are: (1) The History of the Asiatic expedition of Alexander the Great (Ἀνάβασις Ἀλεξάνδρου) in seven books, of great value for its historical accuracy, being based upon the most trustworthy histories written by the contemporaries of Alexander, especially those of Ptolemy, the son of Lagus, and of Aristobulus, of Cassandreia. (2) On India (Ἰνδικὴ or τὰ Ἰνδικά), which may be regarded as a continuation of the *Anabasis*, at the end of which it is usually printed. He wrote also on the geography of the Euxine, and on the teaching of Epictetus.

Q. ARRĬUS. **1.** Praetor, B.C. 72, defeated Crixus, the leader of the runaway slaves, but was afterwards conquered by Spartacus. In 71, Arrius was to have succeeded Verres as propraetor in Sicily, but died on his way to Sicily.—**2.** A son of the preceding, was an unsuccessful candidate for consulship, B.C. 59. He was an intimate friend of Cicero.

ARRĬUS APER. [APER.]

L. ARRUNTĬUS. **1.** Proscribed by the triumvirs in B.C. 43, but escaped to Sext. Pompey in Sicily, and was restored to the state with Pompey. He subsequently commanded the left wing of the fleet of Octavianus at the battle of Actium, 31, and was consul in 22.—**2.** Son of the preceding, consul A.D. 6. Augustus declared in his last illness, that Arruntius was not unworthy of the empire, and would have boldness enough to seize it, if an opportunity presented. This rendered him an object of suspicion to Tiberius. He was charged in A.D. 37, as an accomplice in the crimes of Albucilla, and put an end to his own life.

ARSĂCES (-is), the name of the founder of the Parthian empire, which was also borne by all his successors, who were hence called the *Arsacidae*.—I. He was of obscure origin, of Scythian race. He induced the Parthians to revolt from the Syrian empire of the Seleucidae, and became the first monarch of the Parthians. This event probably took place about B.C. 250, in the reign of Antiochus II. Arsaces reigned only two years, and was succeeded by his brother Tiridates.—II.=TIRIDĀTES, reigned 37 years, B.C. 248–211, and defeated Seleucus Callinicus, the successor of Antiochus II.—III.=ARTABĀNUS I., son of the preceding, was attacked by Antiochus III. (the Great), who, however, was unable to subdue his country, and at length recognised him as king, about 210.—IV.=PRIAPATIUS, son of the preceding, reigned 15 years and left three sons, Phraates, Mithridates, and Artabanus.—V.=PHRAĀTES I., subdued the Mardi, and, though he had many sons, left the kingdom to his brother Mithridates.—VI.=MITHRIDĀTES I., son of Arsaces IV., greatly enlarged the Parthian empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138.—VII.=PHRAĀTES II., son of the preceding, carried on war against Antiochus VII. Sidetes, whom Phraates defeated and slew in battle, B.C. 128. Phraates himself was shortly after killed in battle by the Scythians.—VIII.=ARTABĀNUS II., youngest brother of Arsaces VI., and youngest son of Arsaces IV., fell in battle against the Thogarii or Tochari.—IX.=MITHRIDĀTES II., son of the preceding, added many nations to the Parthian empire, whence he obtained the surname of Great. It was in his reign that the Romans first had any official communication with Parthia. Mithridates sent an ambassador to Sulla, who had come into Asia B.C. 92, and requested alliance with the Romans.—X.=(MNASCIRES?) Nothing

is known of the successor of Arsaces IX. Even his name is uncertain.—XI.=SANATROCES, reigned seven years, and died about B.C. 70.—XII.=PHRAATES III., son of the preceding. He lived at the time of the war between the Romans and Mithridates of Pontus, by both of whom he was courted. Phraates was murdered by his two sons, Tithridates and Orodes.—XIII. =MITHRIDĀTES III., son of the preceding, succeeded his father during the Armenian war. On his return from Armenia, Mithridates was expelled from the throne, on account of his cruelty, and was succeeded by his brother Orodes. Mithridates afterwards made war upon his brother, but was taken prisoner and put to death.—XIV.=ORŌDES I., brother of the preceding, was the Parthian king whose general Surenas defeated Crassus and the Romans, B.C. 53. [CRASSUS.] After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who entered Syria in 51 with a small force, but was driven back by Cassius. In 50 Pacorus again crossed the Euphrates with a much larger army, and advanced as far as Antioch, but was defeated near Antigonēa by Cassius. The Parthians now remained quiet for some years. In 40 they crossed the Euphrates again, under the command of Pacorus and Labienus, the son of T. Labienus. They overran Syria and part of Asia Minor, but were defeated in 39 by Ventidius Bassus, one of Antony's legates: Labienus was slain in the fight, and the Parthians retired to their own dominions. In 38, Pacorus again invaded Syria, but was completely defeated and fell in the battle. The defeat was a severe blow to the aged king Orodes, who shortly afterwards surrendered the crown to his son, Phraates, during his lifetime.—XV.= PHRAĀTES IV., began his reign by murdering his father, his 30 brothers, and his own son, who was grown up, that there might be none of the royal family whom the Parthians could place on the throne in his stead. Many of the Parthian nobles fled to Antony (37), who invaded Parthia in 36, but was obliged to retreat after losing a great part of his army. A few years afterwards the cruelties of Phraates produced a rebellion against him; he was driven out of the country, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates. Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony. They were given up in 20. In A.D. 2, Phraates was poisoned by his wife Thermusa, and her son Phraataces (Jos. *Ant.* xviii. 2, 4).—XVI.=PHRAATACES, reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected as king Orodes, who was of the family of the Arsacidae.—XVII.=ORŌDES II., also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV., who had been brought up at Rome as a hostage.—XVIII.=VONŌNES I., son of Phraates IV., was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom. Artabanus drove Vonones out of Parthia. Vonones settled in Cilicia, and was put to death in A.D. 19, by order of Tiberius, on account of his great wealth.—XIX.=ARTABĀNUS III. obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. His subjects, whom he oppressed, sent an embassy to Tiberius to beg him to send to Parthia Phraates, a son of Phraates IV.; but this Phraates died, and Tiberius set up Tiridates, another of the Arsacidae, as a claimant to the Parthian throne: Artabanus was exiled, but was afterwards restored by his subjects. He died soon after his last restoration, leaving two sons, Bardanes and Gotarzes.—XX.= GOTARZES, succeeded his father, Artabanus III., but was defeated by his brother Bardanes, and retired into Hyrcania.— XXI.=BARDANES, brother of the preceding, was put to death by his subjects in 47, whereupon Gotarzes again obtained the crown. But as he ruled with cruelty, the Parthians secretly begged the emperor Claudius to send them from Rome Meherdates, grandson of Phraates IV. Claudius complied with their request, but Meherdates was defeated in battle, and taken prisoner by Gotarzes.—XXII.=VONŌNES II. succeeded Gotarzes about 50. His reign was short.—XXIII.=VOLOGĒSES I., son of Vonones II. or Artabanus III. Soon after his accession, he conquered Armenia, which he gave to his brother Tiridates. In 55 he gave up Armenia to the Romans, but in 58 he again placed his brother over Armenia and declared war against the Romans. This war terminated in favour of the Romans: the Parthians were repeatedly defeated by Domitius Corbulo, and Tiridates was driven out of Armenia. At length, in 62, peace was concluded between Vologeses and the Romans on condition that Nero would surrender

Armenia to Tiridates, provided the latter would come to Rome and receive it as a gift from the Roman emperor. Tiridates came to Rome in 63, where he was received with extraordinary splendour, and obtained from Nero the Armenian crown. — XXIV.=PĂCŌRUS, succeeded his father, Vologeses I., and was a contemporary of Domitian and Trajan.—XXV.=CHOSRŌES or OSRŌES, succeeded his brother Pacorus during the reign of Trajan. His conquest of Armenia occasioned the invasion of Parthia by Trajan, who stripped it of many of its provinces, and made the Parthians for a time subject to Rome. [TRAJANUS.] Upon the death of Trajan in A.D. 117, the Parthians expelled Parthamaspates, whom Trajan had placed upon the throne, and recalled their former king, Chosroes. Hadrian relinquished the conquests of Trajan, and made Euphrates, as before, the eastern boundary of the Roman empire. Chosroes died during the reign of Hadrian. (Dio Cass. lxviii. 17-33.)—XXVI.=VOLOGĒSES II. succeeded his father Chosroes, and reigned from about 122 to 149.—XXVII.=VOLOGĒSES III. began to reign in 149. He invaded Syria in 162, but the generals of the emperor Verus drove him back into his own dominions, invaded Mesopotamia and Assyria, and took Seleucia and Ctesiphon; and Vologeses was obliged to purchase peace by ceding Mesopotamia to the Romans. From this time to the downfall of the Parthian empire, there is great confusion in the list of kings. —XXVIII.=VOLOGĒSES V. probably ascended the throne in the reign of Commodus. His dominions were invaded by Septimus Severus, who took Ctesiphon in 199. On the death of Vologeses IV., at the beginning of the reign of Caracalla, Parthia was torn asunder by contests for the crown between the sons of Vologeses.—XXIX.=VOLOGĒSES V., son of Vologeses IV., was attacked by Caracalla in 215, and about the same time was dethroned by his brother Artabanus.—XXX.=ARTABĀNUS IV., the last king of Parthia. The war begun by Caracalla against Vologeses was continued against Artabanus; but Macrinus, the successor of Caracalla, concluded peace with the Parthians. In this war Artabanus had lost the best of his troops, and the Persians seized the opportunity of recovering their long-lost independence. They were led by Artaxerxes (Ardshir), the son of Sassan, and defeated the Parthians in three great battles, in the last of which Artabanus was taken prisoner and killed, A.D. 226. Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years. The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the SASSANIDAE, which continued to reign till A.D. 651.

ASSACĬA (-ae), a great city of Media, S. of the Caspiae Portae, originally named Rhagae; rebuilt by Seleucus Nicator, and called Europus; again destroyed in the Parthian wars and rebuilt by Arsaces, who named it after himself.

ARSĂCĬDAE, the name of a dynasty of Parthian kings. [ARSACES.] It was also the name of a dynasty of Armenian kings, who reigned in Armenia from B.C. 149 to A.D. 428. This dynasty was founded by ARTAXIAS I., who was related to the Parthian Arsacidae.

ARSAMOSĂTA, a town and strong fortress in Armenia Major, between the Euphrates and the sources of the Tigris, near the most frequented pass of the Taurus.

ARSANĬAS, -IUS, or -US, the name of two rivers of Great Armenia.—**1.** (*Murad*), the S. arm of the Euphrates. [ARMENIA.]—**2.** A small stream rising near the sources of the Tigris, and flowing W. into the Euphrates near Melitene.

ARSES, NARSES, or OARSES, youngest son of king Artaxerxes III. Was raised to the Persian throne by the eunuch Bagoas after he had poisoned Artaxerxes, B.C. 338, but he was murdered by Bagoas in the third year of his reign, and Bagoas made Darius III. king.

ARSĬA (-ae; *Arsa*), a river in Istria, forming the boundary between Upper Italy and Illyricum, with a town of the same name upon it.

ARSĬA SILVA, a wood in Etruria celebrated for the battle between the Tarquins and the Romans.

ARSĬNŌĒ (-es). I. *Mythological.* **1.** Daughter of Phegeus, and wife of Alcmaeon. As she disapproved of the murder of Alcmaeon, the sons of Phegeus put her into a chest and carried her to Agapenor at Tegea, where they accused her of having killed Alcmaeon. [ALCMAEON; AGENOR.] —**2.** Nurse of Orestes, saved him from the hands of Clytemnestra, and carried him to Strophius, father of Pylades.—II. *Historical.* **1.** Mother of Ptolemy I., was a concubine of Philip, father of Alexander the Great, and married Lagus, while she was pregnant with Ptolemy.—**2.** Daughter of Ptolemy I. and Berenice, married Lysimachus, king of Thrace, in B.C. 300, receiving the cities of Heracles and Dium as her appanage. After the death of Lysimachus in 281, she lived at Cassandreia in Macedonia.

Her half-brother, Ptolemy Ceraunus, got possession of this town through promise of marriage, but drove out Arsinoe, and slew her two children. Afterwards, in 279, she married her own brother, Ptolemy II. Philadelphus.—**3**. Daughter of Lysimachus, married Ptolemy II. Philadelphus soon after his accession, B.C. 285. In consequence of her plotting against her namesake [No. 2], she was banished to Coptus in Upper Egypt. She had by Ptolemy three children, Ptolemy III. Evergetes, Lysimachus, and Berenice.—**4**. Also called *Eurydice* and *Cleopatra*, daughter of Ptolemy III. Evergetes, wife of her brother Ptolemy IV. Philopator, and mother of Ptolemy V. Epiphanes. She was killed by Philammon by order of her husband.—**5**. Daughter of Ptolemy XI. Auletes, after the capture of Alexandria was carried to Rome by Caesar, and led in triumph by him in 46. She afterwards returned to Alexandria; but her sister Cleopatra persuaded Antony to have her put to death.

ARSĬNŎĒ (-es), the name of several cities of the times of the Diadochi, each called after one or other of the persons in the preceding article.—**1**. In Aetolia. [CONOPA.]—**2**. On the N. coast of Cyprus, on the site of the older city of Marium (Μάριον), which Ptolemy I. had destroyed. —**3**. A port on the W. Coast of Cyprus. —**4**. (*Famagosta*), on the SE. coast of Cyprus, between Salamis and Leucolla. —**5**. In Cilicia, E. of Anemurium.—**6**. (*Ajeroud* or *Suez*), in the Nomos Heroöpolites or W. branch of the Red Sea (*Gulf of Suez*). It was afterwards called Cleopatris.—**7**. (*Medinet-el-Faioum*), the chief city of the Nomos Arsinoïtes in the Heptanomis or Middle Egypt. This nomos contained the Lake Moeris and the labyrinth. This Arsinoë was called the 'City of the Crocodiles,' it being the chief seat of the crocodile worship.

ARTĂBĀNUS (-i). **1**. Son of Hystaspes and brother of Darius, whom he tried to dissuade from the Scythian expedition.—**2**. A Hyrcanian, commander of the bodyguard of Xerxes, assassinated this king in B.C. 465, with a view of setting himself upon the throne of Persia, but was shortly afterwards killed by Artaxerxes.—**3**. I. II. III. IV., kings of Parthia. [ARSACES, III. VIII. XIX. XXX.]

ARTĂBĀZUS (-i). **1**. A son of Pharnaces, commanded the Parthians and Choasmians, in the expedition of Xerxes into Greece, B.C. 480. He served under Mardonius in 479, and after the defeat of the Persians at Plataea, he fled with 40,000 men, and reached Asia in safety.—**2**. A Persian general, fought under Artaxerxes II. against Datames, satrap of Cappadocia, B.C. 362. Under Artaxerxes III., Artabazus, who was then satrap of W. Asia, revolted in B.C. 356, but was defeated and obliged to take refuge with Philip of Macedonia. He was afterwards pardoned by Artaxerxes, and returned to Persia.

ARTABRI, afterwards AROTRĒBAE, a Celtic people in the NW. of Spain, near the Promontory Nerium or Celticum, also called Artabrum (*C. Finisterre*).

ARTACĒ (-es), a seaport town of the peninsula of Cyzicus, in the Propontis: also a mountain in the same peninsula.

ARTAEI was, according to Herodotus (vi. 61), the old native name of the Persians. It signifies *noble*, and appears in the form Αρτα, as the first part of a large number of Persian proper names.

ARTAPHERNES (-is). **1**. Son of Hystaspes and brother of Darius. He was satrap of Sardis at the time of the Ionian revolt, B.C. 500. See ARISTAGORAS.—**2**. Son of the former, commanded, along with Datis, the Persian army of Darius, which was defeated at the battle of Marathon, B.C. 490. Artaphernes commanded the Lydians and Mysians in the invasion of Greece by Xerxes in 480.—**3**. An ambassador from Artaxerxes to Sparta, B.C. 425, intercepted by the Athenians.

ARTAUNUM (-i), a Roman fortress in Germany on M. Taunus, built by Drusus and restored by Germanicus.

ARTAVASDES or ARTABAZES (-is). **1**. King of the Greater Armenia, succeeded his father Tigranes. In the expedition of Crassus against the Parthians, B.C. 54, Artavasdes was an ally of the Romans; but after the defeat of the latter, he concluded a peace with the Parthian king (Plut. *Crass.* 19-22). In 36 he joined Antony against the Parthians, but he treacherously deserted him in the middle of the campaign. Antony accordingly invaded Armenia in 34, took Artavasdes prisoner, and carried him to Alexandria. Artavasdes was put to death in 30 by Cleopatra.—**2**. King of Armenia, probably a grandson of No. 1, was placed upon the throne by Augustus but was deposed by the Armenians.—**3**. King of Media Atropatene, and an enemy of Artavasdes I., king of Armenia. Antony invaded his country in 36, at the instigation of the Armenian king, but he was obliged to retire with great loss. Peace was afterwards made, and the son of Antony married the daughter of Artavasdes.

ARTAXĀTA, the later capital of Great Armenia, built by ARTAXIAS, under the advice of Hannibal, on a peninsula, surrounded by the river Araxes. After being burnt by the Romans under Corbulo (A.D. 58), it was restored by Tiridates, and called Neroniana.

ARTAXERXES or ARTOXERXES, the name of four Persian kings.—**1.** Surnamed LONGĬMĂNUS, because his right hand was longer than his left, reigned B.C 465–425. He ascended the throne after his father, Xerxes I., had been murdered by Artabanus. The Egyptians revolted against him in 460, under Inarus, who was supported by the Athenians. Inarus was defeated in 456 or 455, but Amyrtaeus, another chief of the insurgents, maintained himself in the marshes of Lower Egypt. In 449 the Athenians under Cimon, helped Amyrtaeus, and even after the death of Cimon, gained two victories over the Persians, one by land and the other by sea, in the neighbourhood of Salamis in Cyprus. After this defeat Artaxerxes made peace with the Greeks. He was succeeded by his son Xerxes II.—**2.** Surnamed MNEMON, succeeded his father, Darius II., and reigned B.C. 405–359. Cyrus, the younger brother of Artaxerxes, who was satrap of W. Asia, revolted against his brother, and, supported by the Greek mercenaries, invaded Upper Asia. In the neighbourhood of Cunaxa, near Babylon, a battle was fought between the armies of the two brothers, in which Cyrus fell, B.C. 401. Tissaphernes was appointed satrap of W. Asia, in the place of Cyrus, and was actively engaged in wars with the Greeks. The peace of Antalcidas, in B.C. 388, increased the power of Persia; but Artaxerxes had still to carry on wars with tributary princes and satraps. Thus he maintained a long struggle against Evagoras of Cyprus, from 385 to 376; and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by his son Ochus, who slew two of his brothers, in order to secure the succession for himself. Artaxerxes was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III.—**3.** Also called OCHUS, reigned B.C. 359–338. He himself was a cowardly despot; and the advantages which the Persian arms gained during his reign were owing to his Greek generals and mercenaries. By their aid Phoenicia and Egypt were re-conquered. At last Ochus was poisoned by Bagoas, and was succeeded by his youngest son, ARSES.—**4.** The founder of the dynasty of the SASSANIDAE.

ARTAXĬAS or ARTAXES, the name of kings of Armenia.—**1.** The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted from him about B.C. 188, and became an independent sovereign. Hannibal took refuge at his court. Artaxias was conquered and taken prisoner by Antiochus IV. Epiphanes, about 165.—**2.** Son of Artavasdes, was made king by the Armenians when his father was taken prisoner by Antony in 34. In 20 Augustus, at the request of the Armenians, sent Tiberius into Armenia, in order to depose Artaxias and place Tigranes on the throne, but Artaxias was put to death before Tiberius reached the country. Tiberius, however, took the credit to himself of a successful expedition: whence Horace (*Epist.* i. 12, 26) says, *Claudi virtute Neronis Armenius cecidit.*—**3.** Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus, in A.D. 18.

ARTAŸCTES, Persian governor of Sestus on the Hellespont, when the town was taken by the Greeks in B.C. 478, met with an ignominious death on account of the sacrilegious acts which he had committed against the tomb of the hero Protesilaus.

ARTĔMIDŌRUS. **1.** Surnamed DALDIANUS, a native of Ephesus, but called Daldianus, from Daldis in Lydia, his mother's birthplace, to distinguish him from the geographer Artemidorus. He lived at Rome in the reigns of Antoninus Pius and M. Aurelius (A.D. 138–180), and wrote a work on the interpretation of dreams (Ὀνειροκριτικά). The object of the work is to prove that the future is revealed to a man in dreams, and the book is valuable as giving an account of myth and ritual.—**2.** Of EPHESUS, a Greek geographer, lived about B.C. 100. He made voyages round the coasts of the Mediterranean, in the Red Sea, and apparently even in the S. ocean. He also visited Iberia and Gaul.

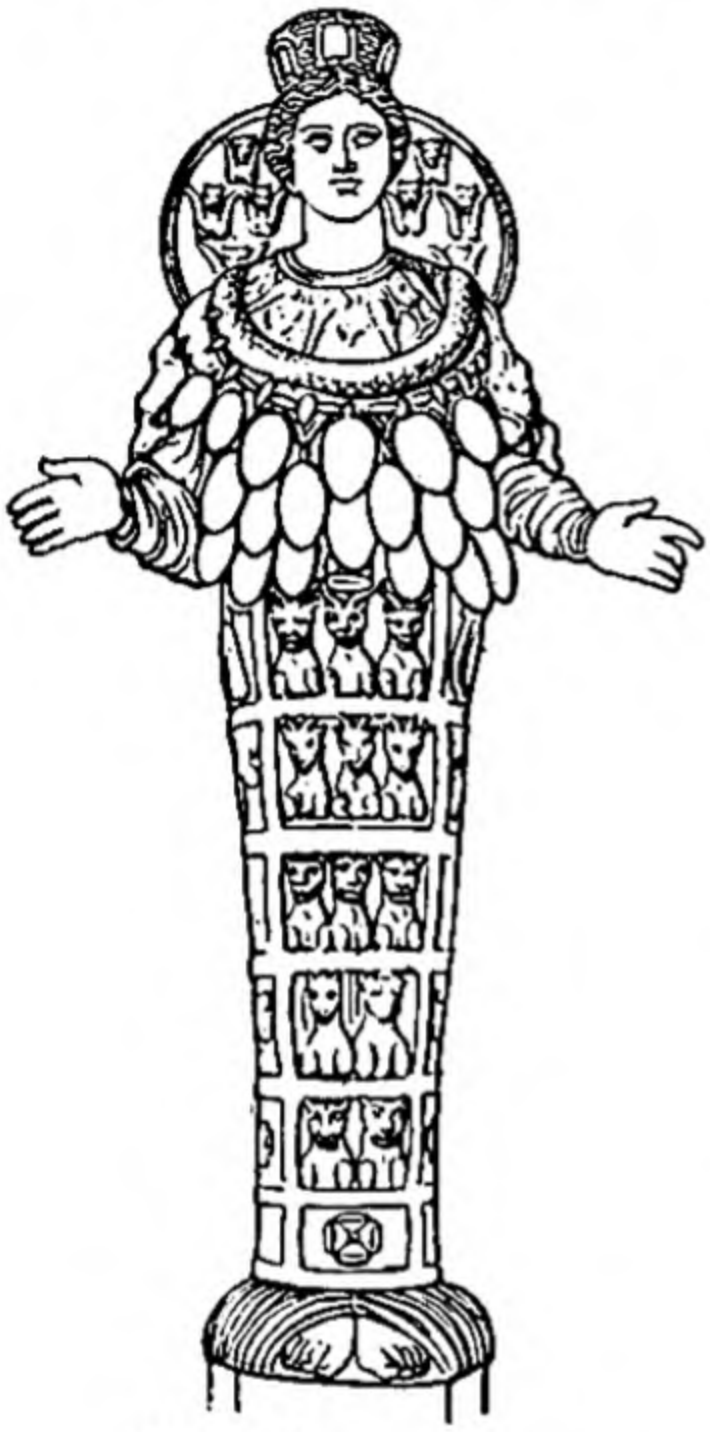
ARTĔMIS, identified by the Romans with DIANA, was the daughter of Zeus and Leto, twin sister of Apollo, born at Ortygia, which is taken to be Delos or the small island of Rheneia, close to Delos. Apollo represented the beauty of youths, Artemis of maidens. As sister of Apollo, Artemis is, like her brother, armed with a bow, quiver, and arrows, and sends plagues and death among men and animals. Sudden deaths, but more especially those of women,

are described as the effect of her arrows. These deaths are oftenest painless; but also as a punishment. [NIOBE.] Delighting in wild beasts, like the Arcadian Artemis [see below], she was regarded as the Huntress. Hence the Attic name for the month Elaphebolion (deer-shooting), which corresponds to that elsewhere called Artemisios. She was represented by the poets as a maiden goddess, never conquered by love. She was also, in post-Homeric literature and art, connected with the moon, as Apollo with the sun, taking the place of Selene (even sometimes in the story of Endymion), and worshipped in torch-races. [BENDIS;

Artemis. (Louvre.)

HECATE.] It is plain that this worship of Artemis grew up from a mixture of various local traditions and rites. From these traditions, especially from those of the Arcadian and Brauronian Artemis, it will appear that the deity who was in historic times worshipped in Greece as the daughter of Leto and sister of Apollo, and as the virgin goddess, was developed in most places from a nature-goddess, representing and fostering the streams which fertilise the earth, the trees which grow from it, the wild animals of the wooded hills and their increase; and hence also presiding over human birth and motherhood, and worshipped in the more primitive times in some places with human sacrifices.—**1.** THE ARCADIAN ARTEMIS is a nature-deity of fountains, streams, and wooded hills: in this aspect a female Pan rather than a female Apollo. She is called δέσποινα λίμνης by Euripides; she is also the goddess of vegetable fertility, of woods and trees. This will explain how she was identified with the goddess of the ancient rites at Aricia or *Nemi*. [See DIANA.] It is easy to trace her special character as huntress of wild animals from this Arcadian idea of her dwelling in wooded hills.—**2.** ARTEMIS BRAURONIA, ARTEMIS ORTHIA, and ARTEMIS TAURICA. These rites in Attica seem to be the relics of an old and savage religion. The dance of girls in imitation of bears (ἀρκτεία), wearing formerly the bear-skin and afterwards the saffron robe instead, was the remnant in civilised times of the local religion, in which the deity herself was a bear, and worshipped with human sacrifices. Tradition connected it with the worship of Artemis Orthia at Limnaeum in Laconia, at which the human sacrifices of older times were replaced by the blood of boys scourged at the altar, and also with the savage rites of Artemis Taurica in the Tauric Chersonese [IPHIGENIA].—**3.** ARTEMIS TAUROPOLOS. Although the poets, from the similarity of the name, connect Artemis Tauropolos with the bloodthirsty goddess of Brauron and Tauri, there is little real likeness. The chief sites of this religion were Samos and Icaria; the name belongs to her also at Amphipolis, and in some town of Asia Minor. The goddess was regarded as presiding over the herds and receiving bloodless offerings, and in coins as riding upon a bull.—**4.** ARTEMIS EILEITHYIA, as the goddess presiding over child-birth. [ILEITHYIA.] Artemis and Eileithyia were regarded as distinct deities in earlier poets, but are confused in the Tragedians.—**5.** ARTEMIS OF EPHESUS shows all the characteristics of an Asiatic nature-goddess, whose worship the Ionians have found and have brought into their own religion. Her statue, of unknown antiquity, which was said to have fallen from heaven (διοπετές), was an uncouth and un-Greek idol with many breasts, which symbolised the productive forces of nature, and differed as widely as possible from the Greek ideal of the goddess of maiden purity. The reason for the Greek colonists identifying this Oriental deity with Artemis may have been either because both were regarded as goddesses of the moon, or from the Arcadian idea of a deity presiding over natural fruitfulness and birth, and caring for the young, as is symbolised by the animals upon the lower part of her image. In art the most familiar type is the ideal of staid maiden beauty, the dress a short chiton;

she is represented as a huntress, with bow and quiver, holding a stag, as in the statue from Hadrian's Villa (the Versailles Diana), or driving a chariot drawn by deer. Another form shows her as a light-goddess or moon-goddess, and one of those honoured by the



Artemis (Diana) of Ephesus.

torch-race. She bears a torch in her left hand, but is still distinguished by the quiver though the dress is no longer that of the huntress. Her connection with the moon is also represented by a crescent, or by her appearance in a *biga*. As Artemis Tauropolos she is shown riding on a bull. [For this Roman goddess, see DIANA.]

ARTĔMĬSĬA (-ae). **1.** Daughter of Lygdamis, and queen of Halicarnassus in Caria, accompanied Xerxes in his invasion of Greece, and in the battle of Salamis (B.C. 480) greatly distinguished herself by her prudence and courage, for which she was afterwards highly honoured by the Persian king.—**2.** Daughter of Hecatomnus, and sister, wife, and successor of the Carian prince Mausolus, reigned B.C. 352–350. She is renowned in history for her extraordinary grief at the death of her husband Mausōlus She is said to have mixed his ashes in her daily drink; and to perpetuate his memory she built at Halicarnassus the *Mausōlēum*, which was regarded as one of the seven wonders of the world, and whose name subsequently became the term for any splendid sepulchral monument.

ARTĔMĬSĬUM (-i), properly a temple of Artemis. **1.** A tract of country on the N. coast of Euboea, opposite Magnesia, so called from the temple of Artemis belonging to the town of Hestiaea: off this coast the Greeks defeated the fleet of Xerxes, B.C. 480.—**2.** A promontory of Caria near the gulf Glaucus, so called from the temple of Artemis in its neighbourhood.—**3.** A mountain ridge between Argolis and Arcadia.

M. ARTŌRĬUS, a physician at Rome, was the friend and physician of Augustus, whom he attended in his campaign against Brutus and Cassius, B.C. 42. He was drowned at sea shortly after the battle of Actium, 31.

ARVERNI, a Gallic people in Aquitania in the country of the M. Cebenna, in the modern *Auvergne*. In early times they were the most powerful people in the S. of Gaul: they were defeated by Domitius Ahenobarbus and Fabius Maximus in B.C. 121, but still possessed considerable power in the time of Caesar (58). Their capital in Caesar's time was GERGOVIA, afterwards transferred to Nemossus, also named Augustonemetum or Arverni on the Elāver (*Allier*), with a citadel, called, at least in the middle ages, Clarus Mons, whence the name of the modern town, *Clermont* [VERCINGETORIX].

ARVĪNA, a cognomen of the Cornelia gens, borne by several of the Cornelii, of whom the most important was A. Cornelius Cossus Arvina, consul B.C. 343 and 322, and dictator 320. He commanded the Roman armies against the Samnites, whom he defeated in several battles.

ARUNS, an Etruscan word, was regarded by the Romans as a proper name, but perhaps signified a younger son in general. **1.** Younger brother of Lucumo, *i.e.* L. Tarquinius Priscus.—**2** Younger brother of L. Tarquinius Superbus, was murdered by his wife.—**3.** Younger son of Tarquinius Superbus, fell in combat with Brutus.—**4.** Son of Porsena, fell in battle before Aricia.—**5.** Of Clusium, invited the Gauls across the Alps.

ARYANDES (-is), a Persian, who was appointed by Cambyses governor of Egypt, but was put to death by Darius because he established a silver coinage, as though he were a king.

ARZĂNĒNE (-es), a district of Armenia Major, bounded on the S. by the Tigris. It formed part of GORDYENE.

ASANDER (-ri). **1.** Son of Philotas, brother of Parmenion, and one of the generals of Alexander the Great; appointed governor of Lydia, B.C. 334; sent to bring reinforcements from Europe, 331. After the death of Alexander in 323 he obtained Caria for his satrapy. He joined Ptolemy and Cassander in their league against Antigonus, but was defeated by Antigonus in 313.—**2.** A general of Pharnaces II., king of Bosporus. He put Pharnaces to death in 47, after the defeat of the latter by Julius Caesar, in hopes of obtaining the kingdom. Caesar conferred the kingdom upon Mithridates of Pergamum, but Augustus gave it to Asander.

ASBYSTAE (-arum), a Libyan people, in the N. of Cyrenaica.

ASCALĂBUS, son of Misme. When Demeter came to his part of Attica, Misme gave her a jar of water, which the goddess drained. Ascalabus mocked at her greediness, whereupon the goddess changed him to a lizard. The same story is told of Abas, son of Metaneira. [ABAS, No. 1.]

ASCALĂPHUS (-i). **1.** Son of Ares and Astyoche, led, with his brother Ialmenus, the Minyans of Orchomenos against Troy, and was slain by Deĭphobus.—**2.** Son of Acheron. When Persephone was in the lower world, and Pluto gave her permission to return to the upper, provided she had not eaten anything, Ascalaphus declared that she had eaten part of a pomegranate. Demeter punished him by burying him under a huge stone, and when this stone was removed by Heracles, Persephone changed him into an owl (*ἀσκάλαφος*), by sprinkling him with water from the river Phlegethon.

ASCĂLON (-ōnis; *Askalán*), one of the chief cities of the Philistines, on the coast of Palestine, between Azotus and Gaza.

ASCĂNĬA. **1.** (*Lake of Iznik*), in Bithynia, a great fresh-water lake, at the E. end of which stood the city of Nicaea (*Iznik*).—**2.** (*Lake of Buldur*), a salt-water lake on the borders of Phrygia and Pisidia, the boundary between Pisidia and the Roman province of Asia.

ASCĂNĬUS (-i), son of Aeneas by Creusa. According to some traditions, Ascanius remained in Asia after the fall of Troy, and reigned either at Troy itself or at some other town in the neighbourhood. According to other accounts he accompanied his father to Italy. Other traditions again gave the name of Ascanius to the son of Aeneas and Lavinia. Livy states that on the death of his father Ascanius was too young to undertake the government, and that after he had attained the age of manhood, he left Lavinium in the hands of his mother, and migrated to Alba Longa. Here he was succeeded by his son Silvius. Some writers relate that Ascanius was also called Ilus or Julus. The gens Julia at Rome traced its origin from Julus or Ascanius.

ASCĬBURGĬUM (*Asburg* near *Mörs*), town on the left bank of the Rhine.

ASCLĒPĬĂDES (-is). **1.** A lyric poet of Samos early in the second century B.C. who is said to have invented the metre called after him (*Metrum Asclepiadēum*). —**2.** There were a great many physicians who assumed this name as a sort of professional title, the most celebrated of whom was a native of Prusias, in Bithynia, who came to Rome in the middle of the first century B.C., where he acquired a great reputation.

ASCLĒPIUS (-i; *Ἀσκλήπιος*), called AESCŬLĀPIUS by the Romans, the god of the medical art; at first in all probability the deity of a Thessalian oracle. In the Homeric poems he is not a deity, but simply the 'blameless physician,' whose sons, Machaon and Podalīrius, were the physicians in the Greek army, and ruled over Tricca, Ithome, and Oechalia. The common story of later poets relates that he was the son of Apollo and Coronis, the daughter of Phlegyas, and that Apollo, learning that Coronis was unfaithful to him, sent his sister Artemis to kill Coronis. According to Ovid (*Met.* ii. 605), it was Apollo himself who killed Coronis and Ischys. When the body of Coronis was to be burnt, either Apollo or Hermes saved the child Asclepius from the flames, and carried him to Chiron, who instructed the boy in the art of healing and in hunting. Asclepius not only cured all the sick, but called the dead to life again. But while he was restoring Glaucus (or according to Verg. *Aen.* vii. 761, Hippolytus) to life, Zeus killed him with a flash of lightning, as he feared lest men might contrive to escape death altogether. He was married to Epione, and among his children was a daughter Hygieia. The chief temples of Asclepius were at Tricca, Tithorea, Athens, Pergamus, Colophon, and above all, Epidaurus, from which place the worship of Asclepius was introduced into Rome to avert a pestilence B.C. 293. Serpents were especially sacred to him, whence Horace speaks of 'Serpens Epidaurius.' The rites for these temples consisted in lustral bath-

ings of the worshippers, and in offerings of sacrifices, more especially of cakes, and of libations: among the sacrifices is to be noticed that of a cock, the reason for which is uncertain: some have suggested that the cock is the herald of the dawn of a new life. The essential part of his temple worship was the sleeping in the temple itself (*incubatio*), where an oracle through a dream revealed to the patient

Asclepius. (Statue at Florence.)

the method of cure. That such dream apparitions could easily be contrived by the priests is obvious, and there is no doubt that the remedies were such as the priests believed, rightly or wrongly, would be beneficial. Hence these temples supplied the place of public hospitals. The supposed descendants of the god were called the *Asclepiadae*, to whom Hippocrates belonged; in them was by inheritance the knowledge of medicine, and from them in great part, though not exclusively, were taken the priests of the temples of Asclepius. In art the god is generally represented as a bearded man with a head something like that of Zeus; the distinctive attribute is a staff with a serpent twisted round it.

Q. ASCŌNĬUS PEDIĀNUS, a Roman grammarian, born at Patavium (Padua), about B.C. 2, lost his sight in his 73rd year in the reign of Vespasian, and died in his 85th year in the reign of Domitian. His most important work was a Commentary on the speeches of Cicero, and we still possess fragments of his Commentaries on the *Pro Cornelio*, *In Pisonem*, *Pro Milone*, *Pro Scauro*, and *In Toga Candida*.

ASCORDUS (-i), a river in Macedonia, which rises in M. Olympus and flows between Agassa and Dium into the Thermaic gulf.

ASCRA (-ae), a town in Boeotia on Mount Helicon, where Hesiod lived, and whence he was called *Ascraeus*.

ASCŪLUM (-i). **1.** PICENUM (Asculānus; *Ascoli*), the chief town of Picenum and a Roman municipium, was destroyed by the Romans in the Social War (B.C. 89), but was afterwards re-built.—**2.** APŪLUM (*Ascoli di Satriano*), a town of Apulia in Daunia on the confines of Samnium, near which the Romans were defeated by Pyrrhus, B.C. 279.

ASCŪRIS (*Ezero*), a lake in M. Olympus in Perrhaebia in Thessaly.

ASDRŪBAL. [HASDRUBAL.]

ASELLĬO, P. SEMPRŌNĬUS, tribune of the soldiers under P. Scipio Africanus at Numantia, B.C. 133, wrote a Roman history, which has perished.

ASELLUS, TIB. CLAUDĬUS, a Roman eques, was deprived of his horse by Scipio Africanus Minor, when censor, B.C. 142, and in his tribuneship of the plebs in 139 accused Scipio Africanus before the people.

ASĬA (-ae), daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Prometheus, and Epimetheus.

ĂSĬĂ (also ĀSĬĂ); also in the poets ĀSIS, one of three great divisions which the ancients made of the known world. It seems to have been first used by the Greeks for the W. part of Asia Minor, especially the plains watered by the river Caÿster, where the Ionian colonists first settled; and, thence they extended it to the whole country, E., NE., and SE. All the accurate knowledge of the Greeks and Romans respecting Asia was confined to the countries which slope down S.-wards from the great mountain-chain formed by the Caucasus and its prolongation beyond the Caspian to the Himalayas: of the vast elevated steppes between these mountains and the central range of the Altai (from which the N. regions of Siberia again slope down to the Arctic Ocean) they only knew that they were inhabited by nomad tribes, except the country directly N. of Ariana, where the Persian empire had extended beyond the mountain-chain, and where the Greek kingdom of Bactria had been subse-

quently established. On the side of Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azof*), Pontus Euxinus (*Black Sea*), Propontis (*Sea of Marmora*), and the Aegean (*Archipelago*).—The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists the river Halys, the E. boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (ἡ ἄνω Ἀ., or τὰ ἄνω Ασίης, and ἡ κάτω Ἀ., or τὰ κὰτω τῆς Ασιης, or Ἀ. ἡ ἐντὸς Ἅλυος ποταμοῦ); and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *A. intra Taurum*, *i.e.*, the part of Asia N. and NW. of the Taurus, and A. *extra Taurum*, all the rest of the continent (Ἀ. ἐντὸς τοῦ Ταύρου, Ἀ ἐκτὸς τοῦ Ταύρου). The division ultimately adopted, but apparently not till the fourth century of our era (*e.g.* in Justin), was that of *A. Major* and *A. Minor*. —**1.** ASIA MAJOR (Ἀ. ἡ μεγάλη) was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included the countries of Sarmatia Asiatica with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinae and Serica; respecting which, see the several articles.—**2.** ASIA MINOR (Ἀσία ἡ μικρά; *Anatolia*) was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was for the most part a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks: namely, Mysia, Lydia, and Caria on the W.; Lycia, Pamphylia, and Cilicia on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia in the centre; see also the articles TROAS, AEOLIA, IONIA, DORIS, LYCAONIA, PERGAMUM, HALYS, SANGARIUS, TAURUS, &c.—**3.** ASIA PROPRIA, or simply ASIA, the Roman province, formed out of the kingdom of Pergamum, which was bequeathed to the Romans by ATTALUS III., B.C. 133, and the Greek cities on the W. coast, and the adjacent islands. It included, as arranged by M'. Aquillius, B.C. 129, the districts of Mysia, Lydia, Caria, and Phrygia; but it did not include Rhodes. The town and districts of Cibyra were included in Asia by Sulla; but in B.C. 50 the three districts of Cibyra, Apamea and Synnada were included in the province of Cilicia: after B.C. 49 they belonged to Asia. The eastern part of Phrygia Magna belonged to Galatia after B.C. 36. It was governed by a propraetor (sometimes, however, called proconsul); but after B.C. 27, when it was assigned to the senate by a proconsul, Sulla for purposes of tribute divided it into 44 regions; but the distribution which prevailed was the grouping of several into *Conventus*, or dioceses, for judicial purposes, taking the name of the principal town. Under the empire, seven cities of Asia stood forth as μητροπόλεις, Smyrna, Sardis, Synnada, Pergamum, Lampsacus, Cyzicus, Ephesus, of which the last was distinguished as the chief of all by the title πρώτη.

ASINĀRUS (-i), a river on the E. side of Sicily, on which the Athenians were defeated by the Syracusans, B.C. 413.

ĂSĬNĒ (-es). **1.** A town in Laconica on the coast between Taenarum and Gythium. —**2.** A town in Argolis, W. of Hermione, was built by the Dryopes, who were driven out of the town by the Argives after the first Messenian war, and built No. 3.—**3.** A town in Messenia near the Promontory Acritas, on the Messenian gulf, which was hence also called the Asinaean gulf.

ĂSĬNĬA GENS, plebeian, came from Teate, the chief town of the Marrucini; and the first person of the name mentioned is Herius Asinius, the leader of the Marrucini in the Marsic war, B.C. 90. The Asinii are given under their surnames GALLUS and POLLIO.

ĀSĬUS (i). **1.** Son of Hyrtacus of Arisbe, and father of Acamas and Phaenops, an ally of the Trojans, slain by Idomeneus. —**2.** Son of Dymas and brother of Hecuba, whose form Apollo assumed when he roused Hector to fight against Patroclus.

ĀSŌPUS (-i). **1.** (*Basilikos*), a river in Peloponnesus, rises near Phlius, and flows through the Sicyonian territory into the Corinthian gulf.—**2.** (*Asopo*), a river in Boeotia, forms the N. boundary of the territory of Plataeae, flows through the S. of Boeotia, and falls into the Euboean sea near Delphinium in Attica. The battle of Plataeae was fought on the banks, B.C. 479. —**3.** A river in Phthiotis in Thessaly, rises

in Mount Oeta, and flows into the Maliac gulf near Thermopylae.

ĀSŌPUS, the river god, was the son of Poseidon and Pero (according to others of Oceanus and Tethys, of Poseidon and Kelusa, or Zeus and Eurynome). He married Metope, daughter of the river god Ladon, who bore besides Ismenus and Pelasgos, a great number of daughters. There was a legend that Zeus carried off Aegina; Asopus followed to Corinth, and, having created a spring in Acrocorinthus, where water had been scarce, he learned from Sisyphus the name of the robber. As he still pursued, Zeus smote him with a thunderbolt, and from that time the river carries down charcoal in its bed. Aegina was taken to the island which took her name, or, according to one story, was changed into an island.

ASPARAGĬUM (*Iscarpar*), a town in the territory of Dyrrhachium in Illyria.

ASPĂSĬA (-ae), of Miletus, daughter of Axiochus, the most celebrated of the Greek Hetaerae, came to reside at Athens. Here she was visited by Athenians most distinguished for position and culture, offering what may be compared to a *salon* for witty and even learned conversation. Socrates is said to have been among those found there; but in especial she gained the affections of Pericles, who separated from his wife and took Aspasia to live with him, in as close a union as could be formed with a foreigner. The enemies of Pericles accused Aspasia of impiety, and it required all the personal influence of Pericles, who defended her, and his most earnest entreaties, to procure her acquittal. The son of Pericles by Aspasia was legitimated by a special decree of the people, and took his father's name.

ASPENDUS (-i), a strong and flourishing city of Pamphylia, on the river Eurymedon, 60 stadia from its mouth; said to have been a colony of the Argives.

ASPHALTĪTES LACUS or MARE MORTUUM (*Dead Sea*), the great salt and bituminous lake in the SE. of Palestine, which receives the water of the Jordan. It has no visible outlet, and its surface is considerably below the level of the Mediterranean.

ASPIS (-idis) CLYPEA (*Klibiah*), a city on a promontory of the same name, near the NE. point of the Carthaginian territory, founded by Agathocles, and taken in the first Punic War by the Romans, who called it Clypea, the translation of Ἀσπίς, a name said to be derived from the shield-like hill on which it stands.

ASPLĒDON (-ōnis), a town of the Minyae in Boeotia on the river Melas, near Orchomenus; built by the mythical Aspledon, son of Poseidon and Midēa.

ASSA (-ae), a town in Chalcidice in Macedonia, on the Singitic gulf.

ASSACĒNI (-ōrum), an Indian tribe, in the district of the Paropamisadae, between the rivers Cophen (*Cabool*) and Indus, in the NW. of the *Punjab*.

ASSĂRĂCUS (-i), king of Troy, son of Tros, father of Capys, grandfather of Anchises, and great-grandfather of Aeneas. Hence the Romans, as descendants of Aeneas, are called *domus Assaraci* (Verg. *Aen.* i. 284). [TROS.]

ASSĒSUS (-i), a town of Ionia near Miletus, with a temple of Athene surnamed Ἀσσησία.

ASSŌRUS (-i; *Asaro*), a small town in Sicily between Enna and Agyrium.

ASSUS (*Asso*, near *Berami*), a flourishing city in the Troad, on the Adramyttian gulf, opposite to Lesbos: afterwards called Apollonia: the birthplace of Cleanthes the Stoic.

ASSŸRĬA (-ae; *adj.* Assyrius). **1.** The country properly so called, in the narrowest sense, was a district of W. Asia, extending along the E. side of the Tigris, which divided it on the W. and NW. from Mesopotamia and Babylonia, and bounded on the N. and E. by M. Niphates and M. Zagrus, which separated it from Armenia Media, and on the SE. by Susiana. It was watered by several streams, flowing into the Tigris from the E.; two of which, the Lycus or Zabatus (*Great Zab*), and the Caprus or Zabas or Anzabas (*Little Zab*), divided the country into three parts: that between the Upper Tigris and the Lycus was called Aturia, was probably the most ancient seat of the monarchy, and contained the capital, Nineveh or NINUS: that between the Lycus and the Caprus was called Adiabene: and the part SE. of the Caprus contained the districts of Apolloniatis and Sittacene. Another division into districts, given by Ptolemy, is the following: Arrhapachitis, Calacine, Adiabene, Arbelitis, Apolloniatis, and Sittacene.—**2.** In a wider sense the name was applied to the whole country watered by the Euphrates and the Tigris, between the mountains of Armenia on the N., those of *Kurdistan* on the E., and the Arabian Desert on the W., so as to include, besides Assyria Proper, Mesopotamia and Babylonia, and there is sometimes an apparent confusion between Assyria and Syria (Verg. *Georg.* ii. 465).—**3.** By a further extension the word is used to

designate the Assyrian empire in its widest sense. The early history of this great monarchy cannot be given here in any detail. It was far less ancient than the Babylonian monarchy. The Assyrian rulers were at first merely petty princes of Assur, subject to Babylon, among whom Sammas-Rimmon, who built the temple of Rimmon at Assur, is dated B.C. 1820. The first 'king' of Assyria seems to have been Belu-sumeli-capi, about B.C. 1700; but it was not till the reign of Rimmon-nirari (the historical Ninus), about B.C. 1330, that the king of Assyria stood forth as completely independent, a rival and superior of the Babylonish king, and Nineveh became the capital. Babylon was captured by Tiglath-Adar, king of Assyria, in 1270, but regained its independence in the next reign, when the Assyrians were at war with the Hittite empire, which Tiglath-Pileser I. overthrew for a time in 1130. The empire of this king and his successors, though at some periods curtailed by Babylonian, Hittite, or Syrian enemies, included the countries just mentioned, with Media, Persia, and portions of the countries to the E. and NE., Armenia, Syria, Phoenicia, and Palestine, except the kingdom of Judah; and beyond these limits, some of the Assyrian kings made incursions into Arabia and Egypt. The empire, however, dwindled in the eighth century B.C., several provinces revolted, and the dynasty fell about 750. Pul or Poros, who then seized the throne and called himself Tiglath Pileser II., founded the 'second' Assyrian empire and restored all its power, which was further extended by Shalmaneser IV., and Sargon, who made himself master of Syria, and of Babylon (whose king he took captive) before his death in 705. His son, Sennacherib, failed in his attempt to conquer Egypt, and met with disaster in Judaea, B.C. 700. This so weakened the empire, that after the death of Assurbanipal (SARDANAPALUS) the Medes revolted and formed a separate kingdom, and at last, in B.C. 606, the governor of Babylonia united with Cyaxares, the king of Media, to conquer Assyria, which was divided between them, Assyria Proper falling to the share of Media, and the rest of the empire to Babylon. The king (prob. Esarhaddon II.) perished, and Nineveh was rased to the ground. [Comp. BABYLON and MEDIA.]

ASTA (-ae; *adj.*, Astensis). **1.** (*Asti* in Piedmont), an inland town of Liguria on the Tanarus, a Roman colony.—**2.** (*Mesa de Asta*), a town in Hispania Baetica, near Gades, a Roman colony with the surname *Regia*.

ASTĂBŎRAS (*Atbarah* or *Tacazza*) and ASTĂPUS (*Bahr-el-Azak* or *Blue Nile*), two rivers of Aethiopia, having their sources in the highlands of *Abyssinia*, and uniting in about 17° N. Lat. to form the Nile. The land enclosed by them was the island of MEROË.

ASTĂCUS (-i). **1.** (*Dragomestre*), a city of Acarnania, on the Acheloüs (Strab. p. 459).—**2.** A city of Bithynia, at the SE. corner of the *Sinus Astacenus*, a bay of the Propontis, was a colony from Megara, but afterwards received fresh colonists from Athens, who called the place *Olbia*. It was destroyed by Lysimachus, but rebuilt on a neighbouring site, at the NE. corner of the gulf, by Nicomedes I., who named his new city NICOMEDIA.

ASTĂPA (-ae; *Estepa*), a town in Hispania Baetica.

ASTĂPUS. [ASTABORAS.]

ASTARTĒ. [APHRODITE and SYRIA DEA.]

ASTĔRĬA (-ae), daughter of the Titan Coeus and Phoebe, sister of Leto, wife of Perses, and mother of Hecate. In order to escape from Zeus, she is said to have taken the form of a quail (*ortyx*, ὄρτυξ), and to have thrown herself down from heaven into the sea, where she was changed into the island *Asteria* (the island which had fallen from heaven like a star), or *Ortygia*, afterwards called Delos. Cicero makes her the mother of the Tyrian Heracles.

ASTĔRĬON or ASTĔRĬUS, son of Teutamus, and king of the Cretans, married Europa after she had been carried to Crete by Zeus, and brought up her three sons, Minos, Sarpedon, and Rhadamanthus, of whom Zeus was the father.

ASTĔRIS or ASTĔRĬA, a small island between Ithaca and Cephallenia.

ASTĔRŎPAEUS (-i), son of Pelegon, leader of the Paeonians, and an ally of the Trojans, was slain by Achilles.

ASTRAEA (-ae), daughter of Zeus and Themis, or, according to others, of Astraeus and Eos. During the golden age, she lived on earth and among men, whom she blessed; but when that age had passed away, Astraea withdrew, and was placed among the stars, where she was called Παρθένος or *Virgo*. Her sister Αἰδώς or *Pudicitia*, left the earth along with her.

ASTRAEUS (-i), a Titan, son of Crius and Eurybia, husband of Eos (Aurora) and father of the winds Zephyrus, Boreas and Notos, Eosphorus (the morning star) and all the stars of heaven. Ovid (*Met.* xix. 545) calls the winds *Astraei fratres*.

ASTŪRA. **1.** (*La Stura*), a river in Latium, rises in the Alban mountains, and flows between Antium and Circeii into the Tyrrhenian sea. At its mouth it formed a small island with a town upon it, also called Astura (*Torre d' Astura*), where Cicero had an estate.

ASTŪRES (-um), a people in the NW. of Spain, bounded on the E. by the Cantabri and Vaccaei, on the W. by the Gallaeci, on the N. by the Ocean, and on the S. by the Vettones, thus inhabiting the modern *Asturias* and the northern part of *Leon* and *Valladolid*. Their chief town was Asturica Augusta (*Astorga*).

ASTŸĂGES (-is; Ἀστυάγης), son of Cyaxares, last king of Media, reigned B.C. 594–559. Cyrus was dethroned by his grandson Cyrus. [For details see CYRUS].

ASTŸĂNAX (-actis; Ἀστυάναξ), son of Hector and Andromache: his proper name was Scamandrius, but he was called Astyanax or 'lord of the city' by the Trojans, on account of the services of his father. After the taking of Troy the Greeks hurled him from the walls, that he might not restore the kingdom of Troy.

ASTŸDĂMA (Ἀστυδάμεια). **1.** Daughter of Amyntor and mother of Tlepolemus by Heracles. **2.** Wife of ACASTUS.

ASTŸŎCHUS (-i; Ἀστύοχος), the Lacedaemonian admiral in B.C. 412, commanded on the coast of Asia Minor, where he was bribed by the Persians to remain inactive.

ASTŸPĂLAEA (-ae; Ἀστυπάλαια, *Stampalia*), one of the Sporades in the S. part of the Grecian archipelago (so called after the daughter of Phoenix), with a town of the same name, founded by the Megarians.

ASTŸRA (-orum; τὰ Ἄστυρα), a town of Mysia, NW. of Adramyttium, on a marsh connected with the sea, with a grove sacred to Artemis.

ASYCHIS (Ἄσυχις), an ancient king of Egypt, succeeded MYCERINUS.

ĂTĀBŪLUS, the name in Apulia of the parching SE. wind, the Sirocco, which is at present called *Altino* in Apulia.

ATABŸRIS or ATABŸRĬUM (Ἀταβύριον), the highest mountain in Rhodes on the SW. of that Island, on which was a temple of Zeus Atabyrius.

ATĂGIS. [ATHESIS.]

ĂTĂLANTA (-ae; Ἀταλάντη). **1.** The *Arcadian Atalanta*, was the daughter of Iasus (Iasion or Iasius) and Clymene. Her father, who had wished for a son, was disappointed at her birth, and exposed her on the Parthenian (virgin) hill, where she was suckled by a she-bear, the symbol of Artemis. After she had grown up she lived in pure maidenhood, slew the centaurs who pursued her, and took part in the Calydonian hunt. Her father subsequently recognised her as his daughter; and when he desired her to marry, she required every suitor who wanted to win her, to contend with her first in the foot-race. If he conquered her, he was to be rewarded with her hand, if not, he was to be put to death. This she did because she was the most swift-footed of mortals, and because the Delphic oracle had cautioned her against marriage. She conquered many suitors, but was at length overcome by MĪLĂNĬON with the help of Aphrodite. The goddess had given him three golden apples, and during the race he dropped them one after the other: their beauty charmed Atalanta so much, that she could not abstain from gathering them, and Milanion thus reached the goal before her. She accordingly became his wife. [PARTHENOPAEUS.] One story relates that they were afterwards changed into lions, because they had offended Zeus.—**2.** The *Boeotian Atalanta*. The same stories are told of her as of the Arcadian Atalanta, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoenus, and to have been married to Hippomenes. Her foot-race is transferred to the Boeotian Onchestus.

ATALANTĒ (-es; Ἀταλάντη). **1.** A small island in the Euripus, on the coast of the Opuntian Locri, with a town of the same name.—**2.** A town of Macedonia on the Axius, near Gortynia.

ATĂRANTES (-um; Ἀτάραντες), a people in the E. of Libya.

ATARNEUS or ATARNEA (Ἀταρνεύς; *Dikeli*), a city on the coast of Mysia, opposite to Lesbos: a colony of the Chians.

ATAX (*Aude*), originally called Narbo, a river in Gallia Narbonensis, rises in the Pyrenees, and flows by Narbo Martius into the Lacus Rubresus or Rubrensis, which is connected with the sea. From this river the poet P. Terentius Varro obtained the surname *Atacinus*. [VARRO.]

ĀTĒ (-es; Ἄτη), daughter of Eris and Zeus, was an ancient Greek divinity, who led both gods and men into rash actions. She personifies the infatuation which comes upon the guilty and lures them to ruin, thus making sin work its own punishment. In the myth of *Il.* ix. 502, Ate speeds on her work of evil for man, while behind come the mediating Prayers (Λιταί) who heal the mischief for those who regard them, but entreat Zeus to bring greater

evil on the stubborn. In *Il.* xix. 85 Agamemnon says that the cause of his guilt is the infatuation which the Fates brought on him, and that this Ate is a 'goddess born of Zeus who goes softly over men's heads,' *i.e.* takes men unawares, and leads them to ruin. In the tragic writers Ate appears in a different light: she avenges evil deeds and inflicts just punishments upon the offenders and their posterity, so that her character is almost the same as that of Nemesis and Erinnys; but still she has grown out of the idea that sin brings its punishment.

ATĒĬUS CĂPĬTO. [CAPITO.]

ĀTELLA (Atellānus; *Aversa*), a town in Campania between Capua and Neapolis, originally Oscan, afterwards a Roman municipium and a colony. It revolted to Hannibal (B.C. 216) after the battle of Cannae, and the Romans in consequence transplanted its inhabitants to Calatia, and peopled the town with new citizens from Nuceria. Atella owes its celebrity to the *Atellanae Fabulae* or Oscan farces, which took their name from this town.

ATERNUM (-i; *Pescara*), a town in central Italy on the Adriatic, at the mouth of the river Aternus, was the common harbour of the Vestini, Marrucini, and Peligni.

ĂTESTĔ (-es; *adj.* Atestīnus; *Este*), a Roman colony in the country of the Veneti in Upper Italy.

ĂTHĂCUS (-i), a town in Lyncestis in Macedonia.

ĂTHAMĀNĬA (-ae), a mountainous country in the S. of Epirus, on the W. side of Pindus, of which Argithea was the chief town. The Athamānes were a Thessalian people, who had been driven out of Thessaly by the Lapithae. They were governed by independent princes, the last of whom was AMYNANDER.

ĂTHĂMAS (-ontis), son of Aeolus and Enarete, and king of Orchomenus in Boeotia. At the command of Hera, Athamas married Nephele, by whom he became the father of PHRIXUS and Helle. But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he was the father of Learchus and Melicertes. Having thus incurred the anger both of Hera and of Nephele, Athamas was seized with madness, and in this state killed his own son, Learchus: Ino threw herself with Melicertes into the sea, and both were changed into sea deities, Ino becoming Leucothea, and Melicertes Palaemon. Athamas, as the murderer of his son, was obliged to flee from Boeotia, and settled in Thessaly.—Hence we have *Athămantiădes*, son of Athamas, *i.e.* Palaemon; and *Athămantis*, daughter of Athamas, *i.e.* Helle. [See PHRIXUS, INO, MELICERTES.]

ATHANAGĪA (-ae), the chief town of the Ilergetes in Hispania Tarraconensis.

ĂTHĒNE (Ἀθηναίη or Ἀθηναία, whence Ἀθηνάα, contracted in Attic into Ἀθηνᾶ, in Trag. Ἀθάνα; in older Ionic Ἀθήνη), one of the great deities of the Greek race, personifying to them the guiding influence of life, in wise counsel, in industry, and in strategy of war. The story of her birth, as given in Hesiod and in the Homeric Hymns, is that Metis (= wise counsel) was the wife of

Statuette of Athene Parthenos.

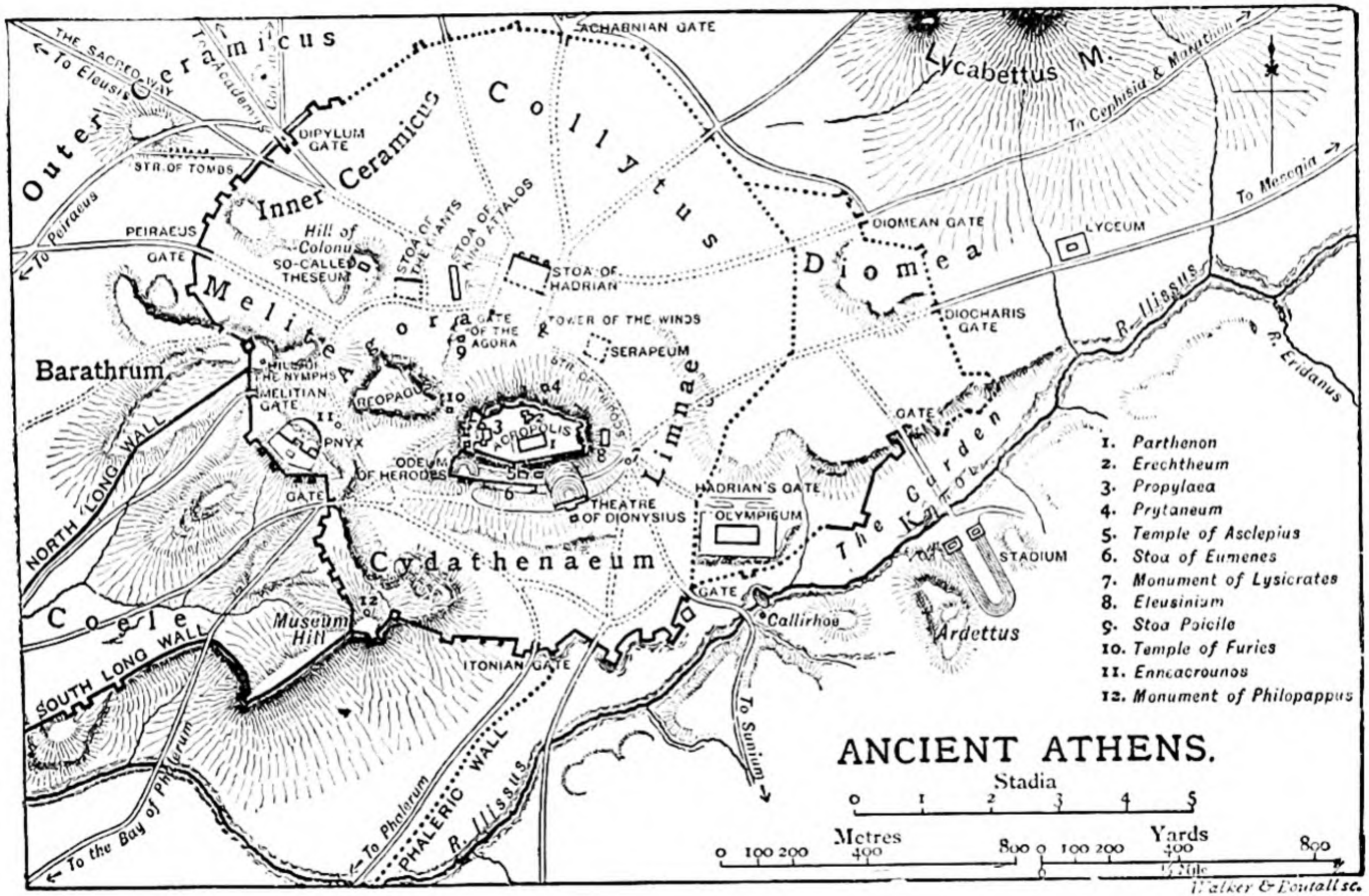
Zeus, and being pregnant with Athene was, in the form of a fly which he had persuaded her to assume, swallowed by him, because he found that her child would be his superior in might. Athene was then born from the head of Zeus: springing forth, as Pindar tells, fully armed with a great shout (*Ol.* vii. 35). Homer, who often rejects grotesque myths, does not mention this, but perhaps the epithets ὀβριμοπάτρη and τριτογένεια refer to it. A later story gave Tritonis in Libya as the scene of her birth. Out of her other name Pallas (often a surname Παλλὰς Ἀθήνη), which some derive from her *brandishing* the spear, others interpret as = 'maiden,' probably arose another story that she was the daughter of the giant Pallas. In Homer she appears as the champion of the Greeks, and in the Odyssey especially of the wise Odysseus.

Athene. (From a Statute in the Hope Collection.)

She is already not only the goddess of wisdom (πολύβουλος), but also the goddess of war, yet always of war tempered by prudence; already the goddess of womanly industries and of other arts, whence came the later surname Ἐργάνη; and already the protectress of Greek states (ἐρυσίπτολις): whence she was afterwards Ἀθ. πολιάς or πολιοῦχος. From this character as helper of industries she is regarded in later literature as the goddess of agriculture also, and so as the giver of the olive to Athens. The story ran that, in the reign of Cecrops, Poseidon and Athene contended for the control of Athens; the gods decreed that whichever produced the gift most useful to mortals should possess the city. Poseidon struck the ground with his trident, and a well of sea-water appeared: Athene made the olive spring up, and was adjudged the giver of the best gift and the protectress of Athens. As divine patroness of all arts, and not merely of weaving, she was at Athens the especial deity of the potters: this brought about a union of her worship with that of Hephaestus (as well as Prometheus) in the torch-race. The Peplos in the Panathenaea shows her as the weavers' goddess. [For the special myths of her in connection with weaving, see ARACHNE.] As goddess of war we find her in post-Homeric story celebrated in the battle of the giants and the Gorgon, whence her epithets γοργοφόρος, γιγαντολέτειρα. But she was also the goddess of military arts in general and so of martial music, and of war-ships [ARGO]: both music and ship were represented in the Panathenaea. As giver of victory in war, she was worshipped in Ἀθήνη Νίκη. She was in fact Νίκη ἄπτερος, the wingless Victory, to distinguish her from the conventional symbol of winged Victory. The animals sacred to her were the owl, the serpent, and the cock; for the last Pausanias (vi. 26, 2) gives the rather doubtful reason that the cock was a pugnacious bird; the serpent was probably consecrated to her as representative of an old local religion connected with Erichthonius. As regards the owl, the most reasonable explanation is that at one time she was worshipped as the owl itself in the primitive days of animal worship, and that when Greek art and civilisation rejected monstrous forms of deities and chose the idealised human form, then the owl became merely her sacred bird or her symbol on coins. It is impossible to accept the idea that Homer when he called Athene γλαυκῶπις, *i.e.* 'keen-eyed,' pictured her to himself as an owl-faced deity, but possible that in still earlier times her image had that form. In archaic art Athene was represented (1) as a throned and unarmed deity, which may

Coin of Athens.

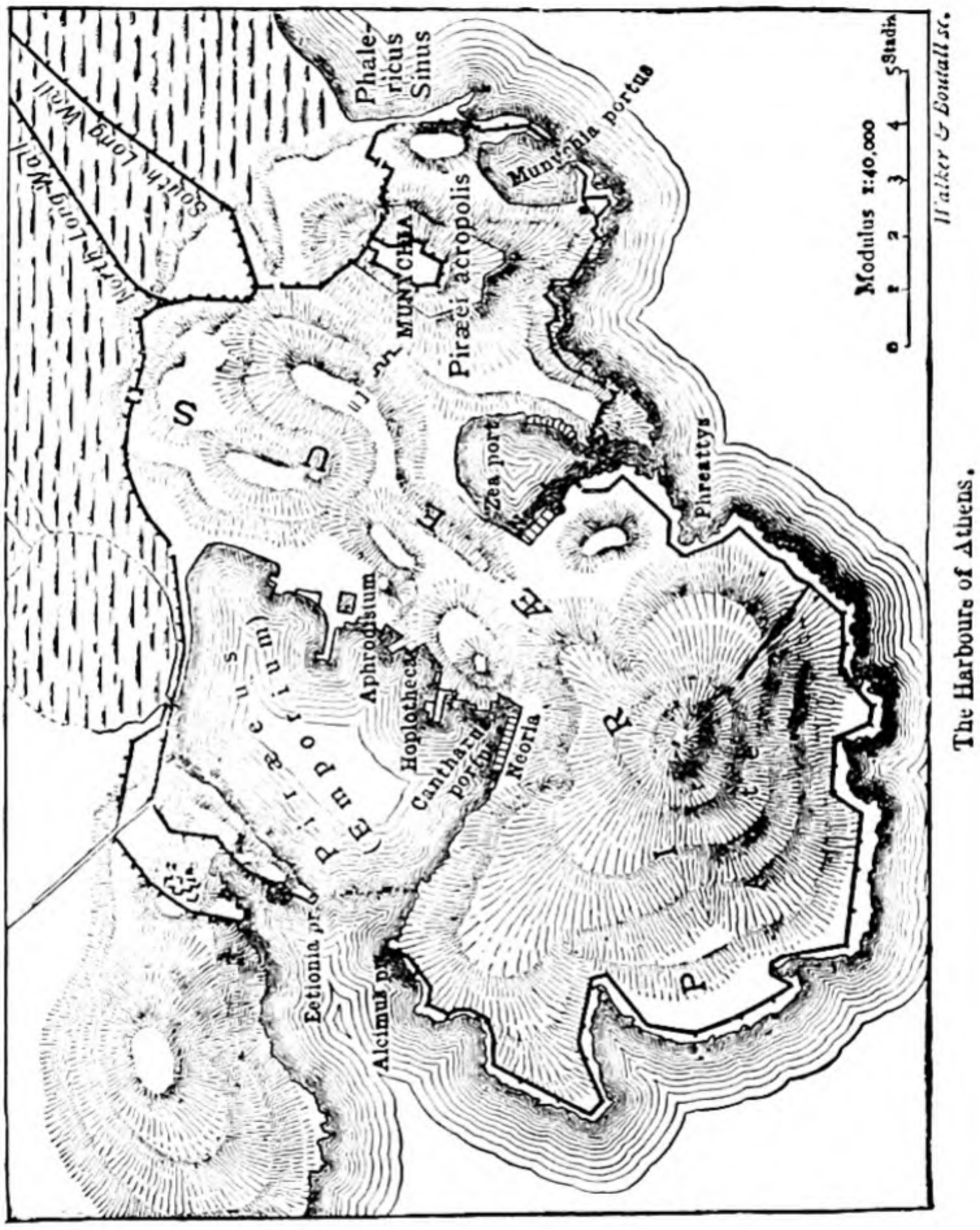
Obv., head of Athene; *rev.*, owl and amphora—legend Ευρυκλει—Αριαρα—Ηρακλει. Eurycides was one of the προσταται in B.C. 217. The three figures probably represent the seal of one of the magistrates named above.


ANCIENT ATHENS.
1. Parthenon
2. Erechtheum
3. Propylaea
4. Prytaneum
5. Temple of Asclepius
6. Stoa of Eumenes
7. Monument of Lysicrates
8. Eleusinium
9. Stoa Poicile
10. Temple of Furies
11. Enneacrounos
12. Monument of Philopappus
Stadia
0 1 2 3 4 5
Metres
0 100 200 400 800
Yards
0 100 200 400 800
½ Mile
Walker & Boutall sc.
Outer Ceramicus
Inner Ceramicus
Collytus
Diomea
Melite
Agora
Limnae
Cydathenaeum
Coele
Barathrum
Lycabettus M.
Ardettus
Museum Hill
Hill of Colonus
SO-CALLED THESEUM
ACROPOLIS
THEATRE OF DIONYSIUS
ODEUM OF HERODES
AREOPAGUS
PNYX
HILL OF THE NYMPHS
MELITIAN GATE
GATE
PEIRAEUS GATE
DIPYLUM GATE
STR. OF TOMBS
THE SACRED WAY
To Eleusis
To Academus
To Peiraeus
ACHARNIAN GATE
STOA OF THE GIANTS
STOA OF KING ATTALOS
STOA OF HADRIAN
GATE OF THE AGORA
TOWER OF THE WINDS
SERAPEUM
STR. OF THIRODS
DIOMEAN GATE
DIOCHARIS GATE
LYCEUM
To Cephisia & Marathon
To Mesogia
R. Ilissus
R. Eridanus
HADRIAN'S GATE
OLYMPIEUM
GATE
Callirhoe
STADIUM
ITONIAN GATE
NORTH LONG WALL
SOUTH LONG WALL
PHALERIC WALL
R. Ilissus
To Phalerum
To the Bay of Phalerum
To Sunium

have been the form in the ξόανον of Athene Polias; (2) as a goddess armed with helmet, shield, and spear, which was the form of the Palladium. The armed type was adopted and idealised by Pheidias in his famous statues, the colossal Athene Promachos on the Acropolis [ACROPOLIS] and that of Athene Parthenos, which we know from copies as wearing a high ornamented helmet, the aegis (a goat skin plated with scales, and having the Gorgon's head in the centre) on her breast, carrying the figure of Victory in her right hand and resting her left on a shield. The characteristic objects often added are the owl, the serpent, and the olive branch.

ĂTHĒNAE (-arum; Ἀθήνη, also Ἀθήη in Homer; Ἀθηναῖος, Athēniensis; *Athens*), the capital of Attica, is situated about three miles from the sea coast, in the central plain of Attica. In this plain rise several eminences. Of these, the most prominent is a finely shaped hill with a conical summit, called LYCABETTUS. This hill, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the immediate neighbourhood of the city. It is to Athens what Arthur's Seat is to Edinburgh. South-west of Lycabettus are four hills of moderate height, which all formed part of the city. The nearest to Lycabettus, about a mile from it, was the ACROPOLIS or citadel of Athens, an oblong craggy rock rising abruptly about 150 feet, with a summit, originally uneven but artificially levelled, 1150 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the AREOPAGUS. To the south-west rises a third hill, the PNYX, on which the assemblies of the citizens were held; and to the south of the Pnyx is a tract of hilly ground, part of which was called the Museum Hill. The river Cephissus, the largest stream in the district, which retains a little water even in summer, flows through the plain from north to south, about a mile and a half to the west of the city: on the south-east and south is the rocky channel of the Ilissus, dry in summer. The stream, also dry in summer, which flows down from Hymettus and joins the Ilissus a little above the town, is probably the Erīdănus. South of the city lay the Saronic gulf and the harbours. Athens eventually consisted of three distinct parts united by a line of fortifications, I. the Acropolis (Ἀκρόπολις), called also the upper city (ἡ ἄνω πόλις); II. The lower city (ἡ κάτω πόλις), called especially Τὸ Ἄστυ; III. The three harbour towns, Peiraeus, Munychia, and Phalērum. As was the case of most early towns in Greece, the first settlement was made on the most defensible eminence of the plain, near to the sea, yet safe from a sudden attack of sea-rovers. This was the Acropolis, which was at once a more convenient height and a more convenient shape than the peaked Lycabettus. Here was the nucleus round which later Athens grouped itself, when it had grown to be the head of a united Attica. Certain quarters of the city, such as Collȳtus, Mĕlĭtē, and Diomēa, probably preserved in historical times the names of old 'demes,' or rural settlements, near the Acropolis. The more distant settlements, such as Colōnus, were not included within the walls, and were the 'demes' of Attica history. Foundations of some buildings belonging to prehistoric settlements have been laid bare by excavations. Traces have been found of old rock dwellings about the Acropolis, the Museum Hill, and the Pnyx; the foundations (probably) of the king's palace and of ancient temples have been discovered on the Acropolis, and a fortified stairway to the spring on the north side of the rock. It was probably not till the time of Peisistratus and his sons (560–514 B.C.) that the city began to assume any degree of splendour. In this period the great temple of the Olympian Zeus, the OLYMPIEUM, was begun by Peisistratus and continued, but left still unfinished, by his sons. The building was carried further by Antiochus Epiphānes, but even then remained incomplete. The magnificent Corinthian columns, which may still be seen on the level ground below the south-eastern side of the Acropolis, belong to the completed temple, the work of Hadrian (130 A.D.). To the period of Peisistratus belong also the temple of Athena on the Acropolis, called the Hecatompedon, of which the foundations have been traced, and a temple of Apollo near that of Zeus. At this time the town increased at the foot of the Acropolis towards the south-east, and traces of buildings at the spring of Enneacrounos, probably dating from the reigns of Peisistratus and his sons, give further evidence of great activity and enterprise in what was a very brief period. The city was burnt by Xerxes (480 B.C.), but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon, and, still more, by Pericles, to whose time (460–429) its greatest glories of architecture belong. The walls which Themistocles built to defend the city enclosed an irregular circle of about five and a half miles in circumference. These walls, and the position of some of the

gates, can still be traced. The most noticeable remains are those at the Dipylon gate, from which the roads to Eleusis and Academus issued. At this point there were an outer and inner gate, which, with the walls joining them, enclosed a rectangular space: hence the name 'double-gate.' Some parts of the foundations and of the southern



tower which defended the gate still remain, and this spot is remarkable for the number of vases of the type called 'Dipylon' which were found there. The three harbour towns, Peiraeus, Munychia, and Phalerum, were also surrounded with walls by Themistocles, and were connected with the city by means of the 'Long Walls,' built in the administration of Pericles, destroyed by the Spartans in B.C. 404 and rebuilt by Conon in 393. These 'LONG WALLS' consisted of the wall to Phalerum on the east, about four miles long, and of the wall to Peiraeus on the west, about 4½ miles long: between these two, at a short distance from the wall to Peiraeus, and parallel to it, another was built; so that the road to Peiraeus ran in a narrow space between these two walls, which were generally known as the 'Long Walls,' the third wall being specially called 'The Phaleric Wall.' It is easy to see how much these walls added to the security of Athens. The city could no longer be cut off from her seaport. The triangle between the Phaleric Wall and the Long Walls formed a large fortified

place of refuge for the country people, and for their flocks and herds, in time of invasion. If an enemy carried the Phaleric Wall this space would be in their hands, but the Long Walls would still give the Athenians a safe communication with their ships at Peiraeus. The entire circuit of the walls was about 22 miles, of which at first about 5½ belonged to the city. In later times the walls were extended further in the direction of the Lycēum, and moreover the district of Coele and the Museum Hill were included within the city after the Long Walls were built. The present form of the surface of the ACROPOLIS is due to Cimon, who levelled it by building solid walls round the edge of the platform, and filling up the space between the walls and the centre ridge with earth and rubble, composed in part of the *débris* left after the Persians burnt the earlier buildings. In this substratum many pieces of archaic sculpture have been found. To the period of Cimon belonged also the great bronze statue of Athena Promachos, armed with spear and helmet, which dominated the city, and was seen far out at sea. It is possible that the remains of a pedestal between the Propylaea and the Erechtheum may mark the actual spot where this statue of Athena stood. The greatest works were carried on under Pericles. For the approach to the Acropolis, the plan of Cimon, which gave only a narrow and defensible gateway, was set aside (defence being less necessary, since the fortification of the whole city was completed), and the magnificent PROPYLAEA were designed by Mnesicles in 437 B.C. In the marble wall there were five gateways, the central being the largest, and admitting a sloping carriage-way: the two gates on each side were reached by five steps; beyond was a portico, and rising above this another portico. To the right were the sanctuary of Artemis Brauronia, and the temple of Nikē Aptĕros. This latter temple of 'Wingless Victory,' small, but of great beauty, was built in the time either of Cimon or of Pericles, in honour of Athena Nike, who was called 'Wingless' in distinction to the goddess Nike, who was represented with wings. It was pulled down by the Turks in making a bastion, 1687 A.D., and was replaced on its old site about 150 years afterwards. As each one passed through the Propylaea, leaving this temple on his right, he saw the colossal statue of Athena Promachos towering above him; to the right front of this the Parthĕnon; to the left or north of the Parthenon, the Erechthēum. Further to the left, before reaching the Erechtheum, were the steps leading down the north face of the rock (called 'Macrae') to the cave of Aglauros. It was by these steps that the Persians from the army of Xerxes mounted to the Acropolis, having first scrambled up to the cave. The PARTHENON, the chief glory of the Acropolis and one of the most perfect examples of Greek architecture, was the great temple of Athena Parthenos, or Athena the maiden goddess. It was built on the site of the older temple of Athena, which had been burnt during the Persian invasion, and was completed by the dedication of the statue of the goddess, 438 B.C. The architects were Ictīnus and Callicrates, but all the works were under the superintendence of Pheidias. It was of the purest Doric order, built entirely of Pentelic marble, 228 feet long, 101 feet broad, and 65 feet high, consisting of an oblong central building (the ναός or *cella*), surrounded by a peristyle of 46 pillars, eight at each end and 17 at each side (reckoning the corner pillars twice). Within the porticoes at each end was another row of six pillars, standing on a level with the floor of the *cella*, and two steps higher than the floor of the peristyle. The cella was divided into two chambers of unequal size. The eastern and larger chamber, approached from the east by a *pronaos*, a portico, was 100 Greek feet in length. It was further divided off by two parallel rows of nine pillars, and towards its western end was the statue of Athena by Pheidias, in ivory and gold (chryselephantine). The other chamber, lying to the west, was the Parthenon proper, in which were kept the vessels used in processions, and the clothes, jewels, and furniture for sacred purposes. Both these chambers had inner rows of columns, in two stories, one over the other, supporting the partial roof; for the cella of a temple had an opening to the sky in the centre. It was adorned within and without with colours and gilding, and with sculptures, the masterpieces of Greek art, executed in part (like the great statue of Athena Parthenos) by Pheidias himself, and in part by artists working under his direction. Several of the sculptured slabs of the frieze and of the metopes were brought to England early in this century by Lord Elgin, and are now in the British Museum. North of the Parthenon have been discovered the foundations of an older temple of Athena, and immediately to the north of that is the ERECHTHĒUM, built on the site of an older temple, traditionally ascribed to Erechtheus, which had been burnt by the Persians. The Erechtheum, an Ionic temple 70 feet long, had three divisions: the eastern division contained the oldest image (ξόανον) of Athena; the

central and western parts were sacred to Poseidon and Erechtheus. The southern porch is particularly beautiful, supported by six statues of maidens, serving as columns, and called Caryatides. One of these is now in the British Museum, its place in the temple being supplied by a copy. At the base of the Acropolis, on the western and part of the southern sides, was a strip of ground called τὸ Πελασγικόν, or Πελαργικόν. This was always left in ancient times clear from buildings, though Thucydides mentions that in the press of population, when the country people came in for shelter during the Peloponnesian war, it was occupied by temporary huts. Tradition said that a curse had been laid upon it. The original reason for its being left vacant may have been, as in the case of the pomerium at Rome, a desire to have no buildings there which might cover the approach of an enemy. The chief buildings on the southern slopes, reckoning from the east, were the great theatre of Dionysus, the remains of which in part date from the time of Lycurgus, 330 B.C. (occupying probably the site of an earlier theatre of a less permanent construction); the temple and sanctuary of Asclepius; the long colonnade (stoa) of Eumenes, and next to this the Odēum, or theatre for musical performances, built by Herodes Atticus about 150 A.D. The hill of the AREOPAGUS, traditionally the hill from which the Amazons attacked the Acropolis, lay to the west, and gave its name to the council which held its meetings there. It was approached on the south side by a flight of steps cut in the rock. On its north side was a temple of Ares, and on the north-east slope was the sanctuary of the Eumenides. South-west of the Areopagus was the hill of the PNYX, where, until the later periods of Attic history, the Assemblies of the people were held. The platform, or *bema*, for speakers, formed by the steps of an altar to Zeus, and the three rows of seats for the Prytanes, cut in the rock behind, may still be seen. The people stood in a semicircular space between the bema and the Agora. North of the Pnyx was the hill of Colōnus Agoraeus, and under it still stands the so-called 'Thesēum,' a well-preserved Doric temple, not really the temple of Theseus, but probably that of Hephaestus. Between the hill of Colonus and the Areopagus was the AGŎRA (Forum or market place), stretching north-west and west from the foot of the Pnyx, and including part of the inner Cerameicus. It would seem that the commercial market was at the Cerameicus end, and that the political Agora was at the end nearer the Pnyx. In this latter portion the most notable buildings were the Thŏlos, a round building with an umbrella-shaped roof, where the Prytanes and other officials dined; the Bouleuterion, or assembly-house of the senate; and the Metrōon, or sanctuary of the Mother of the Gods, in which state archives were preserved. No remains have been found of any of these buildings. Beyond these were other buildings abutting on the Agora—the Colonnade (stoa) of the Giants, of which some remains have been found; the STOA POECĬLĒ, a colonnade painted in fresco with scenes from the Persian wars; the Colonnade of Attălus; and west of these was the Colonnade (or possibly the gymnasium) of Hadrian. Of both these there are considerable remains. A little to the south still stands the market gate, called the gate of Athena Archēgētis. This market gate was built in the Roman period, and was probably the entrance to a market enclosure lying further to the west, and used after the Roman conquest either as a general market or specially as an oil-market. The PRYTANĒUM was formerly to the south-west of the Acropolis, but in later times, probably after the Roman conquest, a new Prytaneum was built on the north-east side of the Acropolis. A little to the north of the new Prytaneum was the monument of Andronīcus Cyrrhestes, still extant, and called 'The Tower of the Winds.' It contained a water clock. Another extant monument is that of Lysicrates, which stands further south, under the eastern side of the Acropolis. This was a choragic monument, set up by Lysicrates in the street of the Tripods in 335 B.C., in memory of a choric victory of his tribe. A gate due east of this point led to the Lycēum, a gymnasium outside the city, sacred to Apollo Lycēus, in which Aristotle and the Peripatetics taught. The Cynosarges, a gymnasium sacred to Heracles, where Antisthenes the Cynic philosopher taught, was a little to the north of the Lyceum. On the other side of the city, in the north-western district, was the CERAMEICUS, originally the 'Potter's Quarter,' stretching from the Agora, part of which was included in it, to the Dipylon gate mentioned above and beyond it. The portion beyond the walls was called the Outer Cerameicus, and was used as a burial-place. The road passed through it, bordered by monuments, and went on to Acadēmus, the house of the Platonic school.

ATHĒNAEUM. **1.** In Arcadia, near Megalopolis.—**2.** In Epirus, in the district of Athamania.

ĂTHĒNAEUS (-ĭi; Ἀθήναιος), a learned

Greek grammarian, of Naucratis in Egypt, lived about A.D. 230, first at Alexandria and afterwards at Rome. His extant work is entitled the *Deipnosophistae*, (Δειπνοσοφισταί), *i.e.* the *Banquet of the Learned*, a collection of anecdotes, extracts from the writings of poets, historians, dramatists, philosophers, orators, and physicians, of facts in natural history, criticisms, and discussions on almost every conceivable subject.

ĂTHĒNĀĪS, surnamed *Philostorgus*, wife of Ariobarzanes II., king of Cappadocia, and mother of Ariobarzanes III.

ĂTHĒNĪON (Ἀθηνίων), a Cilician, one of the commanders of the slaves in the second Servile War in Sicily, defeated L. Licinius Lucullus, but was at length conquered and killed, B.C. 101, by the consul M'. Aquillius.

ĂTHĒNŎDŌRUS (Ἀθηνόδωρος). **1.** Of Tarsus, a Stoic philosopher surnamed *Cordylio*, was the keeper of the library at Pergamum, and afterwards removed to Rome, where he lived with M. Cato, at whose house he died.—**2.** Of Tarsus, a Stoic philosopher, surnamed *Cananites*, from Cana in Cilicia, the birthplace of his father. He was a pupil of Posidonius at Rhodes, and taught at Apollonia in Epirus, where the young Octavius (subsequently the Emperor Augustus) was one of his pupils. He accompanied Octavius to Rome, and became one of his intimate friends. In his old age he returned to Tarsus, where he died at the age of 82.

ĂTHĔSIS (*Adige* or *Etsch*), rises in the Raetian Alps, receives the ATĂGIS (*Eisach*), flows through Upper Italy, past Verona, and falls into the Adriatic by many mouths.

ĂTHŌS (Gen. probably Āthōnis; acc. Atho and Athonem; Lat. Atho; Ἄθως), the mountainous peninsula, also called Acte, which projects from Chalcidice in Macedonia. At the extremity of the peninsula the mountain rises abruptly from the sea to a height of 6349 feet; there is no anchorage for ships at its base, and the voyage round it was so dreaded by mariners that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland, to afford a passage to his fleet. The isthmus is about 1½ miles across; and there are distinct traces of the canal still to be seen. The peninsula once contained several cities, and now there are numerous monasteries upon it.

ATĬA, mother of AUGUSTUS.

ATILĬA or ATILLĬA GENS, the principal members of which are given under their surnames CALATINUS, REGULUS, and SERRANUS.

ATILĬUS or ACILIUS. **1.** L., one of the earliest of the Roman jurists who gave public instruction in law, probably lived about B.C. 100.—**2.** M., one of the earliest Roman poets, wrote comedies imitated from the Greek (*palliatae*) about B.C. 200.

ĂTĪNA (-ae; *adj.*; Atīnas, -ātis; *Atina*), a town of the Volsci in Latium, afterwards a Roman colony.

ATINTĀNES, an Epirot people in Illyria, on the borders of Macedonia.

ATĬUS VARUS. [VARUS.]

ATLANTĬCUM MĂRE. [OCEANUS.]

ATLANTIS (-ĭdis; Ἀτλαντίς, sc. νῆσος), according to an ancient tradition, a great island W. of the Pillars of Hercules in the Ocean, opposite Mount Atlas: it was supposed to have been very beautiful and populous; its powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies; its inhabitants afterwards became wicked and impious, and the island was swallowed up in the ocean in a day and a night. This legend is given by Plato in the *Timaeus*, and is said to have been related to Solon by the Egyptian priests. There was an old legend of a victory of Athens over the Atlantenes, which was worked on a peplos at the Panathenaea. The Canary Islands, or the Azores, which perhaps were visited by the Phoenicians, may have given rise to the legend; but some modern writers think that it shows a vague belief in the existence of the W. hemisphere.

ĂTLAS (-antis), son of Iapetus and Clymene, and brother of Prometheus and Epimetheus. He made war with the other Titans upon Zeus, and being conquered, was condemned to bear heaven on his head and hands, standing in the far west where day and night meet, at the apparent junction of sky and sea. According to Homer (*Od.* i. 52, vii. 245), Atlas bears the long columns which keep asunder heaven and earth, and he seems to be imagined there as a giant standing on the floor of the sea; he is in that account the father of Calypso. The myth probably came from the idea that lofty mountains supported the heaven. Later traditions make Atlas a man who was changed into a mountain. Thus Ovid (*Met.* iv. 626) relates that Perseus came to Atlas and asked for shelter, which was refused, whereupon Perseus, by means of the head of Medusa, changed him into Mount Atlas, on which rested heaven with all its stars. Atlas was the father of

the Pleiades; of the Hyades and Hesperides; and of Oenomaus and Maia. Dione and Calypso, Hyas and Hesperus, are also called his children. *Atlantiădes*, a descendant of Atlas, especially Mercury, his

Atlas. (From the Farnese Collection.)

grandson by Maia (comp. *Mercuri facunde nepos Atlantis*, Hor. *Od.* i. 10), and Hermaphroditus, son of Mercury. *Atlantias* and *Atlantis*, a female descendant of Atlas, especially the Pleiads and Hyads.

ĂTLAS MONS (Ἄτλας; *Atlas*), was the general name of the great mountain range which covers the surface of N. Africa between the Mediterranean and Great Desert (*Sahara*), on the N. and S., and the Atlantic and the Lesser Syrtis on the W. and E.; the mountain chains SE. of the Lesser Syrtis, though connected with the Atlas, do not properly belong to it, and were called by other names. The N. and S. ranges of this system were distinguished by the names of ATLAS MINOR and ATLAS MAJOR, and a distinction was made between the three regions into which they divided the country.

ĂTOSSA (-ae), daughter of Cyrus, and wife successively of her brother Cambyses, of Smerdis the Magian, and of Darius Hystaspis, over whom she had great influence. She bore Darius four sons, Xerxes, Masistes, Achaemenes, and Hystaspes.

ATRAE or HATRA (-orum), a strongly fortified city on a high mountain in Mesopotamia.

ATRATĪNUS, SEMPRONĬUS. **1.** A., consul B.C. 497 and 491.—**2.** L., consul 444 and censor 443.—**3.** C., consul 423, fought unsuccessfully against the Volscians, and was in consequence condemned to pay a heavy fine.—**4.** L., accused M. Caelius Rufus, whom Cicero defended, 57.

ATRAX (-ăcis), a town in Pelasgiotis in Thessaly, inhabited by the Perrhaebi, so called from the mythical Atrax, son of Penēus and Bura, and father of Hippodamīa and Caenis.

ATREBĂTES (-um), a people in Gallia Belgica, in the modern *Artois*, a corruption of their name. In Caesar's time (B.C. 57) they numbered 15,000 warriors: their capital was NEMETOCENNA. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames.

ATREUS (-ĕŏs or -ĕī or -eī), son of Pelops and Hippodamia, grandson of Tantalus, and brother of Thyestes and Nicippe. [PELOPS.] He was first married to Cleola, by whom he became the father of Pleisthenes; then to Aërope, the widow of his son Pleisthenes, who was the mother of Agamemnon, Menelaus, and Anaxibia [AGAMEMNON]; and lastly to Pelopia, the daughter of his brother Thyestes. In Homer there is no hint of tragedy: Atreus dies, leaving the kingdom to Thyestes 'rich in flocks'; but in the post-Homeric epics a story appears which was adopted by the Tragedians. The strife with Thyestes is first traceable to a golden lamb, which Hermes gave as the pledge of sovereignty to the possessor, but really because he wished to cause discord among the Pelopidae in revenge for the death of his son Myrtilus. Atreus and Thyestes murdered their half brother Chrysippus, and were obliged to fly from Pisa: they were hospitably received at Mycenae, and, after the death of Eurystheus, Atreus became king of Mycenae. Thyestes seduced Aërope, the wife of Atreus, and stole the golden lamb; and was banished by his brother: from his place of exile he sent Pleisthenes, the son of Atreus, whom he had brought up as his own child, in order to slay Atreus; but Pleisthenes fell by the hands of Atreus, who did not know that he was his own son. In revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae, killed his two sons, and placed their flesh before their father at a banquet. Thyestes fled with horror, and the gods cursed

Atreus and his house. The kingdom of Atreus was now visited by famine, and the oracle advised Atreus to call back Thyestes. Atreus, vainly searching for him in the land of king Thesprotus, married as his third wife, Pelopia, the daughter of Thyestes, whom he believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father. This child, Aegisthus, afterwards slew Atreus because he had commanded him to slay Thyestes. [AEGISTHUS.]

ATRĬA. [ADRIA.]

ATRĪDES (Ἀτρείδης), a descendant of Atreus, especially Agamemnon and Menelaus.

ATRŎPĀTĒNĒ (-es), the NW. part of Media, adjacent to Armenia, named after Atropătes, a native of the country, who, having been made its governor by Alexander, founded there a kingdom, which long remained independent, but was at last subdued by the Parthians.

ATRŎPOS. [MOIRAE.]

ATTA, T. QUINTĬUS, a poet of the national or Roman Comedy (*togata*), which represented Italian scenes, died B.C. 77. He is praised for his vivid delineation of character. Horace (*Ep.* ii. 1, 79) speaks of his plays as acted in his time.

ATTĂGĪNUS (-i), son of Phrynon, a Theban, betrayed Thebes to Xerxes, B.C. 480. After the battle of Plataeae (479) the other Greeks required Attaginus to be delivered up to them, but he escaped.

ATTĂLEIA (-ae). 1. A city of Lydia, formerly called Agroeira and refounded by one of the kings of Pergamum.—2. (*Adalia*), a city on the coast of Pamphylia, for which it was the port, near the mouth of the river Catarrhactes, founded by Attalus II. Philadelphus, and subdued by the Romans under P. Servilius Isauricus.

ATTĂLUS (-i). 1. A Macedonian, uncle of Cleopatra, whom Philip married in B.C. 337. At the nuptials of his niece, Attalus offered an insult to Alexander, and, on the accession of the latter, was put to death by his order in Asia Minor, whither Philip had previously sent him to secure the Greek cities to his cause.—2. Son of Andromenes the Stymphaean, and one of Alexander's officers; after the death of Alexander (B.C. 323), he served under Perdiccas, whose sister, Atalante, he had married; and after the death of Perdiccas (321), he joined Alcetas, the brother of Perdiccas; but their united forces were defeated in Pisidia by Antigonus in 320.—3. *Kings of Pergamum.*—(I.) Nephew of PHILETAERUS, succeeded his cousin Eumenes I., and reigned B.C. 241–197. He made head against the Gauls, and assumed the title of king after his success. He took part with the Romans against Philip and the Achaeans. He died in 197. He founded the library of Pergamum, and also encouraged art: the Pergamene sculpture began with representations of his Gallic victories, one of which is the dying Gaul (the so-called Gladiator) of the Capitoline Museum.—(II.) Surnamed *Philadelphus*, second son of Attalus I., succeeded his brother Eumenes II., and reigned 159–133. Like his father he was an ally of the Romans, and encouraged the arts and sciences.—(III.) Surnamed *Philometor*, son of Eumenes II. and Stratonice, succeeded his uncle Attalus II., and reigned 138–133. In his will he made the Romans his heirs; but his kingdom was claimed by Aristonicus. [ARISTONICUS.]

ATTHIS or ATTIS, daughter of Cranaus, from whom Attica was believed to have derived its name. The two birds into which Philomele and her sister Procne were metamorphosed were likewise called Attis. [PHILOMELA.]

ATTĬCA (-ae; ἡ Ἀττικὴ, sc. γῆ), a division of Greece, has the form of a triangle, two sides of which are washed by the Aegaean sea, while the third is separated from Boeotia on the N. by the mountains Cithaeron and Parnes. Megaris, which bounds it on the NW., was formerly a part of Attica. In ancient times it was called *Acte* and *Actice* (Ἀκτή and Ἀκτικὴ), or the 'coastland' [ACTE], from which the later form *Attica* is said to have been derived, though tradition derived its name from *Atthis*, the daughter of the mythical king Cranaus. Attica is divided by many ancient writers into three districts. 1. *The Highlands* (ἡ διακρια, also ὀρεινὴ Ἀττικὴ), the NE. of the country, containing the range of Parnes and extending S. to the promontory Cynosura: the only level part of this district was the small plain of Marathon opening to the sea. 2. *The Plain* (ἡ πεδίας, τὸ πέδιον), the NW. of the country, included both the plain round Athens and the plain round Eleusis, and extended S. to the promontory Zoster. 3. The *Seacoast District* (ἡ παραλία), the S. part of the country, terminating in the promontory Sunium. Besides these three divisions we also read of a fourth, *The Midland District* (μεσόγαια), still called *Mesogia*, an undulating plain in the middle of the country, bounded by M. Pentelicus on the N., Mount Hymettus on the W., and the sea on the E. The soil of Attica is not very fertile; the greater part of it is not adapted for growing corn; but it produces olives, figs,

and grapes, especially the two former, in great perfection. The country is dry: the chief river is the Cephissus, which rises in Parnes and flows through the Athenian plain. The abundance of wild flowers in the country made the honey of Mount Hymettus very celebrated in antiquity. Excellent marble was obtained from the quarries of Pentelicus, NE. of Athens, and a considerable supply of silver from the mines of Laurium near Sunium. The area of Attica, including the island of Salamis, which belonged to it, contained between 700 and 800 square miles; and its population in its flourishing period was probably about 500,000, of which nearly 4-5ths were slaves. Attica is said to have been originally divided into 12 independent states (traditionally by CECROPS), Cecropia (=Athens), Eleusis, Epacria, Decelea, Aphidnae, Thoricus, Brauron, Cythera, Sphettus, Cephisia, Phalerum, and the Tetrapolis of N. Attica, formed by Marathon, Oenoe, Tricorythus, and Probalinthus, and occupied by settlers of Dorian origin. To Theseus is ascribed the union of Attica, which is thought to have been effected by an immigration of Ionian maritime people, who combined with the old inhabitants of 'Cecropia' in uniting the other districts with Athens as the head. At some time, which seems to be the period of Ionian immigration, the people were divided (in Ionian fashion) into four tribes: *Geleontes*, *Hopletes*, *Argadeis*, *Aegicoreis*, a distribution which tradition assigns to Ion; but there was also a triple division (Dorian fashion) into *Eupatridae* or nobles, *Geomori* or husbandmen, and *Demiurgi* or artisans: each of the four tribes seems to have had this threefold composition. Cleisthenes (B.C. 510) abolished the old tribes and created 10 new ones, according to a geographical division: these tribes were sub-divided into 174 demi, townships or *communes*.

ATTĬCUS HERŌDES, TĪBĔRĬUS CLAUDIUS, a Greek rhetorician, born about A.D. 104, at Marathon in Attica. He taught rhetoric both at Athens and at Rome, and his school was frequented by the most distinguished men of the age. The future emperors M. Aurelius and L. Verus were among his pupils, and Antoninus Pius raised him to the consulship in 143. He possessed immense wealth, a great part of which he spent in embellishing Athens, where he built the Odeum and a Stadium.

ATTĬCUS, T. POMPŌNĬUS, a Roman eques, born B.C. 109. His proper name after his adoption by Q. Caecilius, the brother of his mother, was Q. Caecilius Pomponianus Atticus. His surname, Atticus, was given him on account of his long residence in Athens and his intimate acquaintance with the Greek language and literature. He was educated along with L. Torquatus, the younger C. Marius, and M. Cicero. Soon after the breaking out of the civil war between Marius and Sulla, he resolved to take no part in the contest, and went to live at Athens. During the remainder of his life, he kept aloof from all political affairs, and on intimate terms with the most distinguished men of all parties. He was equally the friend of Caesar and Pompey, of Brutus and Cassius, of Antony and Augustus; but his closest friend was Cicero, whose letters to him, beginning in 68 and continued down to Cicero's death, still survive. He returned to Rome in 65, when he came into his inheritance from Caecilius. He bought an estate at Buthrotum in Epirus, between which place, Athens and Rome, he divided the greater part of his time, engaged in literary pursuits and in commercial undertakings, by which he greatly increased his wealth. He died at Rome in 32, at the age of 77, of voluntary starvation, when he found that he was attacked by an incurable illness. His wife, Pilia, to whom he was married in 56, bore him only one child, a daughter, Pomponia or Caecilia, whom Cicero sometimes calls Attica and Atticula. She was married in the lifetime of her father to M. Vipsanius Agrippa. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator.

ATTILA (German *Etzel*), king of the Huns, gained in A.D. 434, with his brother Bleda (in German *Blödel*), the sovereignty of all the northern tribes between the frontier of Gaul and the frontier of China, and the command of an army of at least 500,000 barbarians. The fear which he inspired is expressed in the name given to him, 'the Scourge of God.' His career divides itself into two parts. The first (A.D. 445–450) consists of the ravage of the Eastern empire between the Euxine and the Adriatic. The second part of his career was the invasion of the Western empire (450–452). He crossed the Rhine at Strassburg, but was defeated at Châlons by Aëtius, and Theodoric, king of the Visigoths, in 451. He then crossed the Alps, and took Aquileia in 452, after a siege of three months, but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He recrossed the Alps towards the end of the year, and died in 453.

ATTIS, ATYS, or ATTIN (Ἄττις, or Ἄττυς). 1. A Phrygian deity belonging to

the myth of the Phrygian 'Great Mother' [CYBELE]. In the mystical Eastern story current at Pessinus Agdistis had been mutilated by the gods, and from the blood sprang an almond tree, whose fruit was gathered by Nana, the daughter of the river-god Sangarius. She bore a son, the beautiful Attis (who in Ovid's version is the son of Nana and a shepherd), who was reared by goats in the mountains. Agdistis, who in this story becomes identified with Cybele, fell in love with him, and when Attis wished to marry the daughter of the king of Pessinus, the goddess drove him mad, so that he mutilated himself beneath a pine tree, into which his spirit passed; at its foot violets sprang up from his blood. The fir tree wreathed with violets became a sacred emblem of Attis in the wild festivals of Cybele. Attis dead was mourned for two days, and then a feast of joy was celebrated for his recovery. This myth, like that of Adonis, symbolises the growth of life in nature, especially of plant and tree life, its death and its resurrection.—**2.** A Latin chief, son of Alba, and father of Capys, from whom the Atia Gens derived its origin, and from whom Augustus was believed to be descended on his mother's side.—**3.** Son of Croesus, slain by ADRASTUS.

ATTĬUS [ACCIUS.]

ATTĬUS or ATTUS NAVĬUS. [NAVIUS.]

ĂTŪRUS (*Adour*), a river in Aquitania, rises in the Pyrenees and flows through the territory of the Tarbelli into the ocean. [Also ĀTŪRUS.]

AUFĬDĒNA (-ae; *Alfidena*), a town in Samnium on the river Sagrus.

AUFĬDĬUS. **1.** CN., a learned historian, praised by Cicero for the equanimity with which he bore blindness, was quaestor B.C. 119, tribunus plebis 114, and finally praetor 103.—**2.** T., a jurist, quaestor B.C. 86, and afterwards propraetor in Asia.—**3.** BASSUS. [BASSUS.] —**4.** ORESTES. [ORESTES.]

AUFĬDUS (-i; *Ofanto*), the principal river of Apulia, rises in the Apennines, in the territory of the Hirpini in Samnium, flows at first with a rapid current (hence *violens* and *acer*. Hor. *Od.* iii. 30, 10, *Sat.* i. 1, 58), and then more slowly (*stagna Aufida*, Sil. Ital. x. 171), into the Adriatic. Venusia, the birthplace of Horace, was on the Aufidus.

AUGE or AUGIA, daughter of Aleus and Neaera, was a priestess of Athene, and mother by Heracles of TELEPHUS. She afterwards married Teuthras, king of the Mysians.

AUGĔAS or AUGEIAS, son of Phorbas or of Helios (the Sun), and king of the Epēans in Elis. He had a herd of 3,000 oxen, whose stalls had not been cleansed for thirty years. It was one of the labours imposed upon Heracles by Eurystheus to cleanse these stalls in one day. As a reward the hero was to receive the tenth part of the oxen; but when he had accomplished his task by leading the rivers Alpheus and Peneus through the stables, Augeas refused to keep his promise. Heracles thereupon killed him and his sons, with the exception of Phyleus, who was placed on the throne of his father.

AUGĬLA (-orum; *Aujilah*), an oasis in the Great Desert of Africa, about 31½° S. of Cyrene, and 10 days' journey W. of the Oasis of Ammon.

AUGURĪNUS, GENUCĬUS. **1.** T., consul B.C. 451, and a member of the first decemvirate in the same year.—**2.** M., his brother, consul 445.

AUGURĪNUS, MINUCĬUS. **1.** M., consul B.C. 497 and 491. He took an active part in the defence of Coriolanus, who was brought to trial in 491, but was unable to obtain his acquittal.—**2.** L., consul 458, carried on war against the Aequians, and was surrounded by the enemy on Mount Algidus, but was delivered by the dictator CINCINNATUS.—**3.** L., was appointed praefect of the corn-market (*praefectus annonae*) 439, as the people were suffering from grievous famine. The ferment occasioned by the assassination of Sp. Maelius in this year was appeased by Augurinus. He lowered the price of corn in three market days, fixing as the maximum an *as* for a modius. The people in their gratitude presented him with an ox, and erected a statue to his honour.

AUGUSTA, the name of several towns founded or colonised by Augusta.—**1.** A. ASTURĬCA. [ASTURES.]—**2.** A. EMERĬTA (*Merida*), in Lusitania on the Anas (*Guadiana*), colonised by Augustus with the veterans (emeriti) of the fifth and tenth legions, was a place of considerable importance, and the capital of Lusitania.—**3.** A. FIRMA. [ASTIGI.]—**4.** A. PRAETORĬA (*Aosta*), a town of the Salassi in Upper Italy, at the foot of the Graian and Pennine Alps, colonised by Augustus with soldiers of the praetorian cohorts. The modern town still contains many Roman remains; the most important of which are the town gates and a triumphal arch.—**5.** A. RAURACORUM (*Augst*), the capital of the Rauraci, colonised by Munatius Plancus B.C. 44, was on the left

of the Rhine near the modern *Basle*.—**6.** A. SUESSONUM (*Soissons*), the capital of the Suessones in Gallia Belgica, probably the *Noviodunum* of Caesar.—**7.** A. TAURINORUM (*Turin*), more anciently called *Taurasia*, the capital of the Taurini on the Po, was an important town in the time of Hannibal, and was colonised by Augustus. Its importance was greatly owing to the fact that it led to the passes of the Cottian Alps, the M. Genèvre, and the M. Cenis. [ALPES.]—**8.** TREVIRORUM. [TREVIRI.] — **9.** TRICASTINORUM (*Aouste*), the capital of the Tricastini in Gallia Narbonensis.—**10.** A. VINDĔLĬCORUM (*Augsburg*), capital of Vindelicia or Raetia Secunda on the Lisus (*Lech*), colonised by Drusus under Augustus, after the conquest of Raetia, B.C. 14.

AUGUSTOBŎNA (*Troyes*), afterwards called *Tricassae*, the capital of the Tricasii or Tricasses in Gallia Lugdunensis.

AUGUSTODŪNUM. [BIBRACTE.]

AUGUSTONEMĔTUM. [ARVERNI.]

AUGUSTORĪTUM. [LEMOVICES.]

AUGUSTUS, the first Roman emperor, was born on the 23rd of September, B.C. 63, and was the son of C. Octavius by Atia, a daughter of Julia, the sister of C. Julius Caesar. His original name was *C. Octavius*, and, after his adoption by his great-uncle, *C. Julius Caesar Octavianus;* the title Augustus was given him by the senate and the people in 27 as a mark of peculiar rank and claim to veneration. Octavius lost his father at four years of age, but his education was conducted with great care by his grandmother Julia, and by his mother and stepfather, L. Marcius Philippus, whom his mother married soon after his father's death. C. Julius Caesar, who had no male issue, also watched over his education with solicitude. In 45 he was sent by Caesar to Apollonia in Illyricum, where some legions were stationed for military training. He was at Apollonia when the news reached him of his uncle's murder at Rome in March, 44, and he forthwith set out for Italy, accompanied by Agrippa and a few other friends. On landing near Brundusium at the beginning of April, he heard that Caesar had adopted him and made him his heir. On reaching Rome about the beginning of May, he demanded nothing but the private property which Caesar had left him, but declared that he was resolved to avenge the murder of his benefactor. Antony had spent a great part of the money left by Caesar in bribes to Dolabella and others; and Octavius gained popularity by paying all the legacies out of what remained to him. He had to contend against the republican party as well as against Antony, who foresaw that Octavius would stand in his way. Octavius, therefore, resolved to crush Antony first, and accordingly made overtures to the republican party. The senate conferred upon him the title of praetor, and sent him with the two consuls of the year, C. Vibius Pansa and A. Hirtius, to attack Antony, who was besieging D. Brutus in Mutina. Antony was defeated and obliged to fly across the Alps; and the death of the two consuls gave Octavius the command of all their troops. The senate became alarmed, and determined to prevent Octavius from acquiring further power. But he soon showed that he did not intend to become the senate's servant. Supported by his troops he marched upon Rome, and demanded the consulship, which the terrified senate was obliged to give him. He was formally admitted into the patrician gens Julia, and henceforth known as Octavianus. He now marched into the N. of Italy, professedly against Antony, who had been joined by Lepidus and was descending from the Alps at the head of the combined 17 legions. Octavianus and Antony became reconciled; and, at a meeting on an island on the river Rhenus near Bononia (*Bologna*), it was agreed that the Western provinces should be divided between Octavianus, Antony, and Lepidus, under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. Octavianus received Sicily, Sardinia, and Africa; Lepidus, Spain and Gallia Narbonensis; Antony the rest of the two Gauls. Octavianus and Antony with 19 of the legions were to wrest the Eastern provinces from Brutus and Cassius. They published a *proscriptio* or list of all their enemies, whose lives were to be sacrificed and their property confiscated: upwards of 2,000 equites and 300 senators were put to death, among whom was Cicero. Soon afterwards Octavianus and Antony crossed over to Greece, and defeated Brutus and Cassius at the battle of Philippi in 42, by which the hopes of the republican party were ruined. The triumvirs thereupon made a new division of the provinces. Lepidus obtained Africa, Octavianus the rest of the Western provinces, and Antony all the Eastern: Octavianus returned to Italy to reward his veterans with the lands he had promised them. Here a new war awaited him (41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the

triumvir, who threw himself into the fortified town of Perusia, which Octavianus succeeded in taking in 43. Antony now made preparations for war, but the death of Fulvia led to a reconciliation between the triumvirs, who concluded a peace at Brundusium. A new division of the provinces was again made: Octavianus obtained all the parts of the empire W. of the town of Scodra in Illyricum, and Antony the E. provinces, while Italy was to belong to them in common: Lepidus retained Africa. Antony married Octavia, the sister of Octavianus. In 39 Octavianus made peace with Sext. Pompeius, whose fleet gave him the command of the sea, and enabled him to prevent corn from reaching Rome. For a short time Pompeius, as a fourth ruler, received a share of provinces. But this peace was only transitory. As long as Pompeius was independent, Octavianus could not hope to obtain the dominion of the West, and he therefore eagerly availed himself of the pretext that Pompeius allowed piracy to go on in the Mediterranean, for the purpose of declaring war against him. In 36 the contest came to a final issue. The fleet of Octavianus, under the command of M. Agrippa, gained a decisive victory off the east coast of Sicily over that of Pompeius, who abandoned Sicily, and fled to Asia. Meantime, Antony had repudiated Octavia, and had alienated the minds of the Roman people by his arbitrary and arrogant proceedings in the East. In 32 the senate declared war against Cleopatra, for Antony was looked upon only as her infatuated slave. In the spring of 31 Octavianus passed over to Epirus, and in September in the same year his fleet gained a brilliant victory over Antony's near the promontory of Actium in Acarnania. In the following year (30) Octavianus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives to avoid falling into the hands of the conqueror. Octavianus returned to Rome in 29 and celebrated the 'triple triumph' (Verg. *Aen.* viii. 714) for victories in Dalmatia, at Actium, and in Egypt. He was now master of the Roman world, but avoiding the unpopular title of king, he combined in himself old republican offices which together secured for him absolute sovereignty. His *provincia* with the *consulare imperium* gave him absolute control of the frontier provinces and the appointment of their governors, the command of all armies, the right of levying troops, and of making peace or war. This was strictly proconsular power, but he held it until 23 with the consulship, and thus continued it, unlike any proconsul, in Rome, where he was rendered inviolable and secured from interference with his authority by the *tribunicia potestas*, which had already in 36 been granted him for life. Now also he received the cognomen of Augustus. In 23, when he gave up the consulship, he received the *majus imperium*, which, if nominally on a level with that of the consuls, ranked over every other magistrate. Though the emperor sat in the senate as a senator, his opinion was really decisive. Augustus officially, he was called also Caesar from his adoption: the title Imperator which he shared with others so saluted did not distinguish the emperor till later times; but a common designation for Augustus and his successors in the first century A.D. was *princeps*, *i.e.* the foremost man of the state. Augustus had no regular cabinet ministers, but his trusted friends, Agrippa, Maecenas, Corvinus, and Pollio, especially the first two, served him as a privy council. The wars of Augustus were not aggressive, but were chiefly undertaken to protect the frontiers of the Roman dominions. Most of them were carried on by his relations and friends, but he conducted some of them in person. Thus, in 27, he attacked the warlike Cantabri and Astures in Spain, whose subjugation, however, was not completed till 19 by Agrippa. In 21 Augustus travelled through Sicily and Greece, and spent the winter following at Samos. Next year (20) he went to Syria, where he received from Phraātes, the Parthian monarch, the standards and prisoners which had been taken from Crassus and Antony. In 16 the Romans suffered a defeat on the Lower Rhine by some

Bust of Octavius (Augustus). (British Museum.)

German tribes; whereupon Augustus went himself to Gaul, and spent four years there, to regulate the government of that province, and to make the necessary preparations for defending it against the Germans. Augustus died at Nola on the 29th of August, A.D. 14, at the age of 76. Augustus was first married to Clodia, a daughter of Clodius and Fulvia. His second wife, Scribonia, bore him his only daughter, Julia. His third wife was Livia Drusilla, the wife of Tiberius Nero. Augustus had at first fixed on M. Marcellus as his successor, the son of his sister Octavia, who was married to his daughter Julia. After his death Julia was married to Agrippa, and her two sons, Caius and Lucius Caesar, were now destined by Augustus as his successors. On the death of these two youths, Augustus was persuaded to adopt TIBERIUS, the son of Livia, and to make him his colleague and successor.

AULERCI, a powerful Gallic people dwelling between the Sequana (*Seine*) and the Liger (*Loire*), were divided into three great tribes. **1.** A. EBUROVĪCES, near the coast on the left bank of the Seine in the modern Normandy: the capital was Mediolanum, afterwards called Eburovices (*Evreux*).—**2.** A. CENOMĀNI, SW. of the preceding, near the Liger: their capital was Subdinnum (*le Mans*). At an early period some of the Cenomani crossed the Alps and settled in Upper Italy.—**3.** A. BRANNOVĪCES, E. of the Cenomani near the Aedui, whose clients they were.

AULIS (-ĭdis), a harbour in Boeotia on the Euripus, where the Greek fleet is said to have assembled before sailing against Troy.

AULON (-ōnis). **1.** A district and town on the borders of Elis and Messenia, with a temple of Asclepius.—**2.** A town in Chalcidice in Macedonia, on the Strymonic gulf.—**3.** (*Melone*), a hill and valley near Tarentum celebrated for its wine (*amicus Aulon fertili Baccho*, Hor. *Od.* ii. 6, 18).

AURĒLĬA, the wife of C. Julius Caesar, by whom she became the mother of C. Julius Caesar, the dictator, and of two daughters. She died in B.C. 54, while Caesar was in Gaul.

AURĒLĬA GENS, plebeian, of which the most important members are given under their family names, COTTA, ORESTES, and SCAURUS.

AURĒLĬA ORESTILLA, a beautiful but profligate woman, whom Catiline married.

AURĒLĬA VIA, the great coast road from Rome to Transalpine Gaul, at first extended to no further than *Pisae*, but was afterwards continued along the coast to *Genua* and *Forum Julii* in Gaul.

AURELIĀNI. [GENABUM.]

AURĒLĬĀNUS, Roman emperor, A.D. 270–275, was born about A.D. 212, at Sirmium in Pannonia. He entered the army as a common soldier, but was adopted by a senator, Ulpius Crinitus, and by his extraordinary bravery was raised to offices of trust and honour by Valerian and Claudius II. On the death of the latter, he was elected emperor by the legions on the Danube. He defeated the Goths and Vandals, who had crossed the Danube, and were ravaging Pannonia. He next gained a great victory over the Alemanni and other German tribes; but they succeeded notwithstanding in crossing the Alps. Near Placentia they defeated the Romans, but were eventually overcome by Aurelian in two decisive engagements in Umbria. After crushing a formidable conspiracy at Rome, Aurelian next turned his arms against Zenobia, queen of Palmyra, whom he defeated, took prisoner, and carried with him to Rome. On his return to Italy he marched to Alexandria and put Firmus to death, who had assumed the title of emperor. He then proceeded to the West, where Gaul, Britain, and Spain were still in the hands of Tetricus, who had been declared emperor a short time before the death of Gallienus. Tetricus surrendered to Aurelian in a battle fought near Châlons. At Rome he built an outer line of strongly fortified walls, taking in a much greater space. Much of this work still remains. (These walls were not completed until the reign of Probus.) In 275 Aurelian had collected a large force in Thrace for an expedition against the Persians; but while the emperor was on the march between Heraclea and Byzantium, he was killed by some of his officers.

M. AURĒLĬUS ANTŌNĪNUS, Roman emperor, A.D. 161–180, commonly called 'the philosopher,' was born at Rome on April 20, A.D. 121. He was adopted by Antoninus Pius, and was educated by Fronto. He received the title of Caesar, and married Faustina, the daughter of Pius (138). On the death of Antoninus, in 161, he succeeded to the throne, but he admitted to an equal share of the sovereign power L. Ceionius Commodus, who had been adopted by Pius at the same time as Marcus himself. The two emperors henceforward bore respectively the names of M. Aurelius Antoninus and L. Aurelius Verus. Soon after their accession Verus was despatched to the East, and for four

years (A.D. 162–165) carried on war with great success against Vologeses III., king of Parthia, over whom his lieutenants, especially Avidius Cassius, gained many victories. Meanwhile Italy was threatened by the numerous tribes dwelling along the northern limits of the empire, from the sources of the Danube to the Illyrian border. Both emperors set out to encounter the foe; and the contest with the northern nations was continued with varying success during the whole life of M. Aurelius, whose head-quarters were generally fixed in Pannonia. After the death of Verus in 169, Aurelius carried on the war against the Marcomanni with great success. In 174 he gained a decisive victory over the Quadi, mainly through a violent storm, which threw the barbarians into confusion. A doubtful story has been handed down by Christian writers that this storm was caused by the prayers of a legion chiefly composed of Christians, and thus it was called the 'Miracle of the Thundering Legion.' The Marcomanni and the other northern barbarians concluded a peace with Aurelius in 175, who forthwith set out for the East, where Avidius Cassius, urged on by Faustina, the unworthy wife of Aurelius, had risen in rebellion and proclaimed himself emperor. But before Aurelius reached the East, Cassius had been slain by his own officers. On his arrival in the East, Aurelius acted with the greatest clemency; none of the accomplices of Cassius were put to death, and he ordered the papers of Cassius to be destroyed unread. Aurelius returned to Rome towards the end of 176; but in 178 he set out again for Germany, where the Marcomanni and their confederates had again renewed the war. He gained several victories over them, but died in the middle of the war on March 17, 180, in Pannonia, either at Vindobona (*Vienna*) or at Sirmium, in the 59th year of his age and 20th of his reign.—A notable feature in the character of M. Aurelius was his devotion to philosophy and literature. He was throughout his life a warm adherent of the Stoic philosophy. We still possess a work by M. Aurelius, written in the Greek language, and entitled Τὰ εἰς ἑαυτὸν, or *Meditations*, in 12 books, full of good and noble thoughts. He was succeeded by his unworthy son, Commodus.

AURĒLĬUS VICTOR. [VICTOR.]

AURORA. [EOS.]

AURUNCI. [ITALIA.]

AURUNCULEIUS COTTA. [COTTA.]

AUSCI or AUSCII, a powerful people in Aquitania; their capital was called Climberrum or Elimberrum, also Augusta and Ausci (now *Auch*).

AUSĒTĀNI, a Spanish people in the modern Catalonia: their capital was Ausa.

AUSŎNES, AUSŎNĬA. [ITALIA.]

AUSŎNĬUS, DECĬMUS MAGNUS, the Roman poet, born at Burdigăla (*Bordeaux*), about A.D. 310, taught grammar and rhetoric with such reputation at his native town, that he was appointed tutor of Gratian, son of the emperor Valentinian (at which time probably he became a Christian), and was afterwards raised to the highest honours of the state. He was appointed by Gratian praefectus of Latium, of Libya, and of Gaul, and in 379 was elevated to the consulship. After the death of Gratian, in 323, he retired from public life, and ended his days in a country retreat near Bordeaux, perhaps about 390.

AUTESIODŌRUM (-i; *Auxerre*), a town of the Senones in Gallia Lugdunensis.

AUTĔSĬON (-ōnis), son of Tisamenus, father of Theras and Argia, left Thebes at the command of an oracle, and joined the Dorians in Peloponnesus.

AUTŎLŎLES, or -AE, a Gaetulian tribe on the W. coast of Africa, S. of the Atlas mountains.

AUTŎLŸCUS (-i; Αὐτόλυκος). 1. Son of Hermes, and father of Anticlĕa, and thus maternal grandfather of Odysseus. He lived on Mount Parnassus, and was renowned for his cunning and robberies. He was able to defy detection by changing the colour and shape of the stolen property.

AUTŎMĔDON (-ontis; Αὐτομέδων), son of Diores, the charioteer and companion of Achilles. Hence Automedon is a name for any skilful charioteer.

AUTŎNŎE (-es; Αὐτονόη), daughter of Cadmus and Harmonia, wife of Aristaeus, and mother of Actaeon. With her sister Agave, she tore PENTHEUS to pieces in Bacchic fury: her tomb was shown in Megara.

AUTRIGŎNES, a people in Hispania Tarraconensis between the Bay of Biscay and the upper course of the Iberus; the chief town was FLAVIOBRIGA.

AUXĒSĬA (-ae), the goddess who grants growth and prosperity to the fields, honoured at Troezen and Epidaurus, was another name for Persephone.

AUXĬMUM (-i; *Osmio*), an important town of Picenum.

AUXŪME or AX- (Αὐξούμη, or Ἀξώμη, *Axum*), the capital of a powerful kingdom in Ethiopia, to the SE. of Meroë. It grew upon the decline of the kingdom of Meroë,

and extended beyond the *Straits of Bab-el-Mandeb* into Arabia.

AVARĬCUM. [BITURIGES.]

AVARIS. [ABARIS.]

AVENĬO (-ōnis; *Avignon*), a town of the Cavares in Gallia Narbonensis on the left bank of the Rhone.

AVENTĬCUM (-i; *Avenches*), the chief town of the Helvetii, and subsequently a Roman colony with the name *Pia Flavia Constans Emerita*, of which ruins are still to be seen in the modern town.

ĂVENTINENSIS, GENUCĬUS. **1.** L., consul B.C. 365, and again 362, was killed in battle against the Hernicans in the latter of these years, and his army routed. —**2.** CN., consul 363.

ĂVENTĪNUS. **1.** Son of Hercules and the priestess Rhea.—**2.** King of Alba, son of Romulus Silvius, or of Allodius, buried on the Aventine.

ĂVENTĪNUS MONS. [ROMA.]

ĂVERNUS LACUS (ἡ Ἄορνος λίμνη; *Lago Averno*), a lake close to the promontory which runs out into the sea between Cumae and Puteoli. This lake fills the crater of an extinct volcano; it is circular, about 1½ miles in circumference. From its waters mephitic vapours arose, which are said to have killed the birds that attempted to fly over it, from which circumstance its Greek name was supposed to be derived (from ἀ priv. and ὄρνις). The lake was supposed to be the entrance to the underworld, and hence was sacred to Proserpine. Near Avernus was the cave of the Cumaean Sibyl, through which Aeneas descended. Later writers place the scene of the descent of Odysseus here also; and there was an oracle by which the spirits of the dead were consulted (νεκυομαντεῖον), as at the similarly named Thesprotian lake. [AORNUS.] The god AVERNUS was a local Hades or Dis Pater. Agrippa, in the time of Augustus, connected Lake Avernus with the Lucrine lake; he also caused a tunnel to be made from the lake to Cumae, of which a considerable part remains and is known under the name of *Grotta di Sibylla*. The Lucrine lake was filled up by an eruption in 1530, so that Avernus is again a separate lake.

AVIĀNUS, FLAVĬUS (-i), the author of 42 fables in Latin elegiac verse, which were much used as a school book. The date of Avianus is uncertain; he probably lived in the 4th century of the Christian era.

AVIĒNUS, RUFUS FESTUS (-i), a Latin poet towards the end of the fourth century of the Christian era. His poems are chiefly descriptive—a description of the coasts of the Mediterranean and the Black Sea, a poetical version of the geography of Dionysius Periegetes, and a translation of the Phaenomena of Aratus.

AVONA or AUFONA (-ae), the Gloucestershire *Avon*.

AXĔNUS. [EUXINUS PONTUS.]

AXĬA (*Castel d'Asso*), a fortress in the territory of Tarquinii in Etruria.

AXĬUS, Q., an intimate friend of Cicero and Varro, one of the speakers in the third book of Varro's *De Re Rustica*.

AXĬUS (-i; *Wardar* or *Vardhari*), the chief river in Macedonia, rises in Mount Scardus, receives many affluents, of which the most important is the Erĭgon, and flows SE. through Macedonia into the Thermaic gulf.

AXŎNA (*Aisne*), a river in Gallia Belgica, which falls into the Isara (*Oise*).

AZĀNI (-ōrum; *Tchardir Hisar*), a town of Phrygia, on the river Rhyndacus, and 20 miles SW. of Cotyaium. The priest of the temple (of Zeus) ruled the city, as in the case of Pessinus and Comana.

AZIRIS (-is). **1.** A town of Armenia, west of Euphrates.—**2.** A district in the E. of Cyrenaica, where silphium was grown.

AZŌRUS or AZŌRĬUM (-i), a town in the N. of Thessaly, on the W. slope of Olympus, formed, with Doliche and Pythium, the Perrhaebian Tripolis.

AZŌTUS (-i; *Ashdod* or *Ashdoud*), a city of Palestine, near the sea-coast, nine miles NE. of Ascalon.

B.

BABRĬUS (-i), whose full name seems to have been Valerius Babrius, by birth an Italian, lived at the court of Alexander Severus and versified in Greek choliambics a collection of fables. [See AESOPUS; PHAEDRUS.]

BĂBŸLON (-ōnis; Βαβυλών). **1.** One of the greatest cities of the ancient world, the capital of a great empire, was built on both banks of the river Euphrates. It was of unknown antiquity, though its foundation (which is mythically ascribed to the god Belus=Marduk or Merodach) was probably after Egypt had a settled empire. According to an inscription of Naboaldus (B.C. 554) now in the British Museum, the temple of the sun-god Samas was founded by Nasar-Sin, the son of Sargon, 3200 years earlier. This gives a date of about 3800 B.C. for

Sargon, the earliest king named. In several periods of her history, Babylon fell under the dominion of the Assyrian monarchs [See ASSYRIA]; but Nabopolassar, viceroy of Babylon, made an alliance with Pharaoh Necho, and the Median king Cyaxares (Kastarit), and revolted from Assyria. The allies took Nineveh B.C. 609. [See SARDANAPALUS.] Nabopolassar was succeeded by his son Nebuchadnezzar, under whom (B.C. 604–562) the Babylonian empire reached its height, and extended from the Euphrates to Egypt, and from the mountains of Armenia to the deserts of Arabia. After his death it again declined, until the reign of Nabu-Nahid (=Nabonidus), who reigned from B.C. 556 with his son Belshazzar as commander of the army. In the 17th year of his reign (B.C. 539) Babylon was captured by Cyrus, and Gobryas was made governor of Babylon. Nabonidus died in captivity the same year. [See CYRUS.] Babylon became one of the capitals of the Persian empire, the others being Susa and Ecbatana. Darius I. dismantled its fortifications, in consequence of a revolt of its inhabitants; Xerxes carried off the golden statue of Belus, and the temple in which it stood became a ruin. After the death of Alexander, Babylon, as part of the Syrian kingdom of Seleucus Nicator, was superseded by the foundation of SELEUCIA on the Tigris. At the present day all its *visible* remains consist of mounds of earth, ruined masses of brick walls, and a few scattered fragments. The city of Babylon had reached the summit of its magnificence in the reign of Nebuchadnezzar. Herodotus makes the circuit of the walls 480 furlongs: in other writers the estimate is about 100 furlongs less. The breadth of the walls was said to be 50 feet. The Euphrates, which divided the city into two equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets were closed by gates of bronze. A bridge, built on piers of hewn stone, united the two quarters of the city; and at each end of it stood a royal palace. The temple of Belus, rising to a great height, and gradually diminishing in width, was ascended by a flight of steps, which wound round the whole building on the outside; in the uppermost story was the golden statue of Belus. The 'hanging gardens' of Nebuchadnezzar were laid out upon terraces which were raised above one another on arches. The buildings were almost universally constructed of bricks, some burnt and some only sun-dried, cemented together with hot bitumen and in some cases with mortar.—The Babylonians were a people of Turanian or Ural-Altaic origin. The original name of their country (afterwards called Babylonia from its capital) was Kaldu, and its people were called Kaldai or Chaldaeans.—Their religion was Sabaeism, or the worship of the heavenly bodies, besides whom they had other divinities, representing the powers of nature. The three chief deities were Anu, Ea, and Bel or Belus (= Zeus), whose feminine counterpart Belit or Beltis is the Mylitta of Herodotus (i. 199): the son of Ea, named Marduk or Merodach, was the mediator for men and the god of healing: Istar [See APHRODITE] was the daughter of the moon-god, and was the spirit of the planet Venus. Her husband was Tammuz. [See ADONIS.] The priests formed a caste, and cultivated science, especially astronomy; in which they knew the apparent motions of the sun, moon, and five of the planets, the calculation of eclipses of the moon, the division of the zodiac into 12 constellations, and of the year into 12 months, and the measurement of time by the sun-dial. The district around the city, bounded by the Tigris on the E., Mesopotamia on the N., the Arabian Desert on the W., and extending to the head of the Persian Gulf on the S., was known in later times by the name of BABYLONIA.—**2.** A fortress in Lower Egypt, on the right bank of the Nile, exactly opposite to the pyramids, and at the beginning of the canal which connected the Nile with the Red Sea. Its origin was ascribed by tradition to a body of Babylonian deserters.

BACCHAE. [MAENADES; DIONYSUS.]

BACCHĬĂDAE. [CORINTHUS.]

BACCHUS. [DIONYSUS.]

BACCHŸLĬDES (-is; Βακχυλίδης), one of the chief lyric poets of Greece, born at Iulis in Ceos, and nephew as well as fellow-townsman of Simonides. He lived about B.C. 470, and for a long time was at the court of Hiero in Syracuse, together with Simonides and Pindar. He wrote in the Doric dialect Hymns, Paeans, Dithyrambs, &c. Till recently it was thought that all his poems had perished, with the exception of a few fragments, and two epigrams: but a papyrus has been discovered containing the whole or parts of several of his poems, about 1,000 lines in all.

BACĒNIS SILVA, a forest which separated the Suevi from the Chatti, at the sources of the river Visurgis (*Weser*), probably=the Thuringian Forest.

BACIS (-idis; Βάκις), the name of several prophets, of whom the most celebrated

was the Boeotian seer, who delivered his oracles in hexameter verse at Heleon in Boeotia. In later times there existed a collection of his oracles like the Sibylline books at Rome.

BACTRA or ZARIASPA (-ōrum; *Balkh*), the capital of BACTRIA, founded by the early Persian kings, became a considerable city after the time of Alexander, who settled in it his Greek mercenaries and his disabled Macedonian soldiers. It stood at the N. foot of the M. Paropamisus (the *Hindoo Koosh*) on the river Bactrus (*Adirsiah* or *Dehas*) about 25 miles S. of its junction with the Oxus.

BACTRĬA or -IĀNA (-ae; *Bokhara*), a province of the Persian empire, bounded on the S. by M. Paropamisus, which separated it from Ariana, on the E. by the N. branch of the same range, which divided it from Sacae, on the NE. by the Oxus, and on the W. by Margiana. It was inhabited by a rude and warlike people, who were subdued by Cyrus or his next successors. It was included in the conquests of Alexander, and formed a part of the kingdom of the Seleucidae, until B.C. 255, when Theodotus, its governor, revolted from Antiochus II., and founded the Greek kingdom of Bactria, which lasted till B.C. 134 or 125, when it was overthrown by the Parthians.

BADUHENNAE LUCUS, a wood in W. Friesland.

BAEBĬA GENS, plebeian, the most important members of which are given under the surname, TAMPHILUS.

BAECŬLA (-ae), a town in Hispania Tarraconensis, W. of Castulo.

BAETERRAE (-ārum; *Beziers*), also called BITERRENSIS URBS, a town in Gallia Narbonensis on the Obris, not far from Narbo.

BAETĬCA. [HISPANIA.]

BAETIS (-is; *Guadalquiver*), a river in S. Spain, formerly called TARTESSUS, and by the inhabitants CERTIS, rises in Hispania Tarraconensis in the territory of the Oretani, flows SW. through Baetica, to which it gives its name, past the cities of Corduba and Hispalis, and falls into the Atlantic Ocean N. of Gades.

BAGĀCUM (*Bavai*), the chief town of the Nervii in Gallia Belgica.

BAGŌAS (-ae), a eunuch, highly trusted and favoured by Artaxerxes III. (Ochus), whom he poisoned, B.C. 338. He was put to death by Darius III. Codomannus, whom he had attempted likewise to poison, 336.

BAGRĀDAS (-ae; *Mejerdah*), a river of N. Africa, falling into the Gulf of Carthage near Utica. It is the same as the Macaras of Polybius.

BAIAE (-ārum; *adj.* Baiānus), a town in Campania, on a small bay W. of Naples, and opposite Puteoli, in a beautiful country, which abounded in warm mineral springs. It was the favourite watering-place of the Romans. The whole country was studded with the palaces of the Roman nobles, which covered the coast from Baiae to Puteoli: many of these palaces were built out into the sea on piles, which can still be traced in the sea, which has covered most of the ground where the town stood. Hadrian died here, and Alexander Severus built several villas. The site of ancient Baiae is now for the most part covered by the sea.

BAIUCASSES, a people in Gallia Lugdunensis, whose capital was Augustodurum (*Bayeux*).

BALBUS, T. AMPĬUS, tribune of the plebs B.C. 63, was a supporter of Pompey, whom he joined in the civil war B.C. 49. He was pardoned by Caesar through the intercession of Cicero.

BALBUS, M. ATĬUS, married Julia, the sister of Julius Caesar, who bore him a daughter, Atia, the mother of Augustus Caesar. [ATIA.]

BALBUS, L. CORNĒLĬUS. **1.** Of Gades, served under Q. Metellus and Pompey against Sertorius in Spain, and received from Pompey the Roman citizenship. He returned with Pompey to Rome, B.C. 71, and he gained also the friendship of Caesar. As the friend of Caesar and Pompey, he had numerous enemies, who accused him in 56 of having illegally assumed the Roman citizenship; he was defended by Cicero, whose speech has come down to us, and was acquitted. In the civil war (49) Balbus attached himself to Caesar, and, in conjunction with Oppius, had the management of Caesar's affairs at Rome. After the death of Caesar (44) he was in favour with Octavian, and became consul in 40.—**2.** Nephew of the preceding, received the Roman franchise along with his uncle. He served under Caesar in the civil war; he was quaestor of Asinius Pollio in Further Spain in B.C. 43, and while there added to his native town Gades a suburb; many years afterwards he was proconsul of Africa, and triumphed over the Garamantes in 19. He built a magnificent theatre at Rome, A.D. 13.

BALBUS, LUCILĬUS. **1.** L. a jurist and brother of the following.—**2.** Q., a Stoic philosopher, and a pupil of Panaetius.

is introduced by Cicero as one of the speakers in his *De Natura Deorum*.

BALBUS, OCTĀVĬUS, a contemporary of Cicero, bore a high character as a judex. He was put to death, B.C. 43.

BALBUS, SP. THORĬUS, tribune of the plebs, about B.C. 111, proposed an agrarian law.

BALEĀRES (-um), two islands in the Mediterranean, off the coast of Spain, distinguished by the epithets *Major* and *Minor*, whence their modern names *Majorca* and *Minorca*. Their inhabitants, also called *Baleares*, were celebrated as slingers, and were employed as such in the armies of the Carthaginians and Romans. They were subdued, B.C. 123, by Q. Metellus, who assumed accordingly the surname of Balearicus.

BAMBALĬO, M. FULVĬUS, father of Fulvia, the wife of M. Antonius, the triumvir, received the nickname of Bambalio, because he stammered.

BANDŪSĬAE FONS, a fountain celebrated by Horace (*Od.* iii. 13). It was probably on Horace's Sabine farm; and the spring called *Fontana degli Oratini*, which gushes out under a small rock on the hillside between the two supposed sites of his farm, answers the description.

BANTĬA (-ae; *adj.* Bantinus; *Banzi*), a town near Venusia, in a woody district (*saltus Bantini*, Hor. *Od.* iii. 4, 15), on the borders of Lucania and Apulia.

BARBĀNA (*Bojana*), a river in Illyria, flows through the Palus Labeatis.

BARĀTUS, M. HORĀTĬUS, consul B.C. 449 with Valerius Publicola after the overthrow of the decemvirs. [PUBLICOLA.]

BARBŬLA, AEMĬLĬUS. **1.** Q., consul B.C. 317, when he subdued Apulia, and consul again in 311, when he fought against the Etruscans.—**2.** L., consul in 281, carried on war against the Tarentines, Samnites, and Sallentines.—**3.** M. consul in 230, fought against the Ligurians.

BARCA, the surname of HAMILCAR, the father of Hannibal, is probably the same as the Hebrew *Barak*, which signified lightning. His family was distinguished as the 'Barcine family,' and the democratical party, which supported this family as the 'Barcine party.'

BARCA or -E. **1.** The second city of Cyrenaica, in N. Africa, 100 stadia from the sea, appears to have been at first a settlement of a Libyan tribe, the Barcaei, but about B.C. 560 was colonised by the Greek seceders from Cyrene, and became so powerful as to make the W. part of Cyrenaica virtually independent of the mother city. In B.C. 510 it was taken by the Persians, who removed most of its inhabitants to Bactria, and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named PTOLEMAIS, and which took the place of Barca as one of the cities of the Cyrenaïc Pentapolis.—**2.** A town in Bactria peopled by the removed inhabitants of the Cyrenaic Barca.

BARCĬNO (*Barcelona*), a town of the Laeëtani, in Hispania Tarraconensis.

BARDANES. [ARSACES XXI.]

BARDYLIS or BARDYLLIS, an Illyrian chieftain, carried on frequent wars with the Macedonians, but was defeated and slain in battle by Philip, the father of Alexander the Great, B.C. 359.

BARĔA SORĀNUS, consul suffectus in A.D. 52 under Claudius, and afterwards proconsul of Asia, was a man of justice and integrity. He was accused of treason in the reign of Nero, and also of employing his daughter Servilia to use magic, and was condemned to death together with her.

BARGŪSĬI (-ōrum), a people in the NE. of Spain, between the Pyrenees and the Iberus.

BARGYLIA (-ae), a city of Caria on the Bay of Iasus, between Halicarnassus and Mylasa.

BĀRĬUM (*-adj.* Barinus; *Bari*), a town in Apulia, on the Adriatic, a municipium, and celebrated for its fisheries. In the 10th century the Greek emperors made it the capital of Apulia.

BARSAENTES (-is), satrap of the Arachoti and Drangae, took part in the murder of Darius III., and fled to India, where he was seized by the inhabitants and delivered up to Alexander, who put him to death.

BARSINĒ (-es). **1.** Daughter of Artabazus, and wife of Memnon, the Rhodian, subsequently became the mistress of Alexander the Great, to whom she bore a son, Heracles. She and her son were put to death by Polysperchon in 309.—**2.** A daughter of Darius III., whom Alexander married at Susa. Shortly after Alexander's death she was murdered by Roxana.

BASILĪA (-ae; *Basel* or *Bâle*), a town on the Rhine, in the neighbourhood of which Valentinian built a fortress.

BĂSĬLUS, L. MINUCĬUS (-i), served under Caesar in Gaul, and commanded part of Caesar's fleet in the civil war. He was one of Caesar's assassins (B.C. 44), and

in the following year was murdered by his own slaves.

BASSĂREUS. [DIONYSUS.]

BASSUS, Q. CAECILĬUS (-i), a Roman eques, and an adherent of Pompey, fled to Tyre after the battle of Pharsalia, B.C. 48. Shortly afterwards he obtained possession of Tyre, and subsequently settled down in Apamea, where he maintained himself for three years (46–43). On the arrival of Cassius in Syria in 43, the troops of Bassus went over to Cassius.

BASSUS, CAESĬUS (-i), a Roman lyric poet, and a friend of Persius, who addresses his sixth satire to him, was destroyed along with his villa in A.D. 79 by the eruption of Vesuvius, which overwhelmed Herculaneum and Pompeii.

BASSUS, SALEIUS (-i), a Roman epic poet, contemporary with Vespasian.

BASTARNAE or BASTERNAE (-ārum), a German people, who migrated to the country near the mouth of the Danube. They are first mentioned in the wars of Philip and Perseus against the Romans. In B.C. 30 they were defeated by M. Crassus, and driven across the Danube; and we find them, at a later time, partly settled between the Tyras (*Dniester*) and Borysthenes (*Dnieper*), and partly at the mouth of the Danube, under the name of *Peucini*, from their inhabiting the island of Peuce, at the mouth of this river.

BĂTĂNAEA or BASANITIS (O. T. Bashan, Basan), a district of Palestine, E. of the Jordan, extending from the river Jabbok on the S. to Mount Hermon.

BĂTĀVI or BĂTĂVI, a Celtic people who migrated to the island formed by the Rhine, the Waal, and the Maas, which island was called after them *Insula Batavorum*. They were for a long time allies of the Romans in their wars against the Germans, and did good service with their excellent cavalry; but at length, exasperated by the oppressions of the Roman officers, they rose in revolt under Claudius Civilis, in A.D. 69, and were with great difficulty subdued. Their country, which also extended beyond the island S. to the Maas and Waal, was called, at a later time, BATAVIA. Their chief towns were *Lugdunum* (*Leyden*) and *Batavodurum*, between the Maas and the Waal. The *Caninefates* or *Canninefates* were a branch of the Batavi, and dwelt in the W. of the island.

BĂTHYLLUS. **1.** Of Samos, a beautiful youth beloved by Anacreon.—**2.** Of Alexandria, the freedman and favourite of Maecenas, skilled as a comic actor, a 'Pantomimus.'

BATNAE (-arum). **1.** (*Saruj*), a city of Osroëne in Mesopotamia, E. of the Euphrates.—**2.** (*Dahab*), a city in Syria, between Beroea and Hierapolis.

BĂTO (-ōnis). **1.** The charioteer of Amphiaraus, was swallowed up by the earth along with AMPHIARAUS.—**2.** The name of two leaders of the Pannonians and Dalmatians in their insurrection in the reign of Augustus, A.D. 6.

BATTĬĂDAE (-arum), kings of Cyrene during three generations. **1.** BATTUS I., of Thera, led a colony to Africa at the command of the Delphic oracle, and founded Cyrene about B.C. 631. He was the first king of Cyrene, his government was gentle and just, and after his death in 599 he was worshipped as a hero.—**2.** ARCESILAUS I., son of No. 1, reigned B.C. 599–583.—**3.** BATTUS II., surnamed 'the Happy,' son of No. 2, reigned B.C. 583–560(?). In his reign, Cyrene received a great number of colonists from various parts of Greece; and in consequence of the increased strength of his kingdom, Battus was able to subdue the neighbouring Libyan tribes, and to defeat Apries, king of Egypt (570), who had espoused the cause of the Libyans.—**4.** ARCESILAUS II., son of No. 3, surnamed 'the Oppressive,' reigned about B.C. 560–550. He was strangled by his cousin Learchus.—**5.** BATTUS III., or 'the Lame,' son of No. 4, reigned about B.C. 550–530. In his time Demonax, a Mantinean, gave a new constitution to the city, whereby the royal power was reduced within very narrow limits.—**6.** ARCESILAUS III., son of No. 5, reigned about B.C. 530–514, was driven from Cyrene in an attempt to recover the ancient royal privileges, but recovered his kingdom with the aid of Samian auxiliaries. He was afterwards driven away to Barca, and there was murdered.—**7.** BATTUS IV., probably son of No. 6, of whose life we have no accounts.—**8.** ARCESILAUS IV., probably son of No. 7, whose victory in the chariot-race at the Pythian games, B.C. 466, is celebrated by Pindar in his fourth and fifth Pythian odes. At his death, about 450, a popular government was established.

BATTIADES. [CALLIMACHUS.]

BATTUS (-i), a shepherd whom Hermes turned into a stone, because he told about the cattle stolen by Hermes.

BĂTŬLUM (-i), a town in Campania.

BAUCIS. [PHILEMON.]

BAULI (*Bacolo*), a collection of villas rather than a town, between Misenum and Baiae in Campania.

BĂVIUS and MAEVĬUS, two malevolent poetasters, who attacked the poetry of Virgil and Horace.

BAZĪRA or BEZĪRA (-ae; *Bajour*, NW. of *Peshawur*), a city in the Paropamisus, taken by Alexander on his march into India.

BEBRŸCES (-um). **1.** A mythical people in Bithynia, whose king, Amycus, was slain by Pollux [ARGONAUTAE].—**2.** An Iberian people on the coast of the Mediterranean, N. and S. of the Pyrenees.

BEDRIĀCUM (-i; *Calvatone*), also spelt BEBRIACUM and BETRIACUM, a small place in Cisalpine Gaul, between Cremona and Verona, celebrated for the defeat both of Otho, and, a few months later, of the Vitellian troops, A.D. 69.

BEGORRITIS LACUS (*Ostrovo*), a lake in Eordaea of Macedonia.

BELBĪNA (-ae). **1.** (*St. George d'Arbori*), an island in the Aegaean sea, off the S. coast of Attica.

BELEMĪNA (Βελεμίνα), also called *Belmina* and *Aelbina*, a town in the NW. of Laconia, on the borders of Arcadia. The surrounding district was called *Belminatis* and *Belbinatis*.

BĔLĔSIS or BĔLĔSYS, a Chaldaean priest at Babylon, who is said, in conjunction with Arbaces, the Mede, to have overthrown the old Assyrian empire. Belesis afterwards received the satrapy of Babylon from Arbaces.

BELGAE (-ārum), one of the three great nations of Gaul. They were bounded on the N. by the Rhine, on the W. by the ocean, on the S. by the Sequana (*Seine*) and Matrona (*Marne*), and on the E. by the territory of the Treviri. They were of German origin, and had settled in the country, expelling or reducing to subjection the former inhabitants. They were the bravest of the inhabitants of Gaul, were subdued by Caesar after a courageous resistance, and were the first Gallic people who threw off the Roman dominion. The Belgae were subdivided into the tribes of the NERVII, BELLOVACI, REMI, SUESSIONES, MORINI, MENAPII, ADUATICI, and others; and the collective forces of the whole nation were more than a million. There were also Belgae in the south of Britain, whom Caesar seems to place in Kent and Sussex; Ptolemy more inland, in parts of Wilts, Hants, and Somerset. Ptolemy gives their real settlement, whereas Caesar speaks of stray bodies of immigrants whom he came across.

BELGĬCA. [GALLIA.]

BELGĬUM, the name generally applied to the territory of the BELLOVACI, and of the tribes dependent upon the latter—namely, the Atrebates, Ambiani, Velliocasses, Aulerci, and Caleti.

BĔLĬSĀRĬUS (-i), the greatest general of Justinian, was a native of Illyria and of mean extraction. In A.D. 534 he overthrew the Vandal kingdom in Africa, and took prisoner the Vandal king, Gelimer, whom he led in triumph to Constantinople. In 535–540 he carried on war against the Goths in Italy, and conquered Sicily, but was recalled by the jealousy of Justinian. In 541–544 he again carried on war against the Goths in Italy, but was again recalled by Justinian, leaving his victories to be completed by his rival, Narses. The last victory of Belisarius was gained in repelling an inroad of the Bulgarians, 559. In 563 he was accused of a conspiracy against the life of Justinian; according to a popular tradition (which rests merely on the authority of Tzetzes in the 12th century and an anonymous writer of the 11th) he was deprived of his property, his eyes were put out, and he wandered as a beggar through Constantinople; but according to the more trustworthy account, he was merely imprisoned for a year in his own palace, and then restored to his honours. As a military commander, and as the preserver of the empire against barbarian inroads, Belisarius ranks among the great men of antiquity: his private life was tarnished by avarice and by his submission to his wife, the infamous Antonina.

BELLĔRŎPHON (-ontis) or BELLĔRŎPHONTES (-ae), son of the Corinthian king Glaucus and Eurymede and grandson of Sisyphus (in another account son of Poseidon). Being banished (as was said for the murder of a Corinthian Bellerus) he fled to Proetus, whose wife, Antēa, fell in love with him; but as her offers were rejected by him, she accused him to her husband of having made attempts on her honour. (Other accounts name the wife Sthenoboea.) Proetus, unwilling to kill Bellerophon with his own hands, sent him to his father-in-law, Iobates, king of Lycia, with a letter begging that the messenger should be put to death. Iobates accordingly sent him to kill the monster Chimaera, thinking that he was sure to perish in the contest. After obtaining possession of the winged horse, PEGASUS, Bellerophon rose with him in the air, and killed the Chimaera with his arrows

Iobates then sent Bellerophon against the Solymi and next against the Amazons. In these contests he was also victorious; and on his return to Lycia, being attacked by the bravest Lycians, whom Iobates had placed in ambush, Bellerophon slew them all. Iobates, now seeing that it was hopeless to kill the hero, gave him his daughter (Philonoë, Anticlēa, or Cassandra) in marriage, and made him his successor on the throne. Bellerophon became the father of Isander, Hippolochus, and Laodamīa. At last Bellerophon drew upon himself the hatred of the gods, and wandered lonely through the Aleīan field, avoiding the paths of men. This is all that Homer (*Il.* vi. 155–205) says respecting Bellerophon's later fate: some traditions related that he attempted to fly to heaven upon Pegasus, but that Zeus sent a gad-fly to sting the horse, which threw off the rider upon the earth.

Bellerophon taking leave of Proetus. (Hamilton vases.)

Bellerophon, Pegasus, and Chimaera. (Hamilton vases.)

BELLI, a Celtiberian people in Hispania Tarraconensis.

BELLŌNA (originally Duellona), the Roman goddess of war, was probably a Sabine divinity Nerio, the wife of Mars or the personification of his power like the Greek Enyo. [See MARS.] During the Samnite wars, in B.C. 296, App. Claudius Caecus vowed a temple to her, which was erected in the Campus Martius, outside the Pomerium. After the Mithridatic wars her worship became like that of the Asiatic war-goddess of Comana, with fanatic priests called Bellonarii, who wounded themselves when they offered sacrifice.

BELLŎVĂCI, the most powerful of the Belgae, dwelt in the modern *Beauvais*, between the Seine, Oise, Somme, and Bresle. In Caesar's time they could bring 100,000 men into the field, but they were subdued by Caesar with the other Belgae.

BĒLUS (-i), son of Poseidon and Libya or Eurynome, twin-brother of Agenor, and father of Aegyptus and Danaus. He was properly the national deity of various Semitic nations, worshipped as Baal or Bel, and regarded by the Greeks as the ancestral hero of those nations.

BĒLUS (*Nahar Naman*), a river of Phoenicia, rising at the foot of Mount Carmel, and falling into the sea close to the S. of Ptolemais (*Acre*), celebrated for the tradition that its fine sand first led the Phoenicians to the invention of glass.

BĒNĀCUS LACUS (*Lago di Garda*), a lake in the N. of Italy (Gallia Transpadana), out of which the Mincius flows.

BENDIS (Βενδίς Βενδῖδος), a Thracian goddess whose worship was at an early period introduced into Attica by Thracian metoeci. She was identified by the Greeks with Artemis and Hecate, as being a goddess of the moon and also of hunting among the Thracians. As a goddess of light she was honoured with a torch-race at the *Bendideia* in the Peiraeus, with the peculiarity, doubtless Thracian, that it was a mounted race.

BĔNĔVENTUM (*Benevento*), a town in Samnium on the Appia Via, at the junction of the two valleys through which the Sabatus and Calor flow, formerly called Maleventum or Μαλόεντον (probably from an original Maloeis). It was founded, according to tradition, by Diomede. In the Samnite wars it was subdued by the Romans, who sent a colony thither in B.C. 268, and changed its name Maleventum into Beneventum. It was colonised a second time by Augustus.

BĔRĔCYNTĬA. [RHEA.]

BĔRĒNĪCĒ (-es; Βερενίκη), a Macedonic form of *Pherenice* (Φερενίκη), *i.e.* 'Bringing Victory.'—**1.** A daughter of Lagos, first the wife of an obscure Macedonian, and afterwards of Ptolemy I. Soter. She was celebrated for her beauty and virtue, and was the mother of Ptolemy II. Philadelphus. **2.** Daughter of Ptolemy II. Philadelphus, and wife of Antiochus Theos, king of Syria, who divorced Laodice in order to marry her, B.C. 249. On the death of Ptolemy, B.C. 247, Antiochus recalled Laodice, who caused him to be poisoned, and murdered Berenice and her son.—**3.** Daughter of Magas, king of Cyrene, and wife of Ptolemy III. Euergetes. She was put to death by her son Ptolemy IV. Philopater on his accession to the throne, 221. The famous hair of Berenice, which she dedicated for her husband's safe return from his Syrian expedition in the temple of Arsinoe at Zephyrium, was said to have become a constellation. It was celebrated by Callimachus in a poem, of which we have a translation by Catullus.—**4.** Otherwise called *Cleopatra*, daughter of Ptolemy VIII. Lathyrus, succeeded her father on the throne, B.C. 81, and married Ptolemy X. (Alexander II.), but was murdered by her husband.—**5.** Daughter of Ptolemy XI Auletes, and eldest sister of the famous Cleopatra, was placed on the throne by the Alexandrines when they drove out her father, B.C. 58. She next married Archelaus, but was put to death with her husband, when Gabinius restored Auletes, 55.—**6.** Sister of Herod the Great, married Aristobulus, who was put to death, B.C. 6. She afterwards went to Rome, where she spent the remainder of her life. She was the mother of Agrippa I.—**7.** Daughter of Agrippa I., married her uncle Herod, king of Chalcis, by whom she had two sons. After the death of Herod, A.D. 48, Berenice, then 20 years old, lived with her brother Agrippa II. She gained the love of Titus, who was only withheld from making her his wife by fear of offending the Romans.

BĔRĔNĪCĒ (-es), the name of several cities of the period of the Ptolemies. **1.** Formerly Eziongeber, in Arabia, at the head of the Sinus Aelanites, or E. branch of the Red Sea.—**2.** In Upper Egypt, on the coast of the Red Sea, on a gulf called Sinus Immundus, where its ruins are still visible. It was named after the mother of Ptolemy II. Philadelphus, who built it, and made a road hence to Coptos, so that it became a chief emporium for the commerce of Egypt with Arabia and India.—**3.** B. PANCHRYSOS, on the Red Sea coast in Aethiopia, considerably S. of the above; so called from the neighbouring gold mines worked by the Egyptians.—**4.** B. EPIDĪRES (B. ἐπὶ Δειρῆς), on the Prom. Dira, on the W. side of the entrance to the Red Sea (*Straits of Bab-el-Mandeb*).—**5.** (*Ben Ghazi*, Ru.), in Cyrenaica, formerly HESPERIS, the fabled site of the Gardens of the Hesperides, a colony of Arcesilas IV.

BERGISTĀNI, a people in the NE. of Spain between the Iberus and the Pyrenees.

BERGŎMUM (-i; *adj.* Bergomas; -atis; *Bergamo*), a town of the Orobii in Gallia Cisalpina, between Comum and Brixia.

BERMIUS MONS (*Verria*), a mountain in Macedonia between the Heliacmon and Ludias.

BERŎĒ. **1.** A Trojan woman, wife of Doryclus, whose form Iris assumed when she persuaded the woman to set fire to the ships of Aeneas in Sicily.—**2.** A Nereid.—**3.** Daughter of Adonis and Aphrodite.

BEROEA (-ae). **1.** (*Verria*), a town in Macedonia, on one of the lower ranges of Mount Bermius, and on the Astraeus, a tributary of the Heliacmon, SW. of Pella, and about 20 miles from the sea.—

2. (*Beria*), a town in the interior of Thrace, under the later Roman empire, together with Philippopolis, one of the most important military posts.—**3**. (*Aleppo* or *Haleb*), a town in Syria, near Antioch, enlarged by Seleucus Nicator, who gave it the Macedonian name of Beroea. It is the *Helbon* of the Bible.

BĒRŌSUS (-i), a priest of Belus at Babylon, lived in the reign of Antiochus II. (B.C. 261–246), and wrote in Greek a history of Babylonia.

BĒRŸTUS (-i; *Beirut*), a seaport of Phoenicia, on a promontory near the mouth of the river Magoras, halfway between Byblus and Sidon. It was destroyed by the Syrian king Tryphon (B.C. 140), and restored by Agrippa under Augustus, who made it a colony.

BESSI (-ōrum), a Thracian people, who dwelt along the whole of Mount Haemus as far as the Euxine.

BESSUS (-i), satrap of Bactria under Darius III., seized Darius soon after the battle of Arbela, B.C. 331. Pursued by Alexander in the following year, Bessus put Darius to death, and fled to Bactria, where he assumed the title of king. He was betrayed by two of his followers to Alexander, who put him to death.

BESTĬA, CALPURNĬUS. **1**. L., tribune of the plebs, B.C. 121, and consul 111, when he carried on war against Jugurtha, but having received large bribes he concluded a peace with the Numidian king. On his return to Rome he was accused and condemned.—**2**. L., one of the Catilinarian conspirators, B.C. 63, was at the time tribunus plebis designatus. In 59 he was aedile, and in 57 was an unsuccessful candidate for the praetorship, notwithstanding his bribery, for which offence he was brought to trial in the following year and condemned, although defended by Cicero.

BETASĬI (-ōrum), a people in Gallia Belgica, between the Tungri and Nervii, in the neighbourhood of *Beetz* in Brabant.

BEUDOS VETUS (*Aghigi Kara*), a town of Phrygia, five miles from Synnada, between that town and Anabura.

BĬĀNOR, also called Ocnus or Aucnus, son of Tiberis and Manto, is said to have built the town of Mantua, and to have called it after his mother.

BĬAS (-antis). **1**. [See MELAMPUS.]—**2**. Of Prienae in Ionia, one of the Seven Sages of Greece, about B.C. 550. He is the reputed author of this saying φιλεῖν ὡς μισήσοντας (cf. Soph. *Aj.* 680); *i.e.* 'That men should not give their friendship blindly and without mistrust.' He also advised his countrymen, hard pressed by Cyrus, to abandon their city and settle in Sardinia.

BĬBĀCŬLUS, M. FŪRĬUS, a Roman poet, born at Cremona, B.C. 103, wrote iambics, epigrams, and a poem on Caesar's Gaulish wars; the opening line in the latter poem is parodied by Horace. ('*Furius hibernas cana nive conspuet Alpes:*' *Sat.* ii. 5, 41.) Bibaculus had written 'Jupiter,' &c., in his poem, in which he praised Caesar, attacking him later in his career, probably because he aimed at the monarchy. It is probable that Bibaculus also wrote a poem entitled *Aethiopis*, containing an account of the death of Memnon by Achilles, and that the *turgidus Alpinus* of Horace is no other than Bibaculus.

BIBRACTE (*Autun*), the chief town of the Aedui in Gallia Lugdunensis, afterwards *Augustodunum*.

BIBRAX (*Bièvre*), a town of the Remi in Gallia Belgica, not far from the Aisne.

BĬBŬLUS, CALPURNĬUS. **1**. M., curule aedile B.C. 65, praetor 62, and consul 59, in each of which years he had C. Julius Caesar as his colleague. He was a staunch adherent of the aristocratical party, but was unable to resist the confederacy of Caesar, Pompey, and Crassus. At length he withdrew from the popular assemblies altogether; whence it was said in joke, that it was the consulship of Julius and Caesar. In 51 Bibulus was proconsul of Syria; and in the civil war he commanded Pompey's fleet in the Adriatic, but without success, for Caesar succeeded in crossing the Adriatic. Bibulus then kept the sea to prevent other forces of Caesar from following, and died near Corcyra B.C. 48, before the battle of Dyrrachium. He married Porcia, the daughter of Cato Uticensis, by whom he had three sons, two of whom were murdered by the soldiers of Gabinius, in Egypt, 50.—**2**. L., son of No. 1, was a youth at his father's death, and was brought up by M. Brutus, who married his mother Porcia, and whose memoirs he wrote. He fought with Brutus at the battle of Philippi in 42, but he was afterwards pardoned by Antony, whose legate he was in Syria. He died there B.C. 31, shortly before the battle of Actium.

BIDIS (-is), a small town in Sicily, W. of Syracuse.

BIGERRA (-ae), a town of the Oretani in Hispania Tarraconensis.

BIGERRIŌNES or BIGERRI, a people in Aquitania near the Pyrenees, whose name remains in *Bigorre*. Their capital was Turba, now *Tarbes*.

BILBĬLIS (*Cerro de Bambola*), a town of the Celtiberi in Hispania Tarraconensis, and a municipium with the surname Augusta, on the river Salo, also called Bilbilis (*Xalon*), was the birthplace of the poet Martial, and was celebrated for its manufactories in iron and gold.

BINGĬUM (*Bingen*), a town on the Rhine in Gallia Belgica.

BĬŌN (-ōnis). **1.** Of Smyrna, a bucolic poet, about B.C. 280: he spent the last years of his life in Sicily, where he was poisoned. He was older than Moschus, who laments his untimely death, and calls himself the pupil of Bion. Bion is best known to us from his lament for Adonis.—**2.** Of Borysthenes, near the mouth of the Dnieper, flourished about B.C. 250. He was sold as a slave when young, and received his liberty from his master, a rhetorician. He studied at Athens, and lived a considerable time at the court of Antigonus Gonatas, king of Macedonia. Bion was noted for his sharp sayings, whence Horace speaks of persons delighting *Bioneis sermonibus et sale nigro*.

BĬSALTĬA (-ae), a district in Macedonia, on the W. bank of the Strymon. The Bisaltae were Thracians, and at the invasion of Greece by Xerxes (B.C. 480), they were ruled by a Thracian prince, who was independent of Macedonia; but at the time of the Peloponnesian war they were subject to Macedonia.

BISANTHĒ (-es; *Rodosto*), subsequently *Rhaedestum* or *Rhaedestus*, a town in Thrace on the Propontis.

BISTŎNES (-um), a Thracian people between Mount Rhodope and the Aegaean sea, on the lake BISTONIS in the neighbourhood of Abdera, through whose land Xerxes marched on his invasion of Greece (B.C. 480).—From the worship of Dionysus in Thrace the Bacchic women are called *Bistŏnĭdes*.

BĪTHȲNĬA (-ae), a district of Asia Minor, bounded on the W. by Mysia and Mount Olympus, on the N. by the Pontus Euxinus, on the E. by Paphlagonia, and on the S. by Phrygia Epictetus and Galatia, was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thȳni and Bĭthȳni. The earlier inhabitants were the BEBRYCES, CAUCONES and MYGDONES, and in the NE. part of the district the MARIANDYNI. The country was subdued by the Lydians, and afterwards became a part of the Persian empire under Cyrus, and was governed by the satraps of Phrygia. During the decline of the Persian empire, the N. part of the country became independent, under native princes, called ἔπαρχοι, who resisted Alexander and his successors, and established a kingdom, which began with Zipoetes (about B.C. 287) or his son Nicomedes I. (B.C. 278), and which lasted till the death of Nicomedes III. (B.C. 74), who bequeathed his kingdom to the Romans. Bithynia was a fertile country, with wooded mountains, the highest of which was the Mysian Olympus, on its S. border. Its chief rivers were the SANGARIUS and the BILLAEUS; its chief towns Nicomedia, Chalcedon, Heraclea, Prusa, Nicaea, and Dascylium.

BĬTŌN (-ōnis) and CLĒŎBIS, sons of Cydippe, a priestess of Hera at Argos. They were celebrated for their affection to their mother, whose chariot they dragged during a festival to the temple of Hera, a distance of 45 stadia. The priestess prayed to the goddess to grant them what was best for mortals; and during the night they both died while asleep in the temple.

BITŪRĪGES, a powerful Celtic people in Gallia Aquitanica. They were divided into, **1.** BIT. CUBI, separated from the Carnutes and Aedui by the Liger, and bounded on the S. by the Lemovices, in the country of the modern *Bourges*; their capital was AVARICUM.—**2.** BIT. VIVISCI or UBISCI on the Garumna; their capital was BURDIGALA.

BLAESUS, JUNĬUS. **1.** Governor of Pannonia at the death of Augustus, A.D. 14, when the formidable insurrection of the legions broke out in that province. He obtained the government of Africa in 21, where he gained a victory over Tacfarinas. On the fall of his uncle Sejanus in 31, he was deprived of the priestly offices which he held, and in 36 put an end to his own life.—**2.** Probably a grandson: governor of Gallia Lugdunensis, A.D. 70; an adherent of Vitellius, but poisoned by him on a suspicion of his wealth and popularity.

BLASIO, M. HELVĬUS, praetor, B.C. 197, defeated the Celtiberi in Spain.

BLĒMŸES (-um), an Aethiopian people on the borders of Upper Egypt.

BLOSĬUS or BLOSSĬUS, the name of a noble family in Campania.—One of this family, C. Blosius of Cumae, was a philosopher, a disciple of Antipater of Tarsus, and a friend of Tib. Gracchus. After the death of Gracchus (B.C. 133) he fled to Aristonicus, king of Pergamum, and on the conquest of Aristonicus by the Romans, Blosius put an end to his own life for fear of falling into the hands of the Romans.

BOADICĒA (-ae), more correctly spelt BOUDICCA, queen of the Iceni in Britain,

having been shamefully treated by the Romans, incited an insurrection of the Britons. She took the Roman colonies of Camulodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies. She was at length defeated by Suetonius Paulinus, and put an end to her own life, A.D. 61.

BOCCHUS (-i). **1.** King of Mauretania, and father-in-law of Jugurtha, with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, B.C. 106.— **2.** Son of the preceding, reigned along with his brother Bogudes over Mauretania. Bocchus and Bogudes assisted Caesar in his war against the Pompeians in Africa, B.C. 46; and in 45 Bogudes joined Caesar in his war in Spain. After the murder of Caesar, Bocchus sided with Octavianus, and Bogudes with Antony. When Bogudes was in Spain in 38, Bocchus usurped the sole government of Mauretania, in which he was confirmed by Octavianus.

BŎDOTRĬA or BODERIA AESTUĀRĬUM (*Firth of Forth*), an estuary on the E. coast of Scotland.

BOEBĒ (-es; Βοίβη), a town in Pelasgiotis in Thessaly, on the W. shore of the lake BOEBĒIS.

BOEŌTĬA (-ae; Βοιωτία), a district of Greece, bounded N. by Opuntian Locris, E. by the Euboean sea, S. by Attica, Megaris, and the Corinthian Gulf, and W. by Phocis. It is nearly surrounded by mountains; Helicon and Parnassus on the W., Cithaeron and Parnes on the S., the Opuntian mountains on the N., and a range of mountains along the whole sea-coast on the E. The country contains several fertile plains, of which the two most important were the valley of the Asopus and that of the Cephissus. In the former valley the chief towns were THEBAE, TANAGRA, THESPIAE, and PLATAEAE; in the latter ORCHOMENUS, CHAERONEA, CORONEA, LEBADEA, and HALIARTUS, and the lake COPAIS. The surface of Boeotia is about 1080 square miles. The atmosphere was damp and thick, to which circumstance some of the ancients attributed the dulness of the Boeotian intellect. In legendary times Boeotia was inhabited by various tribes, the Aones (whence the country was called Aonia), Temmices, Hyantes, Leleges. Orchomenus was inhabited by the powerful tribe of the Minyans, and Thebes by the Cadmeans, the reputed descendants of CADMUS. It is probable that the whole of Boeotia then formed two principalities, one subject to Orchomenus (the older city of the two), the other to Thebes. The Boeotians or Arnaeans who conquered both these cities were an Aeolian people, who originally occupied Arne in Thessaly, from which they were expelled by the Thessalians. Boeotia was then divided into 14 independent states, which formed a league, with Thebes at its head. The chief magistrates of the confederacy were the Boeotarchs, elected annually, two by Thebes and one by each of the other states.

BOĔTHĬUS, or BOĒTĬUS, whose full name was ANICIUS MANLIUS SEVERINUS BOĔTHIUS, a Roman statesman and author, belonging to the family of the Anicii, was born at Rome between A.D. 470 and 475 His wife was Rusticiana, the daughter of Symmachus. He was consul in 510, and was treated with great distinction by Theodoric the Great; but having incurred suspicion by advocating the cause of the Italians against the oppressions of the Goths, he was imprisoned in a castle near Pavia and was executed in 525. During his imprisonment he wrote his celebrated work *De Consolatione Philosophiae*.

BOĒTHUS (-i), a Stoic philosopher of the 2nd century B.C., a pupil of Diogenes the Stoic (the Babylonian): he wrote several works, from one of which Cicero quotes (*de Div.* i. 8, ii. 21).

BOGUDES. [BOCCHUS, No. 2.]

BŌII, one of the most powerful of the Celtic people. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines; the other crossed the Rhine and settled in the part of Germany called Boihemum (*Bohemia*) after them, and between the Danube and the Tyrol. The Boii in Italy long carried on a fierce struggle with the Romans, co-operating with Hannibal in the second Punic war; but they were at length subdued by the consul P. Scipio in B.C. 191, and were incorporated in the province of Gallia Cisalpina. The Boii in Germany maintained their power longer, but were at length subdued by the Marcomanni, and expelled from the country. We find 32,000 Boii taking part in the Helvetian migration; and after the defeat of the Helvetians (B.C. 58), Caesar allowed these Boii to dwell among the Aedui.

BOIUM, a town of Doris.

BŌLA, BŌLAE or VŌLAE, an ancient town of the Aequi, belonging to the Latin league.

BOLĀNUS, VETTĬUS, governor of Britain in A.D. 69.

BOLBE (-es; *Beshek*), a lake in Mace-

donia, empties itself by a short river into the Strymonic gulf near Bromiscus and Aulon: the lake is now about twelve miles in length, and six or eight in breadth.—There was a town of the same name upon the lake.

BOLBĬTĪNE (-es), a city of Lower Egypt, near the mouth of a branch of the Nile (the West-most but one).

BOMILCAR (-ăris). **1.** Commander, with Hanno, of the Carthaginians against Agathocles, when the latter invaded Africa, B.C. 310.—**2.** Commander of the Carthaginian supplies sent to Hannibal after the battle of Cannae, 216. He afterwards vainly attempted to relieve Syracuse, when besieged by Marcellus.—**3.** A Numidian supporter of Jugurtha. When Jugurtha was at Rome, 109, Bomilcar effected for him the assassination of Massiva.

BŌMĬUS MONS, the W. part of Mount Oeta in Aetolia, inhabited by the Bomienses (Βωμιεῖς).

BONA DEA, a Roman goddess of the earth, described as the female counterpart of Faunus, his daughter or, in other accounts, his wife, and was herself called *Fauna*, and identified also with Maia and Ops. She thus represented the fruitfulness of nature and blessed all the gifts of the earth. She was also the goddess of chastity, one of the deities specially worshipped by the Vestals. Her temple on the Aventine was built by the Vestal Claudia and restored by Livia. On the night between the 3rd and 4th of December, secret rites in her honour were celebrated in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and no male person was allowed to be in the house at any of the festivals. P. Clodius profaned the sacred ceremonies, by entering the house of Caesar in the disguise of a woman, B.C. 62. [See CLODIUS.] Offerings of first-fruits were made during May, and she was worshipped at the Vestalia on June 9th.

BONNA (-ae; *Bonn*), a town on the left bank of the Rhine in Lower Germany, and in the territory of the Ubii, was a strong fortress of the Romans and the regular quarters of a Roman legion.

BŎNŌNĬA (-ae; Bononiensis). **1.** (*Bologna*), a town in Gallia Cispadana, originally called FELSINA, was in ancient times an Etruscan city, and the capital of N. Etruria. It afterwards fell into the hands of the Boii, but it was colonised by the Romans on the conquest of the Boii, B.C. 191, and its name of Felsina was then changed into Bononia.—**2.** (*Boulogne*) a town in the N. of Gaul. See GESORIACUM.—**3.** A town of Pannonia on the Danube.

BŌŌTES. [ARCTURUS.]

BORBETOMĂGUS (*Worms*), also called VANGIONES, at a later time WORMATIA, a town of the Vangiones on the left bank of the Rhine in Upper Germany.

BŎRĔAS (-ae), the N. wind, or more strictly the wind from the NNE., was, in mythology, a son of Astraeus and Eos, and brother of Hesperus, Zephyrus, and Notus. He dwelt in a cave of Mount

Boreas. (From the monument of Cyrrhestes at Athens.)

Haemus in Thrace. He carried off Orithyia, daughter of Erechtheus, king of Attica, by whom he was the father of Zetes, Calais, and Cleopatra, wife of Phineus, who are therefore called *Boreades*. In the Persian war, Boreas showed his friendly disposition towards the Athenians by destroying the ships of the barbarians.

BŎRĒUM (-i). **1.** (*Malin Head*), the N. promontory of Hibernia (*Ireland*).—**2.** (*Ras Teyonas*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Great Syrtis.—**3.** The N. extremity of the island of Taprobane (*Ceylon*).

BŎRYSTHĔNES (-is; Βορυσθένης: *Dnieper*), afterwards DANAPRIS, a river of European Sarmatia, flows into the Euxine. Near its mouth and at its junction with the Hypanis, lay the town BORYSTHENES or BORYSTHENIS (*Kudak*), also called OLBIA, OLBIOPOLIS, and MILETOPOLIS, a colony of Miletus.

BOSPŎRUS (-i; Βόσπορος; the Ox-ford), the name of many straits among the Greeks, but especially applied to the two following.—**1.** THE THRACIAN BOSPORUS (*Channel of Constantinople*), unites the Propontis or Sea of Marmora with the Euxine or Black Sea. According

to the legend it was called *Bosporus* from Io, who crossed it in the form of a heifer. At the entrance of the Bosporus were the SYMPLEGADES. Darius made a bridge across the Bosporus, when he invaded Scythia.—**2.** THE CIMMERIAN BOSPŌRUS (*Straits of Kaffa*), unites the Palus Maeotis or Sea of Azof with the Euxine or Black Sea. It formed, with the Tanais (Don), the boundary between Asia and Europe, and it derived its name from the CIMMERII, who were supposed to have dwelt in the neighbourhood. On the European side of the Bosporus, the modern Crimea, the Milesians founded the town of Panticapaeum, also called Bosporus, and the inhabitants of Panticapaeum subsequently founded the town of Phanagoria on the Asiatic side of the straits. These cities, being favourably situated for commerce, soon became places of considerable importance; and a kingdom gradually arose, of which Panticapaeum was the capital, and which eventually included the whole of the Crimea. The first kings we read of were the Archaeanactidae, who reigned 42 years, from B.C. 480 to 438. They were succeeded by Spartacus I. and his descendants. Several of these kings were in close alliance with the Athenians, who obtained annually a large supply of corn from the Bosporus. The last of these kings was Paerisades, who, being hard pressed by the Scythians, voluntarily ceded his dominions to Mithridates the Great. On the death of Mithridates, his son Pharnaces was allowed by Pompey to succeed to the dominion of Bosporus; and we subsequently find a series of kings, who reigned in the country till king Rescuporis VIII. A.D. 336, under the suzerainty of the Roman emperors. In this country, especially at Panticapaeum (*Kertch*), there have been important discoveries of antiquities, now at St. Petersburg.

BOSTAR (-aris). **1.** A Carthaginian general, who, with Hamilcar and Hasdrubal, the son of Hanno, fought against M. Atilius Regulus, in Africa, B.C. 256, but was defeated, taken prisoner, and sent to Rome, where he is said to have perished in consequence of the barbarous treatment which he received from the sons of Regulus. —**2.** A Carthaginian general, under Hasdrubal, in Spain.

BOSTRA (-orum; O. T. Bozrah; *Busrah*), a city of Arabia, in an Oasis of the Syrian Desert, a little S. of Damascus.

BOTTĬA, BOTTIAEA, a district in Macedonia, on the right bank of the river Axius. It contained the towns of Pella and Ichae near the sea.

BOUDICCA. [BOADICEA.]

BŎVĬĀNUM (-i; *Bojano*), the chief town of the Pentri in Samnium, was taken by the Romans in the Samnite wars, and was colonised by Augustus with veterans.

BŎVILLAE (-arum), an ancient town in Latium at the foot of the Alban mountain, on the Appian Way about 12 miles from Rome. Near it Clodius was killed by Milo (B.C. 52); and here was the sacrarium of the Julia gens.

BRACĂRA AUGUSTA (*Braga*), the chief town of the Callaici Bracarii in Hispania Tarraconensis.

BRACHMĀNAE (-orum), the name by which Greek and Latin writers described a caste of priests (*Brahmins*) and certain tribes of India.

BRACHYLLES or BRACHYLLAS, a Boeotian, supported the Macedonian interests in the reigns of Antigonus Doson and Philip V., and was murdered in 196 at Thebes by the partisans of Rome.

BRANCHĬDAE (-arum; *Jeronda*), the priestly family who administered the oracle of Apollo Didymaeus at Didyma, a place on the sea-coast of Ionia, a little S. of Miletus. This oracle, which the Ionians held in the highest esteem, was said to have been founded by Branchus, son of Apollo, and the Branchidae were his reputed descendants. They delivered up the treasures of the temple to Darius and Xerxes; and, when Xerxes returned from Greece, the Branchidae, fearing the revenge of the Greeks, begged him to remove them to a distant part of his empire. They were accordingly settled in Bactria or Sogdiana. Their descendants were punished by Alexander for the treason of their forefathers.

BRANNOVĬCES. [AULERCI.]

BRĂSĬDAS (-ae; Βρασίδας), son of Tellis, the most eminent Spartan in the first part of the Peloponnesian war. He distinguished himself first in the relief of Methone, B.C. 431, and was soon after made ephor; afterwards, at Sphacteria, he was wounded in the attempt to land, B.C. 425. In B.C. 424, at the head of a small force, he succeeded in marching through the hostile country of Thessaly, and joined Perdiccas, of Macedonia. By his military skill, and the confidence which his character inspired, he won over many of the cities in Macedonia subject to Athens; his greatest acquisition was Amphipolis. In 422 he gained a brilliant victory over Cleon, who had been sent, with an Athenian force, to recover Amphipolis, but he was slain in battle. He was buried within

the city, and the inhabitants honoured him as a hero.

BRATUSPANTĬUM (-i; *Breteuil*), a town of the Bellovaci in Gallia Belgica.

BRAURŌN (-ōnis; *Vrana* or *Vraona*), a demus in Attica on the E. coast of the river Erasinus, with a celebrated temple of Artemis, who was hence called *Brauronia*, and in whose honour the festival Brauronia was celebrated in this place. [ARTEMIS.]

BRENNUS (= chief or petty prince). **1.** The leader of the Senonian Gauls, who in B.C. 390 crossed the Apennines, defeated the Romans at the Allia, and took Rome. After besieging the Capitol for six months, he quitted the city upon receiving 1000 pounds of gold as a ransom for the Capitol, and returned home safe with his booty. [For the popular version, see CAMILLUS.] —**2.** The leader of the Gauls who invaded Macedonia and Greece, B.C. 280, 279. In 280 Ptolemy Ceraunus was defeated by the Gauls under Belgius and slain in battle; and Brennus in the following year penetrated into the S. of Greece, but he was defeated near Delphi by the Greeks, who hurled down rocks upon them in the midst of a violent storm, aided, as tradition asserted, by Apollo himself: most of his men were slain, and he himself put an end to his own life.

BREUNI, or BREONES, a Raetian people, dwelt in the Tyrol near the Brenner. They were among the tribes conquered in the reign of Augustus.

BRĬĂREUS. [AEGEON.]

BRIGANTES, the most powerful of the British tribes, inhabited the whole of the N. of the island from the Abus (*Humber*) to the Roman Wall, with the exception of the SE. corner of Yorkshire, which was inhabited by the Parisii. Their capital was EBORACUM. They were reduced by Petilius Cerealis in the reign of Vespasian, but not thoroughly conquered till Hadrian's reign.—There was also a tribe of Brigantes in the S. of Ireland, between the rivers Birgus (*Barrow*) and Dabrona (*Blackwater*), in the counties of Waterford and Tipperary.

BRIGANTĪI, a tribe in Vindelicia, on the lake BRIGANTINUS, noted for their robberies; their chief town was Brigantium (*Bregenz*).

BRIGANTĪNUS LACUS (*Bodensee* or *Lake of Constance*), also called VENETUS and ACRONIUS, through which the Rhine flows, was inhabited by the Helvetii on the S., by the Raeti on the SE., and by the Vindelici on the N.

BRIGANTĬUM. **1.** (*Briançon*), a town of the Segusiani in Gaul at the foot of the Cottian Alps and the pass of Mount Genèvre, which was probably the pass crossed by Hannibal. If so, the rock on which the present forts are placed is probably the Λευκόπετρον of Polybius (iii. 53). At Brigantium the road branched, the older and easier following the valley of the Durance to Vapincum (*Gap*); the other road, certainly not followed by Hannibal, is the more direct route to the valley of the Isère, *Grenoble* and Vienna (*Vienne*), and was used by the Romans in and after the time of Caesar, but it involved crossing the Col de Lauteret, higher than the Genèvre itself, between Brigantium and the valley of the Isère.—**2.** (*Corunna*), a seaport town of the Lucenses in Gallaecia in Spain. —**3.** (*Bregenz*). [BRIGANTII.]

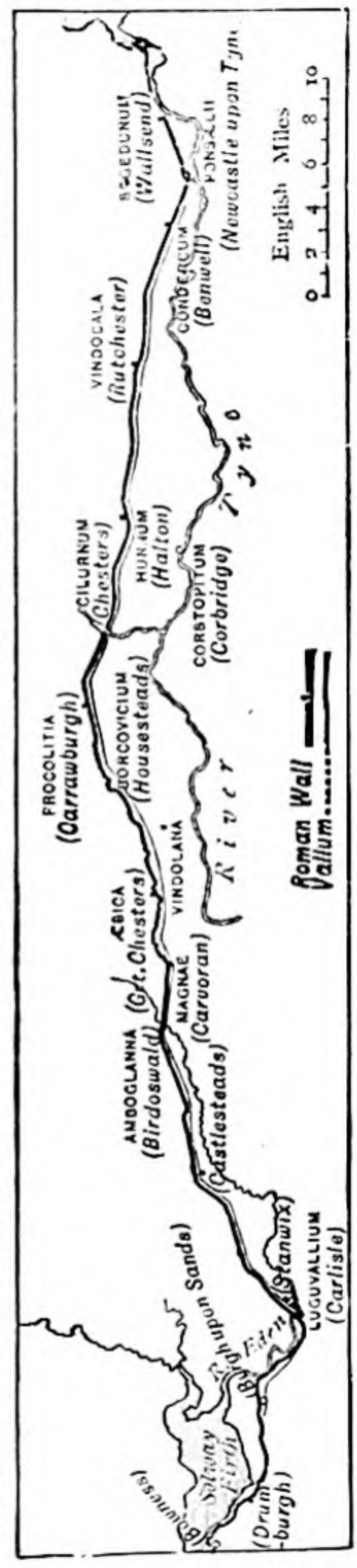
BRILESSUS. [PENTELICUS.]

BRINIĀTES, a people in Liguria, S. of the Po.

BRĪSĒIS (-is), daughter of Brises of Lyrnessus, fell into the hands of Achilles, but was seized by Agamemnon.

BRĬTANNIA (ἡ Βρεττανική or Βρετανική; *adj.*; Βρεττανοί, Βρετανοί, Πρετ-; Britanni, Brittŏnes), the island of England and Scotland, which was also called ALBION. HIBERNIA or *Ireland* is usually spoken of as a separate island, but is sometimes included under the general name of the INSULAE BRITANNICAE. The name Βέργιον (if that reading is correct) in the earliest Greek writer who mentions this country (Pytheas), was derived from Celtic mariners, and probably represents *Vergyn* = Western. It was afterwards in the form Ierne confined to Ireland. In pre-historic times the inhabitants were probably Iberian; but the Britons of whom we have earliest record belonged to the Celtic race. The Britons retained many of the barbarous Celtic customs, which the more civilised Gauls had laid aside (although they had a coinage earlier than B.C. 100): they painted their bodies with a blue colour extracted from woad, in order to appear more terrible in battle, and Caesar even states that they had wives in common. The Belgae had crossed over from Gaul, and settled on the S. and E. coasts, driving the Britons into the interior of the island. It was not till a late period that the Greeks and Romans obtained any knowledge of Britain. There is great reason to doubt whether it is correct to state that the Phoenicians visited the Scilly islands and the coast of Cornwall for the purpose of obtaining tin. It is more likely that the Tin Islands were

off the N. coast of Spain. [CASSITERIDES.] At the time when Caesar landed, the Cornish tin was brought by land to the coast of Kent and Hants, and thence by the trade route through Gaul. The first certain knowledge which the Greeks obtained of Britain was from the merchants of Massilia about the time of Alexander the Great, and especially from the voyages of PYTHEAS, who sailed round a great part of Britain. The arrangement of territory, as the Romans found it, was roughly as follows:—the Cantii in Kent, the Regni in Sussex; the Belgae in Hants, Wilts, and part of Somerset; the Durotriges in Dorset and W. Somerset; the Dumnonii in Devon and Cornwall; the Dobuni in Gloucester; the Atrebates in Oxford and Berks; the Catavellauni in Herts, Cambridge, and Rutland; the Trinobantes in Essex and Suffolk; the Iceni in Norfolk; Coritani in Lincoln; Parisii on the Humber; to the east of these two the Cornovii; in the country between the Humber and Hadrian's Wall the Brigantes; in North Wales the Ordovices; in S. Wales the Silures and Demetae. The Romans first became personally acquainted with the island by Caesar's invasion. He twice landed in Britain (B.C. 55, 54), and though on the second occasion he overran the greater part of the SE. of the Island, yet he did not take permanent possession, imposing only a nominal tribute; and the Britons continued practically as independent as before. In the reign of Claudius (A.D. 43) they again landed in Britain, and permanently subdued the southern parts of the island. The great victory (61) of Suetonius Paulinus over the Britons who had revolted under BOUDICCA, still further consolidated the Roman dominions. In the reign of Vespasian, Petilius Cerealis and Julius Frontinus made several successful expeditions against the SILURES and the BRIGANTES; and the conquest of S. Britain was completed by Agricola, who in seven campaigns (78–84) overran the whole of the island as far N. as the Firth of Forth and the Clyde, between which he erected a series of forts to protect the Roman dominions from the incursions of the barbarians in the N. of Scotland. The Roman part of Britain was now called *Britannia Romana*, and the N. part, inhabited by the Caledonians, *Britannia Barbara* or *Caledonia*. The Romans, however, gave up the N. conquests of Agricola in the reign of Hadrian, who, about 123 A.D., built a stone wall from Newcastle to Carlisle, which formed the N. boundary of their dominions. In the reign of Antoninus Pius the Romans extended their boundary as far as the conquests of Agricola, and erected a turf-built rampart connecting the Forth and the Clyde, the remains of which are now called *Grimes Dyke*, Grime in the Celtic language signifying great or powerful. The Caledonians afterwards broke through this wall, and the emperor Severus went to Britain in 208, in order to conduct the war against them in person. He died at Eboracum (*York*) in 211. After the death of Severus, the Romans probably relinquished for ever all their conquests N. of Hadrian's Wall. In 287 Carausius assumed the purple in Britain, and reigned as emperor, independent of Diocletian and Maximian, till his assassination by Allectus in 293. Allectus reigned three years, and Britain was recovered for the empire in 296. Upon the resignation of the empire by Diocletian and Maximian (305), Britain fell to the share of Constantius, who died at Eboracum in 306, and his son Constantine assumed in the island the title of Caesar. Shortly afterwards the Caledonians, who now appear under the name of Picts and Scots, broke through the wall of Severus, the Saxons ravaged the SE. coasts of Britain, and the declining power of the Roman empire was unable to afford



the province any effectual assistance. In the reign of Honorius, Constantine, who had been proclaimed emperor in Britain (407), withdrew all the Roman troops from the island, in order to make himself master of Gaul. The Britons were thus left exposed to the ravages of the Picts and Scots, and at length, in 447, they called in the assistance of the Saxons, who became the masters of Britain.—CALEDONIA, which appears to mean 'forest country,' was not occupied by the Romans beyond the walls above mentioned.—The Roman dominions of Britain formed a single province till the time of Severus, and were governed by a legatus of the emperor, with whom was a procurator. Severus divided the country into two provinces, *Britannia Superior* and *Inferior*. Upon the new division of the provinces in the reign of Diocletian, Britain was governed by a *Vicarius* (who resided usually at Eboracum) subject to the *Praefectus Praetorio* of Gaul, and was divided into four provinces: *Britannia Prima*, probably the country S. of the Thames, and three others, of which the limits are uncertain, viz.: *Britannia Secunda*, *Maxima Caesariensis*, and *Flavia Caesariensis*. Besides these, there was also a fifth province, *Valentia*, which existed for a short time, including the conquests of Theodosius beyond the Roman wall.—The only colonies in Britain were Camulodunum (*Colchester*) in the east, sometimes called simply *Colonia*, and Glevum (*Gloucester*) in the west; Lindum (*Lincoln*) and Eboracum (*York*). Of these colonies the capital was at first Camulodunum, but afterwards Eboracum, while the other three retained comparatively little importance. The occupation being chiefly military, the most important towns were the three great fortresses, Eboracum, Deva [*Chester*], and Isca [*Caerleon.*] Other considerable places were Verulamium [*St. Albans,*] a municipium: Londinium, famous for its commerce, and Aquae Solis [*Bath*], as a watering-place. The following towns also deserve notice: Viroconium [*Wroxeter*] and Calleva [*Silchester*], both famous, and especially the latter, for the excavations which afford a complete ground-plan of the Roman town; Venta Belgarum [*Winchester*] Regnum [*Chichester*], Durovernum [*Canterbury*]. The harbours for crossing to Gaul were Rutupiae [*Richborough*], Portus Dubris [*Dover*], Portus Lemanae [*Lympne*]. The chief minerals worked in Roman times consisted of lead in the Mendips and in Flint; iron in Sussex and Forest of Dean; copper in N. Wales, and tin in Cornwall; but there are no traces of Roman workings in the Cornish tin-mines before the fourth century A.D. Some little gold was also found in Wales.

BRĬTANNĬCUS (Claudius Tiberius Britannicus Caesar), son of the Emperor Claudius and Messalina, was born A.D. 42. Agrippina, the second wife of Claudius, induced the Emperor to adopt her own son, and give him precedence over Britannicus. This son, the Emperor Nero, ascended the throne in 54, and caused Britannicus to be poisoned in 55.

BRĬTŎMARTIS (-is), was a Cretan deity presiding over the natural gifts of the earth, the fruits of the soil as well as of hunting and fishing. From the last attribute she was known also as DICTYNNA, *i.e.* the goddess of the nets (δίκτυον). A Doric legend explained the name Dictynna by the story that she was a Cretan nymph, daughter of Zeus and Carme, and beloved by Minos, who pursued her till she leaped into the sea from a rock, was saved by falling into some nets spread out below, and was changed by Artemis to a goddess.

BRIXELLUM (-i; *Brescella*), a town on the Po in Gallia Cisalpina, where the emperor Otho put himself to death, A.D. 69.

BRIXĬA (-ae; *Brescia*), a town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed (*flavus quam molli percurrit flumine Mella*, Catull. lxvii. 33).

BRŎMĬUS. [DIONYSUS.]

BRONTES. [CYCLOPES.]

BRUCTĔRI (ōrum), a people of Germany, dwelt on each side of the Amisia (*Ems*) and extended S. as far as the Luppia (*Lippe*). The Bructeri joined the Batavi in their revolt against the Romans in A.D. 69, and the prophetic virgin, VELEDA, who had so much influence among the German tribes, was a native of their country. A few years afterwards the Bructeri were almost annihilated by the Chamavi and Angrivarii.

BRUNDŪSĬUM or BRUNDĬSĬUM (-i; Βρεντέσιον, *Brindisi*), a town in Calabria, on a small bay of the Adriatic, forming an excellent harbour, to which the place owed its importance. The APPIA VIA terminated at Brundusium, and it was the usual place of embarkation for Greece and the East.

BRUTTĬUM, BRUTTIUS and BRUTTIORUM AGER, more usually called BRUTTII after the inhabitants, the S. extremity of Italy, separated from Lucania by a line drawn from the mouth of the Laus to Thurii, and surrounded on the other three sides by the sea. It was the

country called in ancient times Oenotria and Italia. The country is mountainous, as the Apennines run through it down to the Sicilian Straits; it contained excellent pasturage for cattle, and the valleys produced good corn, olives, and fruit.—The earliest inhabitants of the country were Oenotrians, from whom, with an admixture of Samnite invaders, came the Lucanians. Subsequently some Lucanians, who had revolted from their countrymen in Lucania, took possession of the mountainous district, and were hence called *Bruttii* or *Brettii*, which word is said to mean fugitives or rebels in the language of the Lucanians. This people, however, inhabited only the interior of the land; the coast was almost entirely in the possession of the Greek colonies. Hence they had a considerable admixture of Greek in race and language, and are called 'bilingues.' At the close of the second Punic war, in which the Bruttii had been the allies of Hannibal, they lost their independence and were treated by the Romans with great severity.

BRŪTUS, JUNĬUS. **1.** L., son of M. Junius and of Tarquinia, the sister of Tarquinius Superbus. His elder brother was murdered by Tarquinius, and Lucius escaped his brother's fate only by feigning idiotcy, whence he received the surname of Brutus. After Lucretia had stabbed herself, Brutus roused the Romans to expel the Tarquins; and upon the banishment of the latter he was elected first consul with Tarquinius Collatinus. He loved his country better than his children, and put to death his two sons, who had attempted to restore the Tarquins. He fell in battle the same year, fighting against Aruns, the son of Tarquinius.—**2.** D., surnamed SCAEVA, magister equitum to the dictator Q. Publilius Philo, B.C. 339, and consul in 325, when he fought against the Vestini (Liv. viii. 12).—**3.** D., surnamed SCAEVA, consul 292, conquered the Faliscans.—**4.** M., tribune of the plebs 195, praetor 191, when he dedicated the temple of the Great Idaean Mother, one of the ambassadors sent into Asia 189, and consul 178, when he subdued the Istri. He was one of the ambassadors sent into Asia in 171.—**5.** P., tribute of the plebs 195, curule aedile 192, praetor 190, propraetor in Further Spain 189.—**6.** D., surnamed GALLAECUS (CALLAECUS) or CALLAICUS, consul 138, commanded in Further Spain, and conquered a great part of Lusitania. From his victory over the Gallaeci he obtained his surname.—**7.** D., son of No. 6, consul 77, and husband of Sempronia, who carried on an intrigue with Catiline (Sall. *Cat.* 40).—**8.** D., adopted by A. Postumius Albinus, consul 99, and hence called *Brutus Albinus*. He served under Caesar in Gaul and in the civil war. He commanded Caesar's fleet at the siege of Massilia, 49, and was afterwards placed over Further Gaul. On his return to Rome Brutus was promised the praetorship and the government of Cisalpine Gaul for 44. Nevertheless, he joined the conspiracy against Caesar. After Caesar's death (44) he went into Cisalpine Gaul, which he refused to surrender to Antony, who had obtained this province from the people. Antony made war against him, and kept him besieged in Mutina, till the siege was raised in April 43, by the consuls Hirtius and Pansa, and Octavius. When Octavius joined Antony against him he tried to escape to Greece, but he was betrayed by Camillus, a Gaulish chief, and was put to death by Antony, 43.—**9.** M., praetor 88, belonged to the party of Marius, and put an end to his own life in 82, that he might not fall into the hands of Pompey, who commanded Sulla's fleet.—**10.** L., also called DAMASIPPUS, praetor 82, when the younger Marius was blockaded at Praeneste, put to death at Rome by order of Marius several of the most eminent senators of the opposite party.—**11.** M., married Servilia, the half-sister of Cato of Utica. He was tribune of the plebs, 83; and in 77 he espoused the cause of Lepidus, and was placed in command of the forces in Cisalpine Gaul, where he was slain by command of Pompey.—**12.** M., the so-called tyrannicide, son of No. 11 and Servilia, the half-sister of Cato Uticensis. He lost his father when he was only eight years old, and was trained by his uncle Cato in the principles of the aristocratical party. On the breaking out of the civil war, 49, he joined Pompey. After the battle of Pharsalia, 48, he was not only pardoned by Caesar, but received from him the greatest marks of favour. Caesar made him governor of Cisalpine Gaul in 46, and praetor in 44, and also promised him the government of Macedonia. But he was persuaded by Cassius to murder his benefactor under the delusive idea of again establishing the republic. [CAESAR.] After the murder of Caesar Brutus took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to those of Octavian and Antony. Two battles were fought in the neighbourhood of Philippi (42), in the former of which Brutus was victorious though Cassius was defeated, but in the latter Brutus also was defeated and put an end to his own life.—Brutus's wife was PORCIA, the daughter of Cato.

BRYANIUM, a town of Paeonia in Macedonia.

BRYGI or BRYGES, a barbarous people in the N. of Macedonia, probably of Illyrian or Thracian origin, who were still in Macedonia at the time of the Persian war.

BŪBASSUS (-i), a city of Caria, E. of Cnidus, which gave name to the bay (Bubassius Sinus).

BUBASTĪS (Βούβαστις), the Egyptian goddess BAST. The Greeks identified her with Artemis, since she was the goddess of the moon, and also of childbirth. The cat was sacred to her, and she was represented in the form of a cat, or of a woman with the head of a cat.

BUBASTIS or -US, strictly 'the house of Bast' (see above), the Pibeseth of the Bible, was the capital of the Nomos Bubastītes in Lower Egypt, stood on the E. bank of the Pelusiac branch of the Nile, and was the chief seat of the worship of Bubastis, whose annual festival was kept here. It was the capital of the 22nd Dynasty, 966–766 B.C.

BŪBULCUS, C. JUNĬUS (C. Junius Bubulcus Brutus), consul B.C. 317, a second time in 313, and a third time in 311; in the last of these years he carried on the war against the Samnites with great success. He was censor in 309, and dictator in 302, when he defeated the Aequians.

BŪCĔPHĂLA (Βουκεφαλα; *Jhelum*), a city on the Hydaspes (*Jhelum*) in N. India (the *Punjab*), built by Alexander, after his battle with Porus, in memory of his favourite charger Bucephalus, whom he buried here.

BŪCĔPHĂLUS (-i; Βουκέφαλος), the horse of Alexander the Great, which Philip purchased for 13 talents, and which no one was able to break in except Alexander. This horse carried Alexander through his Asiatic campaigns, and died in India B.C. 327.

BŪDĪNI (Βουδῖνοι), a Scythian people, who dwelt N. of the Bastarnae in Sarmatia.

BULLIS, a town of Illyria on the coast, S. of Apollonia.

BUPĂLUS and his brother ATHĒNIS, sculptors of Chios, lived about B.C. 500, and are said to have made caricatures of the poet Hipponax, which the poet requited by the bitterest satires.

BUPRĂSĬUM (-i; Βουπράσιον), a town in Elis.

BŪRA, one of the 12 cities of Achaia, destroyed by an earthquake, together with Helice, but subsequently rebuilt.

BURDĬGĂLA (-ōrum; *Bordeaux*), the capital of the Bituriges Vivisci in Aquitania, on the left bank of the Garumna (*Garonne*), was a place of great commercial importance, and at a later time one of the chief seats of literature and learning: under Diocletian the chief town of Aquitania Secunda. It was the birthplace of the poet Ausonius.

BURGUDIŌNES or BURGUNNDĬI, a powerful nation of Germany, dwelt originally between the Viadus (*Oder*) and the Vistula, and were of the same race as the Vandals or Goths. They were driven out of their original abodes between the Oder and the Vistula by the Gepidae, and the greater part of them migrated W. and settled in the country on the main. In the 5th century they settled W. of the Alps in Gaul, where they founded the kingdom of *Burgundy*.

BURĬI, a people of Germany, dwelt near the sources of the Oder and Vistula.

BURRUS, AFRANĬUS, was appointed by Claudius praefectus praetorio, A.D. 52, and in conjunction with Seneca conducted the education of Nero. He opposed Nero's tyrannical acts, and was poisoned by command of the emperor, 63.

BURSA. [PLANCUS.]

BŪSĪRIS (-is; Βούσιρις), king of Egypt, son of Poseidon and Lysianassa, is said to have sacrificed all foreigners that visited Egypt. Heracles, on his arrival in Egypt, was likewise seized and led to the altar, but he broke his chains, and slew Busiris.

BŪSĪRIS (*Abousir*), stood just in the middle of the Delta, on the W. bank of the Nile, and had a great temple of Isis.

BUTĔO, FABĬUS. **1.** N., consul B.C. 247, in the first Punic war, was employed in the siege of Drepanum.—**2.** M., consul 245, also in the first Punic war. In 216 he was appointed dictator to fill up the vacancies in the senate occasioned by the battle of Cannae.—**3.** Q., praetor, 181, with the province of Cisalpine Gaul. In 179 he was one of the triumvirs for founding a Latin colony in the territory of the Pisani.

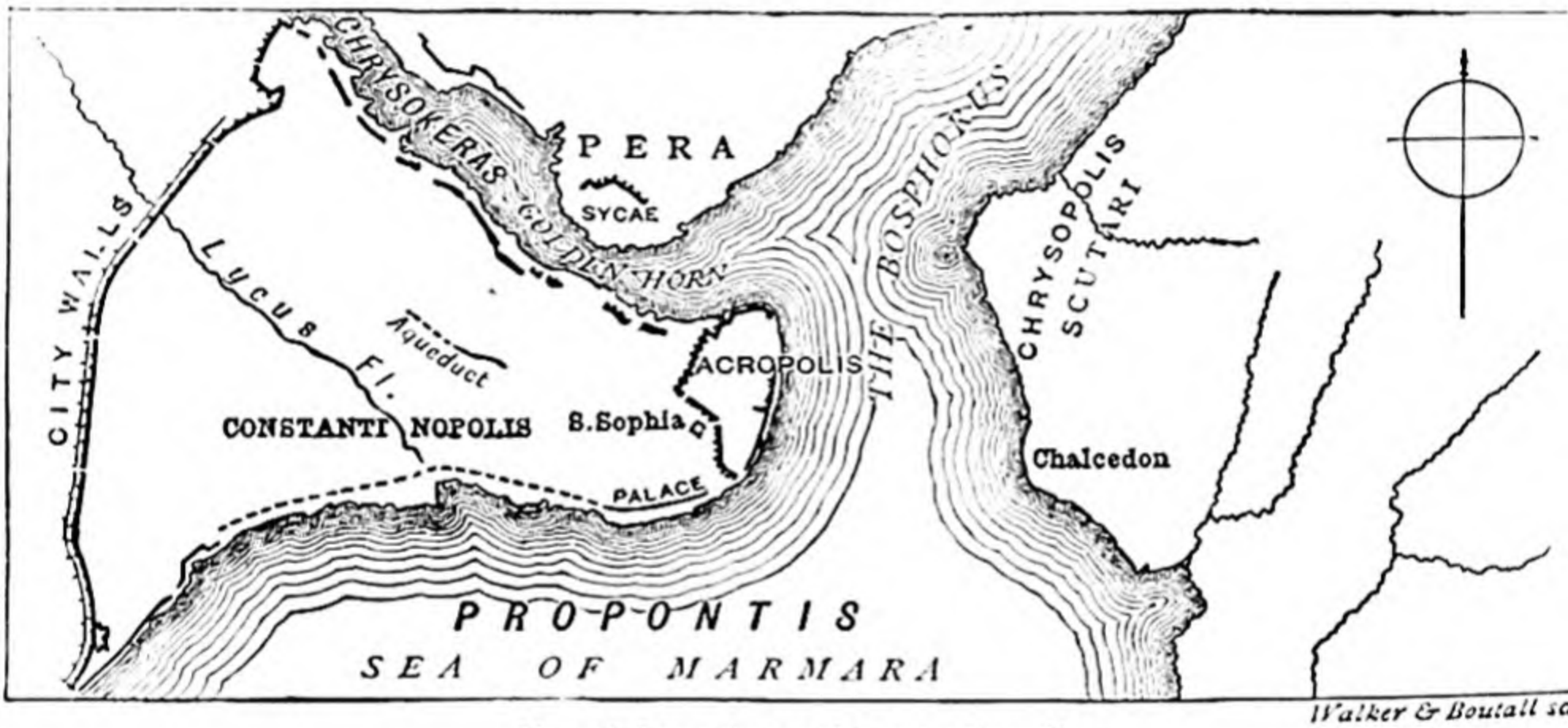
BŪTES (-is; Βούτης). **1.** Son of Teleon, an Athenian. He was one of the Argonauts, and when the Argo passed the island of the Sirens swam ashore, but was saved by Aphrodite, by whom he became father of Eryx.—**2.** Son of Pandion and Zeuxippe, brother of Erechtheus. He became priest of Poseidon Erechthonius; from him was named the deme *Butadae* in the tribe Aegeis, and his descendants were the priestly family of the *Eteobutadae*. An altar to the hero Butes stood in the Erechtheum.

BŪTHRŌTUM (-i; *Butrinto*), a town of Epirus on a small peninsula, opposite Corcyra.

BŪTŌ (Βουτώ). **1.** An Egyptian divinity, worshipped principally in the town of Buto. She was the nurse of Horus and Bubastis, the children of Osiris and Isis, and she saved them from the persecutions of Typhon by concealing them on the floating island of Chemmis.—**2.** The chief city of the Nomos Chemmites in Lower Egypt, stood near the Sebennytic branch of the Nile, on the Lake of Buto.

BUXENTUM (-i), originally BYXUS, a town on the W. coast of Lucania and on the river BUXENTIUS, was founded by Micythus, tyrant of Messana, B.C. 471.

them to build their city opposite 'the city of the blind,' *i.e.* Chalcedon, whose founders had blindly neglected the better site of Byzantium. It was situated on two hills, was 40 stadia in circumference, and its acropolis stood on the site of the present Seraglio. Its position, commanding as it did the entrance to the Euxine, made it a place of great commercial importance. It was taken by Pausanias after the battle of Plataea, B.C. 479; and it was alternately in the possession of the Athenians and Lacedaemonians during the Peloponnesian war. The Lacedaemonians were expelled from Byzantium by Thrasybulus in 390, and the city remained independent for some years. It was besieged by Philip in 340, and relieved by the Athenian fleet



Plan of Byzantium and Constantinopolis.

BYBLĪNI MONTES (τὰ Βύβλινα ὄρη), the mountains whence the Nile is said to flow in the mythical geography of Aeschylus (*Prom.* 811).

BYBLIS (-ĭdis), daughter of Miletus, was in love with her brother Caunus, whom she pursued through various lands, till at length she was changed into a fountain.

BYBLUS (-i; *Jebeil*), a city on the coast of Phoenicia, between Berytus and Tripolis.

BYLAZORA (*Veles*), a town in Paeonia, on the river Astycus.

BYRSA. [Carthago.]

BYZACĬUM. [Africa.]

BYZANTĬUM (-i; Βυζάντιον; *Constantinople*), a town on the Thracian Bosporus, founded by the Megarians, B.C. 658. It was said that the oracle of Apollo told under Chares. Afterwards it became subject in succession to the Macedonians and the Romans. It was in a great measure rebuilt and enlarged (330) by Constantine, who made it the capital of the empire, and changed its name into CONSTANTINOPOLIS. The circumference of Byzantium was five miles; that of Constantinople about 13. It was the capital of the Eastern empire, until its capture by the Turks in 1453.

C.

CĂBĀLIA (Καβαλία), a district of Asia Minor, between Phrygia, Caria and Pamphylia: the chief town was Cibyra.

CABELLIO (*Cavaillion*), a town of Gaul on the Druentia between Vapincum (*Gap*) and Arelate (*Arles*).

CABILLŌNUM (*Châlons-sur-Saône*), a town of the Aedui on the Arar (*Saône*) in Gallia Lugdunensis.

CĂBĪRA (τὰ Κάβειρα; *Niksor*), a place in Pontus on the borders of Armenia, a little NE. of Comana, a frequent residence of Mithridates, who was defeated here by Lucullus, B.C. 71.

CĂBĪRI (-ōrum), mystic divinities of some tribes of the Greek race dating from prehistoric times. They were chiefly worshipped in the islands of the North Aegaean, in Lemnos and Imbros, and especially in Samothrace, but also on the coasts of Asia Minor, at Thebes, Andania, and even in parts of Western Europe. They seem to have formed a group of four deities, a mother goddess, Axieros, from whom were born the god Axiocersos and the goddess Axiocersa, whose son Casmilos was the orderer of the universe. The Pelasgi are said to have offered tithes to them for fruitful harvest and escape from famine, and their mysteries were supposed to reveal the work of the Cabiri in the creation of the world, as celebrated in Samothrace.

CĀCUS (-i), son of Vulcan, was a giant, who inhabited a cave on Mount Aventine, and plundered the surrounding country. When Hercules came to Italy with the oxen which he had taken from Geryon in Spain, Cacus stole part of the cattle while the hero slept; and, as he dragged the animals into his cave by their tails, it was impossible to discover their traces. But when the other oxen passed by the cave, those within began to bellow, and were thus discovered, whereupon Cacus was slain by Hercules. In honour of his victory, Hercules dedicated the *ara maxima* at Rome.

CĂDI (-ōrum; *Gediz*), a city of Phrygia Epictetus, on the borders of Lydia.

CADMĒA. [THEBAE.]

CADMUS (-i; Κάδμος). 1. Son of Agenor, king of Phoenicia, and of Telephassa, and brother of Europa. When Europa was carried off by Zeus to Crete, Agenor sent Cadmus in search of his sister. Unable to find her after journeying to Crete, Rhodes, Thasos and Thera, Cadmus settled in Thrace; but the oracle at Delphi was bidden to follow a cow of a certain kind, and to build a town on the spot where the cow should lie down. Cadmus found the cow in Phocis and followed her into Boeotia, where she lay down on the spot on which Cadmus built Cadmea, afterwards the citadel of Thebes. Intending to sacrifice the cow to Athene, he sent some persons to the neighbouring well of Ares to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Cadmus slew the dragon, and, by the advice of Athene, sowed the dragon's teeth, out of which armed men grew up called *Sparti* or the *Sown*, who killed each other, with the exception of five, who were the ancestors of the Thebans. Athene gave Cadmus the government of Thebes, and Zeus gave him Harmonia, the daughter of Ares and Aphrodite, for his wife. All the Olympian gods came to the marriage feast. Cadmus gave to Harmonia the famous peplus and necklace which he had received from Hephaestus or from Europa, and he became by her the father of Autonoë, Ino, Semele, Agave, and Polydorus. Subsequently Cadmus and Harmonia quitted Thebes, and went to the Enchelians; this people chose Cadmus as their king, and with his help they conquered the Illyrians. After this, Cadmus had another son, whom he called Illyrius. In the end, Cadmus and Harmonia were changed into serpents, and were removed by Zeus to Elysium.—Cadmus is said to have introduced into Greece from Phoenicia or Egypt an alphabet of 16 letters, and to have been the first who worked the mines of Mount Pangaeon in Thrace. The story of Cadmus seems to suggest the establishment of a Phoenician settlement in Greece, by means of which the alphabet, the art of mining, and civilization, came into the country.—2. Of Miletus, a son of Pandion, the earliest Greek historian or logographer, lived about B.C. 540.

CĂDURCI (-orum), a people in Gallia Aquitanica, in the country now called *Querci*, celebrated for their manufactories of linen, coverlets, &c. Their capital was DIVONA, afterwards CIVITAS CADURCORUM, now *Cahors*, where are the remains of a Roman amphitheatre and of an aqueduct.

CĂDŪSII (-ōrum), a Scythian tribe in the mountains SW. of the Caspian, on the borders of Media Atropatene.

CĂDȲTIS (Κάδυτις), according to Herodotus a great city of Palestine, not much smaller than Sardis, was taken by Necho, king of Egypt, after his defeat of the 'Syrians' at Magdolus. It is probable that the Cadytis of Herodotus = GAZA, of which name Klazita and Ghuzza are other forms.

CAECĬLĬA. [TANAQUIL.]

CAECILIA METELLA. [METELLA.]

CAECĬLĬA GENS, plebeian, claimed descent from CAECULUS, the founder of

Praeneste, or Caecas, the companion of Aeneas. Most of the Caecilii are mentioned under their cognomens, BASSUS, METELLUS, RUFUS: for others see below.

CAECĬLĬUS (-i). **1.** Q., a wealthy Roman eques, who adopted his nephew Atticus in his will, and left him a fortune of 10 millions of sesterces.—**2.** CAECILIUS CALACTINUS, a Greek rhetorician at Rome in the time of Augustus, a native of Cale Acte in Sicily.—**3.** CAECILIUS STATIUS, a Roman comic poet, the immediate predecessor of Terence, by birth an Insubrian Gaul, and a native of Milan. He died B.C. 168. We have the titles of 40 of his dramas, but only a few fragments of them are preserved. They belonged to the class of *Palliatae*, or adaptations of the works of Greek writers of the New Comedy.

CAECĬNA (-ae), the name of a family of the Etruscan city of Volaterrae, probably derived from the river Caecina, which flows by the town.—**1.** A. CAECINA, whose cause Cicero pleaded in an action to recover property from which he had been ejected, B.C. 69.—**2.** A. CAECINA, son of the preceding, published a libellous work against Caesar, and was in consequence sent into exile after the battle of Pharsalia, B.C. 48. He afterwards joined the Pompeians in Africa, and upon the defeat of the latter in 46, he surrendered to Caesar, who spared his life. Cicero wrote several letters to him.—**3.** A. CAECINA VOLATERRANUS helped Octavianus in his negotiations with Antony, B.C. 41.—**4.** A. CAECINA SEVERUS, was governor of Moesia in A.D. 6, when he fought against the two Batos in the neighbouring provices of Dalmatia and Pannonia. In 15 he fought as the legate of Germanicus, against Arminius.—**5.** CAECINA TUSCUS, son of Nero's nurse, was made governor of Egypt by Nero. — **6.** A. CAECINA ALIENUS, was quaestor in Baetica in Spain at Nero's death, and was one of the foremost in joining the party of Galba. He was rewarded by Galba with the command of a legion in Upper Germany; but, being detected in embezzling was prosecuted. Caecina, in revenge, joined Vitellius, and was sent into Italy with an army of 30,000 men towards the end of 68. After ravaging the country of the Helvetii, he crossed the Alps by the pass of the Great St. Bernard, and laid siege to Placentia, from which he was repulsed by the troops of Otho, who had succeeded Galba. Subsequently he was joined by Fabius Valens, another general of Vitellius, and their united forces gained a victory over Otho's army at Bedriacum. Vitellius having thus gained the throne, Caecina was made consul on the 1st of September, 69, and was shortly afterwards sent against Antonius Primus, the general of Vespasian. But he again proved a traitor, and espoused the cause of Vespasian. Some years afterwards (79), he conspired against Vespasian, and was slain by order of Titus.

CAECĪNUS (-i; Καικῖνος), a river in Bruttium flowing into the Sinus Scylacius by the town CAECINUM.

CAECŪBUS AGER, a marshy district in Latium, bordering on the gulf of Amyclae close to Fundi, at one time celebrated for its wine (*Caecubum*).

CAECŬLUS, an ancient Italian hero, son of Vulcan, is said to have founded PRAENESTE. In the region of Praeneste there were two brother Depidii living as herdsmen. As their sister sat by the fireside in their hut, a spark fell upon her lap, and she became the mother of Caeculus. The child grew up as a robber, and eventually collected a number of shepherds and founded Praeneste. When a proof of his divine origin was demanded, Vulcan sent a flame of fire.

CAELES or CAELĬUS VIBENNA, the leader of an Etruscan army, is said to have come to Rome in the reign either of Romulus or of Tarquinius Priscus, and to have settled on the hill called after him the Caelian.

CAELĬUS or COELĬUS. **1.** ANTIPATER. [ANTIPATER.]—**2.** AURELIANUS. [AURELIANUS.]—**3.** CALDUS. [CALDUS.]—**4.** RUFUS. [RUFUS.]

CAELĬUS or COELĬUS MONS. [ROMA.]

CAENAE (-ārum; *Senn*), a city of Mesopotamia, on the W. bank of the Tigris, opposite the mouth of the Lycus.

CAENEUS (-ĕŏs or -ĕi), one of the Lapithae, son of Elatus, was originally a maiden named CAENIS, who was beloved by Poseidon, and was by this god changed into a man and rendered invulnerable. As a man he took part in the Argonautic expedition and the Calydonian hunt. In the battle between the Lapithae and the Centaurs at the marriage of Peirithous, he was buried by the Centaurs under a mass of trees, as they were unable to kill him, but he was changed into a bird. In the lower world Caeneus recovered his female form.

CAENI or CAENĪCI, a Thracian people between the Black Sea and the Panysus.

CAENĪNA (-ae), a town of the Sabines

in Latium, whose king Acron carried on the first war against Rome.

CAENIS. [CAENEUS.]

CAEPIO, SERVĪLĬUS. **1.** CN., consul B.C. 253, in the first Punic war, sailed with his colleague, C. Sempronius Blaesus, to the coast of Africa.—**2.** CN., curule aedile 207, praetor 205, and consul 203, when he fought against Hannibal near Croton in the S. of Italy. He died in the pestilence in 174.—**3.** CN., son of No. 2, curule aedile 179, praetor 174, with Spain as his province, and consul in 169.—**4.** Q., son of No. 3, consul 142, was adopted by Q. Fabius Maximus. [MAXIMUS.]—**5.** CN., son of No. 3, consul 141, and censor 125.—**6.** CN., son of No. 3, consul 140, carried on war against Viriathus in Lusitania, and induced two of the friends of Viriathus to murder the latter.—**7.** Q., son of No. 6, was consul 106. He was afterwards sent into Gallia Narbonensis to oppose the Cimbri, and was in 105 defeated by the Cimbri, along with the consul Cn. Mallius or Manlius. 80,000 soldiers and 40,000 camp-followers are said to have perished. Shortly before this catastrophe he had sacked Tolosa, which had revolted to the Cimbri, and plundered a temple, for which his disaster was regarded as a punishment; and the proverb arose 'Aurum Tolosanum habet.' Caepio survived the battle, but 10 years afterwards (95) he was brought to trial by the tribune C. Norbanus on account of his misconduct in this war. He was condemned and lived in exile at Smyrna.—**8.** Q., quaestor urbanus 100, opposed the lex frumentaria of Saturninus. In 91 he opposed the measures of Drusus, and accused two of the most distinguished senators, M. Scaurus and L. Philippus. He fell in battle in the Social War, 90.

CAEPIO, FANNĬUS, conspired with Murena against Augustus B.C. 22, and was put to death.

CAERĔ (Caerites, Caeretes, Caeretani: *Cervetri*), called by the Greeks AGYLLA (Ἀγυλλα: *Agyllina urbs*, Verg. *Aen.* vii. 652), a city in Etruria, W. of Veii, and about six miles from the coast. It was the capital of the cruel Mezentius, and one of the 12 Etruscan cities, with a territory extending apparently as far as the Tiber. In early times Caere was allied with Rome; and when that city was taken by the Gauls, B.C. 390, Caere gave refuge to the Vestal virgins. In 353 Caere joined Tarquinii in making war against Rome, but was obliged to purchase a truce with Rome for 100 years by the forfeiture of half of its territory, and received only the *civitas sine suffragio*, *i.e.* an incomplete Roman citizenship, without the privilege of electing or being elected. Caere sank in importance, but continued to exist till the 13th century, when part of the inhabitants removed to a site about three miles off, on which they bestowed the same name (now *Ceri*) while the old town was distinguished by the title of *Vetus* or *Caere Vetere*, corrupted into *Cervetri*, which is a small village. Here have been discovered, within the last few years, the tombs of the ancient Caere, many of them in a state of complete preservation.

CAESAR, the name of a patrician family of the Julia gens, which traced its origin to Iulus, the son of Aeneas. [JULIA GENS.] The name was assumed by Augustus as the adopted son of the dictator C. Julius Caesar, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members either by adoption or female descent of Caesar's family. Though the family became extinct with Nero, succeeding emperors still retained the name not only for themselves (*e.g.* Imperator Caesar Domitianus Augustus), but also to mark the members of the reigning house. When Hadrian adopted Aelius Verus, he allowed him to take the title of Caesar; and from this time, while the title of *Augustus* continued to be confined to the reigning prince, that of *Caesar* was granted also to the second person in the state, heir presumptive to the throne, but not to other members of the imperial family.

CAESAR, JŪLĬUS. **1.** SEX., praetor B.C. 208, with Sicily as his province.—**2.** SEX., curule aedile, 165, when the *Hecyra* of Terence was exhibited at the Megalesian games, and consul 157.—**3.** L., consul 90, fought against the Socii, and in the course of the same year proposed the *Lex Julia de Civitate*, which granted the citizenship to the Latins and the Socii who had remained faithful to Rome. Caesar was censor in 89; he belonged to the aristocratical party, and was put to death by Marius in 87.—**4.** C., surnamed STRABO VOPISCUS, brother of No. 3, was curule aedile 90, was a candidate for the consulship in 88, and was slain along with his brother by Marius in 87. He was one of the chief orators and poets of his age, and is one of the speakers in Cicero's dialogue *De Oratore*.—**5.** L., son of No. 3, and uncle by his sister Julia of M. Antony the triumvir. He was consul 64, and belonged, like his father, to the aristocratical party. He deserted this party afterwards, was in Gaul in 52 as one of the legates of C. Caesar, and continued in Italy during the

civil war. After Caesar's death (44) he sided with the senate in opposition to his uncle Antony, and was proscribed, but obtained his pardon through the influence of his sister Julia.—**6**. L., son of No. 5, usually distinguished from his father by the addition to his name of *filius* or *adolescens*. He joined Pompey on the breaking out of the civil war in 49, and was sent by Pompey to Caesar with proposals of peace. In 46 he served as proquaestor to Cato in Utica, and after the death of Cato he surrendered to the dictator Caesar, and was shortly afterwards put to death, but probably not by the dictator's orders.—**7**. C., the father of the dictator, was praetor, but in what year is uncertain, and died suddenly at Pisae in 84.—**8**. SEX., brother of No. 7, consul 91.—**9**. C., the DICTATOR, son of No. 7 and of Aurelia, is usually considered to have been born in B.C. 100, but there are reasons for fixing the year of his birth in B.C. 102, since otherwise Caesar would have filled all the curule offices two years before the legal period, and there is no mention that he did so. He was taught in his boyhood by a tutor of Gallic birth named M. Antonius Gnipho, whose school of rhetoric Cicero is said to have attended. Caesar was closely connected with the popular party by the marriage of his aunt Julia with Marius; and in 83, though only 17 years of age, he married Cornelia, the daughter of L. Cinna, the chief leader of the Marian party. Sulla commanded him to put away his wife, but he refused to obey him, and was consequently proscribed. He concealed himself for some time in the country of the Sabines, till his friends obtained his pardon from Sulla, who is said to have observed, when they pleaded his youth, 'that that boy would some day or another be the ruin of the aristocracy, for that there were many Mariuses in him.' Seeing that he was not safe at Rome, he went to Asia, where he served his first campaign under M. Minucius Thermus. He was sent by Minucius to Nicomedes in Bithynia to fetch the fleet, and after his return, at the capture of Mytilene (80), was rewarded with a civic crown for saving the life of a fellow-soldier. On the death of Sulla in 78, he returned to Rome, and in the following year gained renown as an orator, though he did not win his case, by his prosecution of Cn. Dolabella on account of extortion in his province of Macedonia. To perfect himself in oratory, he resolved to study in Rhodes under Apollonius Molo, but on his voyage thither he was captured by pirates, and only obtained his liberty by a ransom of 50 talents. At Miletus he manned some vessels, overpowered the pirates, and conducted them as prisoners to Pergamum, where he crucified them, a punishment with which he had frequently threatened them in sport when he was their prisoner. He then repaired to Rhodes, where he studied under Apollonius, and shortly afterwards returned to Rome. He was regarded as the rising man in the democratic party; became quaestor in 68, and aedile in 65, when he spent enormous sums upon the public games and buildings. His liberality increased his favour with the people, but also caused him to contract large debts. He was said by many to have been concerned in Catiline's conspiracy in 63, and the correct conclusion from the evidence is probably that both Caesar and Crassus were privy to it. In the course of this year (63), Caesar was elected Pontifex Maximus, defeating the other candidates, Q. Catulus and Servilius Isauricus. In 62 he was praetor; and the following year (61) he went as propraetor into Further Spain, where he gained victories over the Lusitanians. On his return to Rome, he became a candidate for the consulship, and was elected notwithstanding the strenuous opposition of the aristocracy, who succeeded, however, in carrying the election of Bibulus as his colleague. After his election he formed that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate. (It was, however, a secret combination, not a recognised power.) Pompey had become estranged from the aristocracy, since the senate had opposed the ratification of his acts in Asia and an assignment of lands which he had promised to his veterans. Crassus, in consequence of his immense wealth, was one of the most powerful men at Rome, but was a personal enemy of Pompey. They were reconciled by means of Caesar, and the three entered into an agreement to aid each other in political measures and in obtaining commands and provinces. In 59 Caesar was consul, and being supported by Pompey and Crassus he was able to carry all his measures. Bibulus could offer no effectual opposition, and, after making a vain attempt to resist Caesar, shut himself up in his own house, and did not appear again in public during his consulship. Caesar's first measure was an agrarian law, by which the rich Campanian plain was divided among the poorer citizens. He next gained the favour of the equites by relieving them from one-third of the sum which they had agreed to pay for the farming of the taxes in Asia. He then

obtained the confirmation of Pompey's acts. Having thus gratified the people, the equites, and Pompey, he was easily able to obtain for himself the provinces which he wished. By a vote of the people, proposed by the tribune Vatinius, the provinces of Cisalpine Gaul and Illyricum were granted to Caesar with three legions for five years; and the senate added to his government the province of Transalpine Gaul, with another legion, for five years also, as they saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves. Caesar had resolved to obtain an army, which he might attach to himself by victories and rewards. In the same year Caesar united himself more closely to Pompey by giving him his daughter Julia in marriage. During the next nine years he was occupied with the subjugation of Gaul.—In his first campaign (58) he conquered the Helvetii, who had emigrated from Switzerland with the intention of settling in Gaul, and he defeated Ariovistus, a German king, who had taken possession of part of the territories of the Aedui and Sequani.—In his second campaign (57) he carried on war with the Belgae, who dwelt in the NE. of Gaul between the Sequana (*Seine*) and the Rhine, and after a severe struggle completely subdued them.—His third campaign in Gaul (56) did not begin till late in the year. He was detained some months in the N. of Italy by the state of affairs at Rome. At Luca (*Lucca*) he had interviews with most of the leading men at Rome, among others with Pompey and Crassus, who visited him in April. He made arrangements with them for the continuance of their power; it was agreed between them that Crassus and Pompey should be the consuls for the following year, that Crassus should have the province of Syria, Pompey the two Spains, and that Caesar's government, which would expire at the end of 54, should be prolonged for five years after that date. He then crossed the Alps, and reduced the Veneti and the other states in the NW. of Gaul, who had submitted to Crassus, Caesar's legate, in the preceding year but who had now risen in arms against the Romans. Thus in three campaigns, Caesar subdued the whole of Gaul, though the people made several attempts to recover their independence.—In his fourth campaign (55) Caesar crossed the Rhine in order to strike terror into the Germans, but he only remained eighteen days on the further side of the river. It is impossible rightly to condone, as some historians have tried to do, his slaughter of the Usipetes and Tencteri in this campaign. Late in the summer he invaded Britain, but more with the view of obtaining some knowledge of the island than with the intention of permanent conquest. The places of his departure and landing are still subjects of dispute. It is on the whole most probable that Portus Itius from which he sailed is *Wissant*, and that he landed at *Romney*. Another view makes him start from *Boulogne* and land at *Pevensey*. The tides could not have taken him, as was once thought, to Deal. The late period of the year compelled him to return to Gaul after remaining only a short time in the island.—Caesar's fifth campaign (54) was chiefly occupied with his second invasion of Britain. He landed in Britain at the same place as in the former year, defeated the Britons in several engagements, and crossed the Tamesis (*Thames*). The Britons submitted, and promised to pay an annual tribute; but their subjection was only nominal, for Caesar left no garrisons or forts behind him, and Britain remained nearly 100 years longer independent of the Romans. In September of this year, Julia, Caesar's only daughter and Pompey's wife, died in childbirth.—In Caesar's sixth campaign (53) several of the Gallic nations revolted, but Caesar soon compelled them to return to obedience. The Treviri, who had revolted, had been supported by the Germans, and Caesar accordingly again crossed the Rhine, but made no permanent conquests on the further side of the river. —Caesar's seventh campaign (52) was the most arduous of all. Almost all the nations of Gaul rose simultaneously in revolt, and the supreme command was given to Vercingetorix, by far the ablest general that Caesar had yet encountered. Caesar, after taking Avaricum (*Bourges*), sustained his only reverse in Auvergne, where he failed to take Gergovia; but he was successful in the famous siege of Alesia which ended in the defeat of the Gauls and the surrender of Vercingetorix. It is to be regretted that he did not spare the life of the Gallic prince; but it must be remembered that such clemency was contrary to Roman custom.—The eighth and ninth campaigns (51, 50) were employed in the final subjugation of Gaul, which had entirely submitted to Caesar by the middle of 50. Pompey, who was finding himself eclipsed by Caesar in popularity and power, joined again the aristocratical party, which sought to deprive Caesar of his command, and to compel him to come to Rome as a private man to sue for the consulship. They would then have formally accused him, and as Pompey was in the neighbourhood of the

city at the head of an army, the trial would have been a mockery, and his condemnation would have been certain. Caesar offered to resign his command if Pompey would do the same; but the senate would not listen to any compromise. Accordingly, on the 1st of January, 49, the senate passed a resolution that Caesar should disband his army by a certain day, and that if he did not do so, he should be regarded as an enemy of the state. Two of the tribunes, M. Antonius and Q. Cassius, put their veto upon this resolution, but their opposition was set at nought, and they fled for refuge to Caesar's camp. Under the plea of protecting the tribunes, Caesar crossed the Rubicon, which separated his province from Italy, and marched towards Rome. Pompey's troops deserted to his rival in crowds; town after town in Italy opened its gates to Caesar. Meanwhile, Pompey, with the magistrates and senators, had fled from Rome to Capua, and on the 17th of March embarked at Brundusium for Greece. Caesar, after remaining a short time in Rome, set out for Spain, where Pompey's legates, Afranius, Petreius, and Varro, commanded powerful armies. When these had submitted he returned to Rome, where he had meantime been appointed dictator by the praetor M. Lepidus. He resigned the dictatorship at the end of eleven days, after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year.—At the beginning of January, 48, Caesar crossed over to Greece, where Pompey had collected a formidable army. At first the campaign was in Pompey's favour; Caesar was repulsed before Dyrrhachium with considerable loss, and was obliged to retreat towards Thessaly. In this country, on the plains of Pharsalus or Pharsalia, a decisive battle was fought between the two armies on the 9th of August, 48, in which Pompey was completely defeated. Pompey fled to Egypt, pursued by Caesar, but he was murdered before Caesar arrived in the country. (Pompeius.) On his arrival in Egypt, Caesar became involved in a war, which gave the remains of the Pompeian party time to rally. This war, usually called the Alexandrine war, arose from the determination of Caesar that Cleopatra should reign in common with her brother Ptolemy; and the war which thus broke out was not brought to a close till the latter end of March, 47. Caesar returned to Rome through Syria and Asia Minor, and on his march through Pontus attacked Pharnaces, the son of Mithridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease, that he informed the senate of his victory by the words, *Veni, vidi, vici.* He reached Rome in September (47), was appointed consul for the following year, and before the end of September set sail for Africa, where Scipio and Cato had collected a large army. The war was ended by the defeat of the Pompeian army at the battle of Thapsus, on the 6th of April, 46. Cato, unable to defend Utica, put an end to his own life.—Caesar returned to Rome in the latter end of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. Unlike other conquerors in civil wars, he freely forgave all who had borne arms against him, and declared that he would make no difference between Pompeians and Caesarians. His clemency was one of

Bust of Julius Caesar. (British Museum.)

the brightest features of his character. At Rome all parties seemed to vie in paying him honour: the dictatorship was bestowed on him for ten years, and the censorship, under the new title of *Praefectus Morum*, for three years. The most important of his measures this year (46) was the reformation of the calendar. As the Roman year was now three months in advance of the real time, Caesar added ninety days to this year, and thus made the whole year consist of 445 days; and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course, adding ten days to the original 355 days of the year, and intercalating another day every fourth year. Caesar set out for Spain towards the end of the year, and brought the war to a close by the battle of Munda, on the 17th of March, 45, in which the enemy were only defeated after a most obstinate resistance. Cn. Pompey was

killed shortly afterwards, but Sextus made good his escape. Caesar reached Rome in September, and entered the city in triumph. He formed many wise plans, which he did not live to carry out—to frame a digest of all the Roman laws, to establish public libraries, to drain the Pomptine marshes, to enlarge the harbour of Ostia, to dig a canal through the isthmus of Corinth, and to protect the boundaries of the Roman empire against the Parthians and the barbarous tribes on the Danube. It is questionable whether he wished to assume the title of *rex*. It is not like Caesar's clear-sighted wisdom to have desired it. However that may be, Antony offered him the diadem in public on the festival of the Lupercalia (the 15th of February); the proposal was not well received by the people, and Caesar declined it.—But there were many who were impatient of his rule. The conspiracy against Caesar's life had been started by Cassius, a personal enemy of Caesar's, and there were more than sixty persons privy to it. Many of these persons had been raised by Caesar to wealth and honour; and some of them, such as M. Brutus, lived with him on terms of the most intimate friendship. Caesar had many warnings of his approaching fate, but he disregarded them all, and fell by the daggers of his assassins on the Ides or 15th of March, 44. At an appointed signal the conspirators surrounded him; Casca dealt the first blow, and the others quickly drew their swords and attacked him; Caesar at first defended himself, but when he saw that Brutus, his friend and favourite, had also drawn his sword, he is said by some accounts to have exclaimed 'Et tu Brute!' or in Greek 'Καὶ σὺ τέκνον!' then to have pulled his toga over his face, and sunk pierced with wounds at the foot of Pompey's statue. Suetonius, however, who is the safest authority, expressly says that he uttered no word during the struggle, and that the exclamation attributed to him is an invention.—Julius Caesar was perhaps the greatest man of antiquity. He was at one and the same time a general, a statesman, a lawgiver, a jurist, an orator, a poet, and an historian. His main work as a statesman, to which all his efforts tended, was to reorganise the government of the state, which had been fitted for the control of Italy, but not for the rule of an empire. But he was not only a consummate statesman and general: during the whole of his busy life he found time for literary pursuits. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his *Commentarii*, which are the only works of his which have come down to us. They relate the history of the first seven years of the Gallic war in seven books, and the history of the Civil war down to the beginning of the Alexandrine in three books.

C. CAESĂR and L. CAESAR, the sons of M. Vipsanius Agrippa and Julia, and the grandsons of Augustus. L. Caesar died at Massilia, on his way to Spain, A.D. 2, and C. Caesar in Lycia, A.D. 4, of a wound which he had received in Armenia.

CAESĂRAUGUSTA (-ae; *Saragossa*), more anciently SALDUBA, a town of the Edetani on the Iberus in Hispania Tarraconensis, colonised by Augustus, B.C. 27.

CAESĂRĒA (Καισάρεια: Καισαρεύς· Caesariensis), a name given to several cities of the Roman empire in honour of one or other of the Caesars.—**1.** C. ARGAEUM, formerly MAZĂCA, also EUSĔBĪA, stood upon Mount Argaeus, about the centre of Cappadocia. It was the capital of Cappadocia, and when that country was made a Roman province by Tiberius (A.D. 18), it received the name of Caesarea.—**2.** C. PHILIPPI or PANĒAS (*Banias*), a city of Palestine, at the S. foot of M. Hermon, on the Jordan, just below its source, built by Philip the tetrarch, B.C. 3. —**3.** C. PALAESTINAE, formerly STRATŌNIS TURRIS, a city of Palestine, on the sea-coast, just above the boundary line between Samaria and Galilee. It was surrounded with a wall and decorated with splendid buildings by Herod the Great (B.C. 13), who called it Caesarea, in honour of Augustus.—**4.** C. MAURETANIAE, formerly IOLA *Zershell*), a Phoenician city on the N. coast of Africa, with a harbour, the residence of King Juba, who named it Caesarea, in honour of Augustus.

CAESĂRĬON (-ōnis), son of C. Julius Caesar and of Cleopatra, originally called Ptolemaeus as an Egyptian prince, was born B.C. 47. After the death of his mother in 30 he was executed by order of Augustus.

CAESĂRODŪNUM (-i; *Tours*), chief town of the Turŏnes or Turŏni, subsequently called TURONI, on the Liger (*Loire*), in Gallia Lugdunensis.

CAESĂRŎMĂGUS. **1.** (*Beauvais*), chief town of the Bellovaci in Gallia Belgica.—**2.** (*Chelmsford*), a town of the Trinobantes in Britain.

CAESĒNA (-ae; *Cesena*), a town in Gallia Cispadana on the Via Aemilia not far from the Rubico.

CAESĬA SILVA (*Häsernwald*), a forest

in Germany between the Lippe and the Yssel.

M. CAESŌNĬUS, a judex at the trial of Oppianicus for the murder of Cluentius, B.C. 74, and aedile with Cicero in 69.

CĂĪCUS (-i; *Bakir*), a river of Mysia, rising in M. Temnus and flowing past Pergamum into the Cumaean Gulf.

CAIĒTA (-ae; *adj.* Caietānus: *Gaeta*), a town in Latium on the borders of Campania, 40 stadia S. of Formiae, situated on a promontory of the same name and on a bay of the sea called after it SINUS CAIETANUS. It was said to have derived its name from *Caieta*, the nurse of Aeneas, who, according to some traditions, was buried at this place.

CĂLĂBRĬA (Calābri), the peninsula in the SE. of Italy, extending from Tarentum to the Prom. Iapygium, formed part of APULIA.

CĂLACTA (-ae; Καλὴ Ἀκτή: *Caronia*), a town on the N. coast of Sicily, founded by Ducetius, a chief of the Sicels, about B.C. 447.

CALAGURRIS (-is; *Calahorra*), a town of the Vascones and a Roman municipium in Hispania Tarraconensis near the Iberus, memorable for its adherence to Sertorius and for its siege by Pompey and his generals, B.C. 71. It was the birthplace of Quintilian.

CĂLĂIS, brother of Zetes. [ZETES.]

CALĂMIS (-is), a famous sculptor of Athens about 470 B.C. He was the representative of the Ionic-Attic school in the first half of the fifth century. None of his work survives, but it is possible that the terra cotta of Hermes Criophoros, now in the British Museum, is a copy from the statue by Calamis.

CALĀNUS (-i), an Indian gymnosophist, followed Alexander the Great from India, and having been taken ill, burnt himself alive in the presence of the Macedonians, three months before the death of Alexander, which he had foretold.

CĂLĂTĬA (-ae; *adj.* Calatīnus). **1.** (*Galazze*), a town in Campania on the Appia Via between Capua and Beneventum, colonised by Julius Caesar with his veterans. —**2** (*Caiazza*), a town of Samnium.

CALATĪNUS, A. ATILĬUS, consul B.C. 258, in the first Punic war; second time, 254, when he took Panormus; and dictator, 249, when he again carried on the war in Sicily, the first instance of a dictator commanding an army out of Italy.

CALAURĒA-ĬA (-ae; *Poro*), a small island in the Saronic gulf off the coast of Argolis and opposite Troezen, with a temple of Poseidon, which was regarded as an asylum. Hither Demosthenes fled to escape Antipater, and here he took poison, B.C. 322.

CALBIS (*Dalian*), a river of Caria, which rises in M. Cadmus, above Cibyra, and falls into the sea opposite to Rhodes.

CALCHAS (-antis; Κάλχας), son of Thestor of Mycenae, the wisest soothsayer among the Greeks at Troy, foretold the length of the Trojan war, explained the cause of the pestilence which reigned in the Greek army, and advised the Greeks to build the wooden horse. An oracle had declared that Calchas should die if he met with a soothsayer superior to himself; and this came to pass at Claros, near Colophon, for here Calchas met the soothsayer MOPSUS, who predicted things which Calchas could not. Thereupon Calchas died of grief.

CALDUS, C. CAELĬUS. **1.** Tribune of the plebs B.C. 107, and consul 94. In the civil war he joined the party of Marius. —**2.** Grandson of the preceding, was Cicero's quaestor in Cilicia.

CALE (*Oporto*), a port-town of the Callaeci in Hispania Tarraconensis at the mouth of the Durius. From *Porto Cale* the name of the country *Portugal* is supposed to have come.

CALE ACTE. [CALACTA.]

CĂLĒDŎNĬA. [BRITANNIA.]

CALĒNUS, Q. FŪFĬUS, tribune of the plebs, B.C. 61, when he succeeded in saving P. Clodius from condemnation for his violation of the mysteries of the Bona Dea. In 59 he was praetor, and from this time appears as an active partisan of Caesar. After Caesar's death (44) Calenus joined M. Antony, and had the command of Antony's legions in the N. of Italy. He died in 41.

CALES (*Halabli*), a river of Bithynia.

CĂLES (-is, usually Pl. Cales -ium: Calenus: *Calvi*), chief town of Caleni, an Ausonian people in Campania, on the Via Latina, said to have been founded by Calais, son of Boreas, and therefore called *Threïcia* by the poets. Cales was taken and colonised by the Romans, B.C. 335. It was famous for its wine.

CALĔTES or -I, a people in Belgic Gaul near the mouth of the Seine, whose name is preserved in *Caux*; their capital was JULIOBONA.

CALĬDĬUS. **1.** Q., praetor 79, and had the government of one of the Spains, and on his return was accused by Q. Lorrius,

and condemned.—2. M., son of the preceding. On the breaking out of the civil war, 49, he joined Caesar, who placed him over Gallia Togata, where he died in 48.

CĂLĬGŪLA, Roman emperor, A.D. 37–41, son of Germanicus and Agrippina, was born A.D. 12, and was brought up among the legions in Germany. His real name was *Gaius* (or *Caius*) *Caesar*, and he was also called *Gaius* by his contemporaries: *Caligula* was a surname given him by the soldiers from his wearing in his boyhood small *caligae*, or soldier's boots. He gained the favour of Tiberius, who held out to him hopes of the succession. On the death of Tiberius (37), which was either caused or accelerated by him, he succeeded to the throne. He was saluted by the people with the greatest enthusiasm as the son of Germanicus, and his reign began well. He released all the state-prisoners of Tiberius, and promised the senate to govern according to the laws. But at the end of eight months he became suddenly changed. He had a serious illness, and it is likely that the vices and cruelties which disgraced his after life were partly due to madness. He put to death Tiberius, the grandson of his predecessor, compelled his grandmother Antonia and other members of his family to make away with themselves, often caused persons of both sexes and of all ages to be tortured to death for his amusement while taking his meals, and on one occasion, during the exhibition of the games in the Circus, he ordered a great number of the spectators to be seized, and to be thrown before the wild beasts. He even considered himself a god, built a temple to himself as Jupiter Latiaris, and appointed priests to attend to his worship. He sometimes officiated as his own priest, making his horse Incitatus, which he afterwards raised to the consulship, his colleague. He constructed a bridge of boats between Baiae and Puteoli, a distance of about three miles, and after covering it with earth he built houses upon it. When it was finished, he gave a banquet in the middle of the bridge, and concluded the entertainment by throwing numbers of the guests into the sea. With his troops he advanced to the ocean, as if intending to cross over into Britain; he drew them up in battle array, and then gave them the signal—to collect shells, which he called the spoils of conquered Ocean. The Roman world at length grew tired of his rule. Four months after his return to the city, on the 24th of January, 41, he was murdered by Cassius Chaerea, tribune of a praetorian cohort, Cornelius Sabinus, and others.

CALLAĪCI, CALLAECI. [GALLAECI.]

CALLATĒBUS (-i), a city of Lydia between Colossae and Sardis.

CALLĀTIS (-is: *Mangalia*), a town of Moesia, on the Black Sea.

CALLĒVA (-ae: *Silchester*), a town of Britain, 22 Roman miles from Venta Belgarum (Winchester.) It is remarkable as the best preserved Roman town in the north of Europe.

CALLĬAS and HIPPONĪCUS, a wealthy Athenian family. They were hereditary torch-bearers at the Eleusinian mysteries, and claimed descent from Triptolemus. **1.** HIPPONICUS acquired a large fortune by fraudulently making use of the information he had received from Solon respecting the introduction of his σεισάχθεια, B.C. 594.—**2.** CALLIAS, son of Phaenippus, an opponent of Pisistratus, and a conqueror at the Olympic and Pythian games. —**3.** HIPPONICUS, surnamed Ammon, son of No. 2.—**4.** CALLIAS, son of No. 3, fought at the battle of Marathon, 490. He concluded a peace with Sparta in 445 B.C., and afterwards went to Susa and concluded a peace with Artaxerxes also. On his return to Athens, he was accused of having taken bribes, and was condemned to a fine of 50 talents.—**5.** HIPPONICUS, son of No. 4, one of the Athenian generals in their incursion into the territory of Tanagra, 426, also commanded at the battle of Delium, 424, where he was killed. It was his divorced wife, and not his widow, whom Pericles married. His daughter Hipparete was married to Alcibiades, with a dowry of 10 talents; another daughter was married to Theodorus, and became the mother of Isocrates the orator.—**6.** CALLIAS, son of No. 5, by the lady who married Pericles, mentioned in Plato's *Protagoras* and Xenophon's *Banquet*. In 400 he was engaged in the attempt to crush Andocides. In 392 he commanded the Athenian heavy-armed troops, when Iphicrates defeated the Spartans; and in 371 he was one of the envoys empowered to negotiate peace between Athens and Sparta, called 'the peace of Callias,' which was followed by the war between Sparta and Thebes.

CALLĬAS. **1.** A wealthy Athenian, who, on condition of marrying Cimon's sister, Elpinice, paid for him the fine of 50 talents which had been imposed on Miltiades.—**2.** Tyrant of Chalcis in Euboea, and the rival of Plutarchus, tyrant of Eretria. He was defeated by the Athenians under Phocion, B.C. 350, and thereupon betook himself to the Macedonian court; but as he could not obtain aid from Philip, he formed an

alliance with the Athenians, and obtained the supremacy in the island.

CALLĬCRĂTES (-is), an Achaean, exerted all his influence in favour of the Romans. On the conquest of Macedonia by the Romans, B.C. 168, Callicrates pointed out 1,000 Achaeans, as having favoured the cause of Perseus, who were taken to Rome; and among them was the historian Polybius. Callicrates died at Rhodes, 149.

CALLĬCRĂTĬDAS (-ae), a Spartan, succeeded Lysander as admiral of the Lacedaemonian fleet, B.C. 406, took Methymna, and shut up Conon in Mytilene; but the Athenians sent out a fleet of 150 sail, and defeated Callicratidas off the Arginusae. Callicratidas fell in the battle.

CALLICULA MONS, the ridge in Campania, which separates the plain called 'Ager Falernus' on the north of the Volturnus from the country about Allifae, and is continued in Mount Tifata.

CALLIDRŎMUS or -UM (-i), part of the range of Mount Oeta, near Thermopylae.

CALLĪFAE (-ārum), a town in Samnium, perhaps in the territory of Allifae.

CALLĬMĂCHUS (-i). **1.** The Athenian polemarch, commanded the right wing at Marathon, where he was slain, after behaving with much gallantry, B.C. 490. This is the last recorded instance of the polemarch performing the military duties which his name implies.—**2.** A celebrated Alexandrine poet, was a native of Cyrene in Africa, and a descendant of the Battiadae, whence he is sometimes called Battĭădes. He lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, and was chief librarian of the famous library of Alexandria, from about B.C. 260 until his death about 240. He is said to have written 800 works, in prose and in verse, on an infinite variety of subjects, but of these we possess only some of his poems, which are characterised rather by labour and learning than by real poetical genius. Hence Ovid (*Am.* i. 15, 14) says of Callimachus, *Quamvis ingenio non valet, arte valet.*—**3.** A sculptor, probably of Athens, who lived about 420 B.C., and is said to have invented the Corinthian column. Among his works was the golden chandelier in the Erechtheum, with a bronze palm-tree above to draw off the smoke, and a statue of Hera at Plataea.

CALLĬMĔDON (-ontis), surnamed ὁ Κάραβος, one of the orators at Athens in the Macedonian interest, and a friend of Phocion, condemned to death by the Athenians in his absence, B.C. 317.

CALLĪNUS (-i), of Ephesus, the earliest Greek elegiac poet, probably lived about B.C. 700.

CALLĬŎPĒ. [MUSAE.]

CALLĬPHON (-ontis), a Greek philosopher, is condemned by Cicero as making the chief good of man to consist in a union of virtue (*honestas*) and bodily pleasure (*voluptas*).

CALLIPŎLIS (-is). **1.** (*Gallipoli*), a Greek town on a rocky peninsula on the Tarentine gulf in Calabria.—**2.** A town on the E. coast of Sicily not far from Aetna.—**3.** (*Gallipoli*), a town in the Thracian Chersonese opposite Lampsacus.—**4.** A town in Paeonia between the Strymon and the Axius.—**5.** See CALLIUM.

CALLIRRHŎĒ (-es). **1.** Daughter of Oceanus, wife of Chrysaor, and mother of Geryones and Echidna.—**2.** Daughter of Achelous and wife of Alcmaeon, induced her husband to procure her the peplus and necklace of Harmonia, by which she caused his death. [ALCMAEON.] — **3.** Daughter of Scamander, wife of Tros, and mother of Ilus and Ganymedes.

CALLIRRHŎE. [ATHENAE.]

CALLISTHĒNES (Καλλισθένης), of Olynthus, a relation and a pupil of Aristotle, accompanied Alexander the Great to Asia. He expressed his indignation at Alexander's adoption of Oriental customs. He thus rendered himself so obnoxious to the king, that he was accused of being privy to the plot of Hermolaus to assassinate Alexander, and was put to death.

CALLISTO (-ūs, *acc.*-o), an Arcadian nymph, hence called *Nonacrina virgo* from Nonacris, a mountain in Arcadia, was a daughter of Lycaon and a companion of Artemis in the chase. She was beloved by Zeus, who changed her into a she-bear that she might escape from Hera. But Hera learnt the truth, and caused Artemis to slay Callisto. Zeus placed Callisto among the stars under the name of *Arctos*, or the Bear. ARCAS was her son by Zeus. Callisto seems to have been a bear-goddess in the primitive worship of Arcadia.

CALLISTRĂTĬA (-ae), a town in Paphlagonia, on the coast of the Euxine.

CALLISTRĂTUS (-i), an Athenian orator, son of Callicrates of Aphidna. His speech on the affair of Oropus, B.C. 366, is said to have incited Demosthenes to devote himself to oratory. Callistratus was condemned to death by the Athenians in 361, on account of the loss of Oropus, and went into banishment to Methone in Macedonia. He ultimately returned to Athens, and was put to death.

CALLISTUS, C. JŪLĬUS, a freedman of Caligula, influential in the reigns of Caligula and Claudius.

CALLĬUM (-i), called CALLIPOLIS by Livy, a town in Aetolia in the valley of the Spercheus, SW. of Hypata.

CALLIXĔNUS (-i), the leader in the prosecution of the Athenian generals who had conquered at Arginusae, B.C. 406. Not long after the execution of the generals, the Athenians repented of their unjust sentence, and prosecuted Callixenus, but he escaped from Athens. Under the amnesty in 403, Clalixenus returned to Athens, but no man would give him either water or fire, and he starved himself, and perished miserably of hunger.

CALOR. 1. A river in Samnium, flows past Beneventum and falls into the Vulturnus. Here Gracchus defeated Hanno B.C. 214.—2. A. river in Lucania, falls into the Silarus.

CALPĒ. 1, (-es: *Gibraltar*), a mountain in the S. of Spain on the Straits between the Atlantic and Mediterranean. This and M. Abyla opposite to it on the African coast, were called the *Pillars of Hercules*. —2. (*Kirpeh*), a river, promontory, and town on the coast of Bithynia.

CALPURNĬA, daughter of L. Calpurnius Piso, consul B.C. 58, and last wife of the dictator Caesar, to whom she was married in 59.

CALPURNĬA GENS, plebeian, pretended to be descended from Calpus, a son of Numa. It was divided into the families of BESTIA, BIBULUS, FLAMMA, and PISO.

T. CALPURNĬUS SICŬLUS, a poet of Nero's reign and imitator of Virgil. Of his writings we have seven Eclogues and the *Aetna*.

CALVENTĬUS, an Insubrian Gaul, of the town of Placentia, whose daughter married L. Piso, the father of L. Piso Caesoninus, consul B.C. 58. In his speech against the latter Cicero calls him *Caesoninus Semiplacentinus Calventius*.

CALVĪNUS, DOMĬTĬUS. 1. CN., curule aedile, B.C. 299, consul 283, and dictator and censor 280. In his consulship he, together with his colleague Dolabella, defeated the Gauls and Etruscans, and hence received the surname *Maximus*.—2. CN., tribune of the plebs, 59, when he supported Bibulus against Caesar, praetor 56, and consul 53, through the influence of Pompey. In the civil war he joined Caesar. After Caesar's death (44) he fought under Octavian and Antony against the republicans. In 40 he was consul a second time, and in 39 went as proconsul to Spain.

CALVĪNUS, L. SEXTĬUS, consul B.C. 124, defeated the Salluvii and other people in Transalpine Gaul; in 123 founded the colony of Aquae Sextiae (*Aix*).

CALVĪNUS, T. VETURĬUS, twice consul B.C. 334 and 321. In his second consulship he and his colleague Sp. Postuminus Albinus were defeated by the Sabines at Caudium. For details see ALBINUS, No. 3.

CĂLŸCADNUS (-i: *Gok-su*), a river of Cilicia Tracheia, which rises in Isauria. It is navigable as far as Seleucia.

CALYDNAE (-ārum), a group of small islands off the coast of Troas, N. of Tenedos.

CALŸDŌN (-onis: Καλυδών: *Kurtaga*), an ancient town of Aetolia on the Evenus in the land of the Curetes. In the mountains in the neighbourhood took place the famous hunt of the Calydonian boar. [MELEAGER.] The inhabitants were removed by Augustus to NICOPOLIS.

CALYMNA (-ae: Κάλυμνα: *Kalymnos*), an island off the coast of Caria, between Leros and Cos.

CALYNDA (-ae: Κάλυνδα: *Doloman*), a city of Caria, E. of Caunus, and 60 stadia (six geog. miles) from the sea.

CĂLYPSO (-ūs, *au.* o: Καλυψώ), daughter of Oceanus and Tethys, or, according to Homer, of Atlas, was a nymph inhabiting the island of Ogygia, on which Odysseus was shipwrecked. Calypso loved him, and promised him immortality if he would remain with her. Odysseus refused, and after she had detained him seven years, the gods compelled her to allow him to continue his journey homewards.

CAMARĪNA (-ae: *Camerina*), a town on the S. coast of Sicily, at the mouth of the Hipparis, founded by Syracuse, B.C. 599. It attempted to throw off the yoke of Syracuse and was destroyed B.C. 552; recolonised in 495, and destroyed by Gelon ten years later; a third time colonised 461; suffered severely from the ravages of the Carthaginians under Himilco 405, and in the wars of Agathocles. In the 1st Punic war it was taken by the Romans, and most of the inhabitants sold as slaves. In the neighbourhood was a marsh, which the inhabitants drained contrary to the command of an oracle, and thus opened a way to their enemies to take the town: hence arose the proverb μὴ κίνει Καμαρίναν, *ne moveas Camarinam*.

CAMBORITUM (prob. *Cambridge* or *Granchester*), a town in Britain on the road from Camulodunum (*Colchester*) to Lindum (*Lincoln*).

CAMBŪNI MONTES, the mountains which separate Macedonia and Thessaly.

CAMBŸSES (-is; Καμβύσης). **1.** Father of CYRUS the Great.—**2.** Second king of Persia, succeeded his father Cyrus, and reigned B.C. 529-522. In 525 he conquered Egypt; but failed in his expedition against Aethiopia. On his return to Memphis he treated the Egyptians with great cruelty; he insulted their religion, and slew their god Apis with his own hands. He caused his own brother Smerdis to be murdered; but a Magian personated the deceased prince, and set up a claim to the throne. [SMERDIS.] Cambyses forthwith set out from Egypt against this pretender, but died in Syria, of an accidental wound, 522.

CAMBŸSES (-is: *Iora*), a river of Iberia and Albania (in the Caucasus) which, after uniting with the Alazon, falls into the Cyrus.

CĂMĒNAE, also called *Casmenae*, *Carmenae*. The name is connected with *carmen*, a 'prophecy.' The Camenae were water nymphs at whose spring was an oracle, and they belonged to the religion of ancient Italy. Their sacred spring at Rome was near the Porta Capena, where, it was said, Numa had dedicated spring and grove. Their worship was replaced by the Greek worship of the Muses, who were identified with them.

CAMERĬA, an ancient town of Latium, conquered by Tarquinius Priscus.

CĂMĔRĪNUM or CAMARĪNUM, more anciently CAMERS (*Camerino*), a town in Umbria on the borders of Picenum, an ally of the Romans against the Etruscans, B.C. 308, also an ally of the Romans in the 2nd Punic war.

CĂMĔRĪNUS, the name of a patrician family of the Sulpicia gens, the members of which frequently held the consulship in the early times of the republic.

CAMERĪNUS, a Roman poet, contemporary with Ovid, wrote a poem on the capture of Troy by Hercules.

CAMERS, legendary founder of the old Latin town Amyclae: Virgil introduces him as an ally of Turnus.

CĂMĪCUS (-i), an ancient town of the Sicani, near AGRIGENTUM, to the NE. on the S. coast of Sicily on a river of the same name, said to have been built by Daedalus for Cocalus the Sicanian king, who when Minos came in pursuit of Daedalus put him to death. To revenge the death of Minos the Cretans besieged Camicus in vain for five years.

CĂMILLA, daughter of king METABUS of the Volscian town of Privernum, was one of the swift-footed servants of Diana, accustomed to the chase and to war. She helped Turnus against Aeneas, and was killed by Aruns.

CĂMILLUS, FŪRĬUS. **1.** M., one of the heroes of the Roman republic. He was censor B.C. 403, consular tribune for the first time in 401, and for the second time in 398. In 396 he was dictator, when he gained a victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph In 394 he was consular tribune for the third time, and reduced the Faliscans. The story of the schoolmaster who attempted to betray the town of Falerii to Camillus, belongs to this campaign. In 391, Camillus was accused of having made an unfair distribution of the booty of Veii, and went voluntarily into exile at Ardea. Next year (390) the Gauls took Rome, and laid siege to Ardea. According to the mythical traditions (see below), the Romans in the Capitol recalled Camillus, having appointed him dictator in his absence. Camillus hastily collected an army, attacked the Gauls, and defeated them completely, having appeared on the scene just as the Romans were weighing out gold to their conquerors. [BRENNUS.] In 389 Camillus was dictator a third time, and defeated the Volscians, Aequians, and other nations. In 386 he was consular tribune for the fourth, in 384 for the fifth, and in 381 for the sixth time. In 368 he was appointed dictator a fourth time to resist the rogations of C. Licinius Stolo. Next year, 367, he was dictator a fifth time, and though 80 years of age he completely defeated the Gauls. He died of the pestilence, 365. These legends of Camillus are late inventions for the glorification of the house of the Furii, from whose archives they were adopted by historians. We have the truer account in Polybius, that the Gauls on their own terms restored the town to the Romans, and retired unmolested with their gold and their plunder, having heard of an attack by the Veneti on their own country. —**2.** SP., son of No. 1, first praetor 367.—**3.** L., also son of No. 1, was dictator 350 in order to hold the comitia, and consul 349, when he defeated the Gauls.—**4.** L., son of No. 2, consul 338, when he took Tibur, and in conjunction with his colleague Maenius completed the subjugation of Latium, for which he was honoured with a triumph and an equestrian statue in the Forum. In 325 he was consul a second time.—**5.** M., proconsul of Africa in the reign of Tiberius, defeated the Numidian Tacfarinas, A.D. 17. —**6.** M., surnamed SCRIBONIANUS, consul A.D. 32, under Tiberius. At the beginning of the reign of Claudius he was legate of

Dalmatia, where he revolted, but was conquered, 42, sent into exile, and died 53.

CĂMĪRUS (-i), on the W. coast of the island of Rhodes, founded by Camirus, son of Cercaphus and Cydippe, and the principal town in the island before the foundation of Rhodes. It was the birthplace of the poet Peisander.

CAMPĀNĬA (-ae), a district of Italy, the name of which is probably (like that of Capua) connected with *campus* 'a plain,' was bounded on the NW. by Latium, N. and E. by Samnium, SE. by Lucania, and S. and SW. by the Tyrrhenian sea. It was separated from Latium by the river Liris, and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend further S. than the promontory of Minerva. Campania is a volcanic country, to which circumstance it was mainly indebted for its extraordinary fertility. It was the favourite retreat in summer of the Roman nobles, whose villas studded a considerable part of its coast, especially in the neighbourhood of BAIAE. The principal river was the VULTURNUS: the minor rivers were the LIRIS, SAVO, CLANIUS, SEBETHUS, SARNUS, and SILARUS. The chief lakes were LUCRINUS, ACHERUSIA, AVERNUS, and LITERNA, most of them craters of extinct volcanos.—The earliest inhabitants of the country were the AUSONES and OSCI or OPICI, whence the older Greek name for the country was Ὀπική. They were subsequently conquered by the Etruscans, who became the masters of almost all the country, with a confederation of twelve cities, the chief of which was Capua or Volturnum. In the time of the Romans we find three distinct peoples, besides the Greek population of CUMAE: 1. The *Campani*, properly so called, a mixed race, consisting of Etruscans and the original inhabitants of the country, dwelling along the coast from Sinuessa to Paestum. They were the ruling race: their history is given under CAPUA, their chief city. 2. SIDICINI, an Ausonian people, in the NW. of the country on the borders of Samnium. 3. PICENTINI in the SE. of the country.

CAMPI RAUDĬI, a plain in the N. of Italy near Vercellae, where Marius and Catulus defeated the Cimbri, B.C. 101.

CAMPI VETERES, in Lucania, the scene of the death of Ti. Sempronius Gracchus B.C. 212. Some take its position to be marked by *Vietri* a little W. of *Potenza*.

CAMPUS MARTĬUS. [ROMA.]

CAMULODŪNUM, or CAMALODŪNUM (*Colchester*), chief town of the Trinobantes in Britain, named from CAMULUS, the Celtic Mars. A Roman colony was established here in the reign of Claudius. It was sacked in the insurrection of Boudicca; but afterwards became the civil capital of Roman Britain, while Eboracum was the military centre. Eventually, however, its importance diminished, as that of Eboracum increased.

CĂNĂCĒ (-es), daughter of Aeolus and Enarete, had several children by Poseidon She entertained an unnatural love for her brother, Macareus, and was forced by her father to kill herself.

CANDĂCĒ (-es), a queen of the Aethiopians of Meroë, invaded Egypt B.C. 22, but was driven back and defeated by Petronius, the Roman governor of Egypt. Her name seems to have been common to queens of Aethiopia.

CANDAULES (-is), also called Myrsilus, last Heraclid king of Lydia. He boasted of his wife's beauty, and allowed Gyges to see her unveiled. His wife, in anger, persuaded Gyges to kill her husband.

CANDĀVĬA, CANDĀVĬI MONTES, the mountains separating Illyricum from Macedonia, across which the Via Egnatia ran.

CANE or CANAE (*Karadagh*), a promontory and town in Aeolis between Atarneus and Pitane, opposite the S. extremity of Lesbos.

CANENS, a nymph wedded to Picus. When Circe in jealousy changed Picus to a bird [PICUS], Canens after a vain search for her husband sank in the Tiber, whence her song was heard floating in the air.

CANĬCŪLA. [CANIS.]

CANĬDĬA, whose real name was Gratidia, was a Neapolitan courtesan beloved by Horace; but when she deserted him, he revenged himself by holding her up to contempt as a sorceress.

CĂNIS (Κύων), the constellation of the *Great Dog*. The most important star in this constellation was specially named *Canis* or *Canicula*, and also *Sīrĭus*. About B.C. 400 the heliacal rising of Sirius at Athens, corresponding with the entrance of the sun into the sign Leo, marked the hottest season of the year, and this observation being taken on trust by the Romans, without considering whether it suited their age and country, the *Dies Caniculares* became proverbial among them, as the *Dog Days* are among ourselves.—The constellation of the *Little Dog* was called *Procyon* (Προκύων), literally translated *Antecanis*, because in Greece this constellation rises heliacally before the Great Dog. When Boötes was regarded as Icarius

[ARCTOS], Procyon became Maera, the dog of Icarius.

CANNAE (-arum; *adj.* Cannensis: *Canne*), a village in Apulia, NE. of Canusium, situated in an extensive plain E. of the Aufidus and N. of the small river Vergellus, memorable for the defeat of the Romans by Hannibal, B.C. 216.

CANNINEFATES. [BATAVI.]

CĂNŌBUS or CĂNŌPUS (-i; Κάνωβος or Κάνωπος), according to Grecian story, the helmsman of Menelaus, who on his return from Troy died in Egypt, and was buried on the site of Canobus, which derived its name from him.

CĂNŌBUS or CANŌPUS, an important city on the coast of Lower Egypt, near the W.-most mouth of the Nile, which was hence called the Canopic Mouth. It was 120 stadia (12 geog. miles) E. of Alexandria.

CANTĂBRI, a people in the N. of Spain. The Romans originally gave this name to all the people on the N. coast of Spain; but when they became better acquainted with the country, the name was restricted to the people bounded on the E. by the Astures and on the W. by the Autrigones. The Cantabri were a fierce and warlike people, and were only subdued by Augustus after a struggle of several years.

CANTĬUM (Cantii: *Kent*), a district of Britain, nearly the same as the modern *Kent*, but included LONDINIUM.

CANULĒĬUS, C., tribune of the plebs, B.C. 445, proposed the law, establishing *conubium*, or the right of intermarriage, between the patricians and plebs.

CANŬSĬUM (-i; *Canosa*), a town in Apulia, on the Aufidus, and on the high road from Rome to Brundusium, founded, according to tradition, by Diomede, whence the surrounding country was called *Campus Diomedis*. It was at all events a Greek colony, and both Greek and Oscan were spoken there in the time of Horace. (*Canusini more bilinguis*, Hor. *Sat.* i. 10, 30.) Here the remains of the Roman army took refuge after their defeat at Cannae, B.C. 216. It was celebrated for its woollen manufactures, but it had a deficient supply of water. (Hor. *Sat.* i. 5, 91.)

CANŪTĬUS, or CANNŪTĬUS. **1.** P., a distinguished orator, frequently mentioned in Cicero's oration for Cluentius.—**2.** TI., tribune of the plebs, B.C. 44, a violent opponent of Antony, and, after the establishment of the triumvirate, of Octavian also. He was taken prisoner at the capture of Perusia, and put to death.

CĂPĂNEUS (Καπάνευς), son of Hipponous, and one of the seven heroes who marched from Argos against Thebes. He was struck by Zeus with lightning, as he was scaling the walls of Thebes, because he had dared to defy the god. While his body was burning, his wife Evadne leaped into the flames and destroyed herself.

CĂPELLA, an elegiac poet; a contemporary of Ovid.

CĂPELLA, MARTIĀNUS MINEUS FELIX, a native of Carthage, probably flourished towards the close of the 5th century of our era. He is the author of a work on arts and sciences, in nine books, composed in a medley of prose and various kinds of verse, after the fashion of the Satura Menippea of Varro.

CĂPĒNA (-ae), an Etruscan town founded on Veii, submitted to the Romans B.C. 395. In its territory was the celebrated grove and temple of Feronia on the small river Capenas. [FERONIA.]

CĂPĒNA PORTA. [ROMA.]

CĂPHĀREUS (*Capo d' Oro*), a rocky and dangerous promontory on the SE. of Euboea, where the Greek fleet was wrecked on its return from Troy.

CAPĬTO, C. ATĒĬUS. **1.** Tribune of the plebs B.C. 55; opposed the triumvirs Pompeius and Crassus as regards their levies of troops and disposition of provinces. —**2.** Son of No. 1, an eminent jurist. He gained the favour of both Augustus and Tiberius by flattery. Capito and his contemporary Labeo were reckoned the highest legal authorities of their day, and were the founders of two legal schools, to which most of the great jurists belonged.

CAPĬTO, C. FONTĒĬUS, a friend of M. Antony, accompanied Maecenas to Brundusium, B.C. 37, to effect a reconciliation between Octavianus and Antony. Capito remained with Antony, and went with him to the East.

CĂPĬTŌLĪNUS JŪLĬUS, one of the *Scriptores Historiae Augustae*, lived in the reign of Diocletian (A.D. 284–305). The Lives of Antoninus Pius, M. Aurelius, Verus, Pertinax, Clodius Albinus, the two Maximians, three Gordiani, Maximus and Balbinus are attributed to him.

CĂPĬTŌLĪNUS MONS. [ROMA.]

CĂPĬTŌLĪNUS PETILLĬUS, was said to have been entrusted with the care of the temple of Jupiter on the Capitol (whence he was called Capitolinus), and was accused of having stolen the crown of Jupiter, but was acquitted by the judges in consequence of his being a friend of Augustus. The

surname Capitolinus appears, however, to have been a regular family-name of the gens. The story, therefore, is doubtful, and it is uncertain for what theft he was tried.

CĂPĬTŌLĬUM. [ROMA.]

CAPPĂDŌCĬA (-ae; *adj.* Cappădox), a district of Asia Minor. Under the Persian empire it included the whole country inhabited by a people of mixed origin, the old Cimmerian stock being combined with a large immigration of Assyrian colonists, whence the inhabitants were called (from their complexion) White Syrians (Λευκόσυροι), as well as Cappadoces. Their country embraced the whole NE. part of Asia Minor E. of the Halys and N. of the Taurus. Under the later Persian kings it was divided into two satrapies, the N. part being called Cappadocia ad Pontum and then simply PONTUS, the S. part Cappadocia ad Taurum, and then simply Cappadocia. Under the Persian empire, the whole country was governed by a line of hereditary satraps, who raised themselves to the position of tributary kings, and then by a line of independent kings. In A.D. 17, Archelaüs, the last king, died at Rome, and Tiberius made Cappadocia a Roman province, governed by a procurator.

CĂPRĂ, or CĂPELLA (Αἴξ), the brightest star in the constellation of the *Auriga*, or *Charioteer*, is sometimes called *Olenia Capella*, because it rested on the shoulder (ἐπὶ τῆς ὠλένης) of the Auriga. This star was said to have been originally the nymph or goat who nursed the infant Zeus in Crete. [AMALTHEA.]

CĂPRĀRĬA. **1.** (*Capraja*), a small island off the coast of Etruria between Populonia and the N. extremity of Corsica, inhabited only by wild goats, whence its name: called by the Greeks Αἰγιλον.—**2.** (*Cabrera*), a small island off the S. of the Balearis Major (*Majorca*), dangerous to ships.—**3.** See AEGATES.—**4.** See FORTUNATAE INSULAE.

CĂPRĔAE (*Capri*), a small island, nine miles in circumference, off Campania, at the S. entrance of the gulf of Puteoli. The scenery is beautiful, and the climate soft and genial. Here Tiberius lived the last 10 years of his reign.

CĂPRĬCORNUS (Αἰγόκερως), *the Goat*, a sign of the Zodiac, between the Archer and the Waterman.

CAPSA (-ae; *Chafsah*), a strong city in the SW. of Byzacena in N. Africa, in a fertile oasis. Its foundation was ascribed by tradition to the Libyan Hercules. In the war with Jugurtha it was destroyed by Marius; but it was afterwards rebuilt and made a colony.

CĂPŪA (-ae; *adj.* Campānus: *Capua*), originally called VULTURNUM, the chief city of Campania after the fall of CUMAE, is said to have derived its name from Capys. Capua was either founded or colonised by the Etruscans, and it became the most prosperous and luxurious city in the S. of Italy. In B.C. 420 it was conquered by the Samnites; and the population, which had always been of a mixed nature, now consisted of Ausonians, Oscans, Etruscans, and Samnites. At a later time Capua, again attacked by the Samnites, placed itself under the protection of Rome, 343. It revolted to Hannibal after the battle of Cannae, 216, but was taken by the Romans in 211, was fearfully punished, and never recovered its former prosperity. It received a Roman colony by the lex agraria of Julius Caesar, 59. The modern town of Capua is built about three miles from the ancient one, the site of which is indicated by the ruins of an amphitheatre.

CĂPYS (-ўŏs and -ўs). **1.** Son of Assaracus and Hieromnemone, and father of Anchises.—**2.** A companion of Aeneas, from whom Capua was said to have been named.

CĂPYS SILVĬUS. [SILVIUS.]

CAPŸTĬUM or CAPĬTĬUM (*Capizzi*), called by Cicero *Capitina Civitas*, a town in Sicily near Mount Aetna.

CĂRĂCALLA, emperor of Rome, A.D. 211–217, was son of Septimius Severus and his second wife Julia Domna, and was born at Lyons, A.D. 188. He was originally called *Bassianus* after his maternal grandfather, but afterwards *M. Aurelius Antoninus*. *Caracalla* was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favourite dress after he became emperor. In 208 he went with Severus to Britain; and on the death of Severus at York, 211, Caracalla and his brother Geta succeeded to the throne, according to their father's arrangements. Caracalla obtained the sole government by the murder of his brother, 212, and executed many of the most distinguished men of the state, the celebrated jurist Papinian among them. In 214 he visited Gaul, Germany, Dacia, and Thrace, and in 215 Syria and Egypt; his sojourn at Alexandria was marked by a general slaughter of the inhabitants. In 217 he was murdered near Edessa by Macrinus, the praetorian praefect. Caracalla gave to all free inhabitants of the empire the name and privileges of Roman citizens.

CĂRĂLIS or CĂRĂLES (*Cagliari*), the chief town of Sardinia, with an excellent harbour, situated on the SINUS CARALITANUS.

CĂRAMBIS (-ĭdis: *Kerempe*), a promontory, with a city of the same name, on the coast of Paphlagonia.

CĂRĀNUS (-i). **1.** Of Argos, a descendant of Heracles, and a brother of Phidon, is said to have settled at Edessa in Macedonia with an Argive colony about B.C. 750, and to have become the founder of the dynasty of Macedonian kings.—**2.** Son of Philip and half-brother of Alexander the Great.—**3.** A general of Alexander the Great.

CARĀTĂCUS, or CARACTĂCUS, king of the Silures in Britain, defended his country against the Romans, in the reign of Claudius. He was at length defeated by the Romans, and fled to Cartimandua, queen of the Brigantes; but she betrayed him to the Romans, who carried him to Rome, A.D. 51. When brought before Claudius, he addressed the emperor in so noble a manner that he pardoned him and his friends.

CARAUSĬUS, born among the Menapii in Gaul, was entrusted by Maximian with the command of the fleet which was to protect the coasts of Gaul against the ravages of the Franks. But Maximian, having become dissatisfied with the conduct of Carausius in this command, and suspecting that he aimed at independent rule, gave orders for his execution. Carausius forthwith crossed over to Britain, where he assumed the title of Augustus, A.D. 287. After several ineffectual attempts to subdue him, Diocletian and Maximian acknowledged him as their colleague in the empire, and he continued to reign in Britain till 293, when he was murdered by his chief officer, Allectus.

CARBO, PAPĪRĬUS. **1.** C., a distinguished orator. He was one of the three commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. His tribuneship of the plebs, B.C. 131, was characterised by the most vehement opposition to the aristocracy. But after the death of C. Gracchus (121), he suddenly deserted the popular party, and in his consulship (120) actually undertook the defence of Opimius, who had murdered C. Gracchus. In 119 Carbo was accused by L. Licinius Crassus, and as he foresaw his condemnation, he put an end to his life.—**2.** CN., consul 113, was defeated by the Cimbri near Noreia, and being afterwards accused by M. Antonius, he put an end to his own life (Liv. *Ep.* 63).—**3.** C., with the surname ARVINA, son of No. 1, was a supporter of the aristocracy. In his tribuneship (90), Carbo and his colleague, M. Plautius Silvanus, carried a law (*Lex Papiria Plautia*), giving the Roman franchise to the citizens of the federate towns. Carbo was murdered in 82, by the praetor Brutus Damasippus, at the command of the younger Marius.—**4.** CN., son of No. 2, was one of the leaders of the Marian party. In 82 he carried on war against Sulla and his generals, but was at length obliged to abandon Italy: he fled to Sicily, where he was taken prisoner, and put to death by Pompey at Lilybaeum.

CARCĂSO (-ōnis; *Carcassone*), a town of the Tectosages in Gallia Narbonensis, on the river Atax (*Aude*).

CARDĂMŸLE (-es), a town in Messenia.

CARDĔA, a Roman divinity protecting the hinges of doors (*cardo*), was a nymph beloved by Janus. Ovid (*Fast.* vi. 101, seq.) confounds this goddess with CARNA.

CARDĬA (-ae: *Bakla-burun*), a town on the W. side of the Thracian Chersonese on the gulf of Melas, founded by Miletus and Clazomenae, and subsequently colonised by the Athenians under Miltiades. It was destroyed by Lysimachus, who built the town of LYSIMACHIA in its neighbourhood.

CARDŪCHI (-ōrum; Καρδοῦχοι), a powerful and warlike people in the SE. of Great Armenia, on the NE. margin of the Tigris valley, probably the same as the *Kurds* of modern times. They dwelt in the mountains which divided Assyria on the NE. from Armenia (*Mts. of Kurdistan*), and were never thoroughly subdued.

CĂRĒSUS (-i), a town of the Troad, on a river of the same name.

CĀRĬA (-ae), a district of Asia Minor, in its SW. corner. It is intersected by low mountain chains running out far into the sea in long promontories. The chief river was the Maeander, between the chains of Messogis and Latmus, to the S. of which the country was watered by its tributaries, the Marsyas, Harpasus, and Mosynus, besides some streams flowing W. and S. into the sea, the most considerable of which was the Calbis. The chief products of the country were corn, wine, oil, and figs; for the last of which Caunus, on the S. coast, was very famous. The coast was occupied by Greek colonists. The inhabitants of the rest of the country were Carians (Κᾶρες), a race probably of Semitic origin, which appears, in the earliest times, to have occupied the greater part of the W. coast of Asia Minor and several islands of the Aegaean, with Mylasa as their chief town

in conjunction with the Leleges, from whom the Carians are not easily distinguishable. [See under LELEGES.] Their language was reckoned by the Greeks as a barbarian tongue (*i.e.* unintelligible), though it early received an intermixture of Greek. The people were warlike and were employed as mercenaries, *e.g.* by Egyptian kings. The Greeks are said to have borrowed from the Carians the fashions of handles for shields and devices on the shields, and of plumed helmets. The country was governed by a race of native princes, who fixed their abode at Halicarnassus. These princes were subject allies of Lydia and Persia, and some of them rose to great distinction in war and peace. [See ARTEMISIA, MAUSOLUS, and ADA.] After the Macedonian conquest, the S. portion of the country became subject to Rhodes [RHODUS], and the N. part to the kings of PERGAMUM. Under the Romans, Caria formed a part of the province of Asia.

CARĪNAE. [ROMA.]

CARĪNUS, M. AURĒLĬUS, the elder of the two sons of Carus, was associated with his father in the government, A.D. 283, and in the same year, Carinus and Numerianus succeeded to the empire. In 284 Numerianus was slain, and Carinus marched into Moesia to oppose Diocletian, who had been proclaimed emperor. A decisive battle was fought near Margum, in which Carinus gained the victory, but he was slain by some of his own officers, 285. Carinus was one of the most profligate and cruel of the Roman emperors.

CARMĀNĬA (-ae: *Kirman*), a province of the ancient Persian empire, bounded on the W. by Persis, on the N. by Parthia, on the E. by Gedrosia, and on the S. by the Indian Ocean.

CARMĒLUS, and -UM (-i: *Jebel-Elyas*), a range of mountains in Palestine, branching off, on the N. border of Samaria, from the central chain, and running N. and NW. through the SW. part of Galilee, till it terminates in the promontory of the same name (*Cape Carmel*), the height of which is 1200 feet above the Mediterranean.

CARMENTA, CARMENTIS, according to the prevalent tradition, was an Arcadian nymph, mother of Evander, Hermes being the father. She accompanied her son in his migration to Italy 60 years before the Trojan war. She was famed for her prophetic power, and an altar was erected to her at the Porta Carmentalis. At her festival on January 11th two sister 'Carmentes' known as Porrima or Prosa and Postverta, were worshipped with her, as deities of child-birth: their names seem to imply the power of declaring alike the past events and the future. Carmenta, whose name is no doubt connected with *carmen*, seems originally to have been an Italian deity of streams, of oracles, and of help in child-birth, whom tradition connected with legends about Evander.

CARNA, a Roman deity, who was regarded as the protector of the health of man: at her festival on June 1st, offerings of the most nutritious food, especially of beans, were made and part was eaten by the worshippers: hence the name 'Kalendae fabariae' for the 1st of June. Ovid seems to make this goddess the same as CARDEA.

CARNĔĂDES, a philosopher, born at Cyrene about B.C. 213, was the founder of the Third or New Academy at Athens. In 155 he was sent to Rome by the Athenians as an envoy. At Rome he attracted great notice by his orations on Justice.

CARNĒUS (-i), a surname of Apollo, under which he was worshipped by the Dorians, is derived by some from Carnus, a son of Zeus and Leto, and by others from Carnus, an Acarnanian soothsayer, who was murdered by HIPPOTES, and it was to propitiate Apollo that the Dorians introduced his worship under the surname of Carneus. The festival of the *Carnĕa*, in honour of Apollo, was one of the great national festivals of the Spartans.

CARNI (-orum), a Celtic people, dwelling N. of the Veneti in the Alpes Carnicae.

CARNUNTUM (-i), a Celtic town in Upper Pannonia on the Danube, E. of Vindobona (*Vienna*), subsequently one of the chief fortresses of the Romans on the Danube.

CARNŪTES or -I, a powerful people in Gallia Lugdunensis between the Liger and Sequana; their capital was GENABUM.

CARPĂTES, also called ALPES BASTARNICAE (*Carpathian Mountains*), the mountains running through Dacia, a continuation of the Hercynia Silva.

CARPĂTHUS (-i: *Karpathos*), an island between Crete and Rhodes, in the sea named after it: a Dorian country under the rule of Rhodes; chief towns, Posidium and Nisyrus.

CARPĒTĀNI (-orum), a powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus; their capital was TOLETUM.

CARPI or CARPIĀNI, a German people between the Carpathian mountains and the Danube.

CARRAE or CARRHAE (-arum: Haran or Charran, SS. : *Harran*), a city of Osroëne in Mesopotamia, not far from Edessa, where Crassus was defeated by the Parthians, B C. 53.

CARRĪNAS or CARĪNAS, SECUNDUS, a rhetorician, expelled by Caligula from Rome, because he had declaimed against tyrants in his school. He is said to have poisoned himself.

CARSĔŌLI (-orum : *adj.* Carseolānus : *Carsoli*), a town of the Aequi in Latium, colonised by the Romans.

CARSŬLAE (-arum : *Monte Castrilli*), a town in Umbria.

CARTEIA (also called Carthaea, Carpia, Carpessus : remains near *Algeciras*), more anciently TARTESSUS, a town and harbour in the S. of Spain, at the head of the gulf of which M. Calpe forms one side, founded by the Phoenicians, and colonised B.C. 171 by the Romans.

CARTHAEA (-ae), a town on the S. side of the island of Ceos.

CARTHĀGO (-inis ; Καρχηδών : *adj.* Carthaginiensis, Poenus), one of the most famous cities of the ancient world, stood in the recess of a large bay (Sinus Carthaginiensis) enclosed by the headlands Āpollinis and Mercurii (*C. Farina* and *C. Bon*), in the middle and N.-most part of the N. coast of Africa. The Tyrian colony of Carthage was founded, according to tradition, about 100 years before the building of Rome—that is, about B.C. 853. It was a later Phoenician settlement than Utica, of which it may have been first a dependency. The mythical account of its foundation is given under DIDO. The part of the city first built was called, in the Phoenician language, Betzura or Bosra, i.e. *a castle*, which was corrupted by the Greeks into Byrsa (Βύρσα), i.e., *a hide*, and hence probably arose the story of the way in which the natives were cheated out of the ground. As the city grew, the Byrsa formed the citadel. The coast of this part of Africa has been much altered by the deposits of the river Bagradas and the sand which is driven seawards by the NW. winds. In ancient times Carthage stood upon a peninsula, surrounded by the sea on all sides except the W. The circuit of this peninsula was about 25 miles, and this space was occupied by the city itself, its gardens, suburbs, and cemeteries: the width of the isthmus is three miles. The N. and E. points of the peninsula are two headlands, *Cape Ghammart* and *Cape Carthage*: the space between them seems to have been occupied by suburbs and cemeteries : to the south of a line between the promontories came the city proper as well as part of the suburb Megara, and in the south portion of the city proper was the citadel, Byrsa itself. South again of the citadel were the two defensible harbours. The outer harbour had an entrance from the sea 70 feet wide, closed by chains : this was used for merchantmen. The inner harbour (called CŌTHON), which communicated only with the outer, was for ships of war, and all round it, as well as round the island in the middle of it, were docks for 220 ships. The fortifications of the city consisted of a single wall on the side towards the sea, where the steep shore formed a natural defence, and a triple wall of great height, with battlements and towers, besides an outer wall, towards the mainland. The suburb called Megara—probably a corruption of Magal, which Virgil has Latinised into Magalia—also called Neapolis, containing gardens and villas, lay to the N of the city proper. The most remarkable buildings mentioned within the city were the temple of the god Esmun, whom the Greeks and Romans identified with Asclepius, and that of Apollo (Baal-Moloch or the Sun) in the market-place. The population of Carthage, at the time of the 3rd Punic

Plan of Carthage.

war, is stated at 700,000. The constitution of Carthage was an oligarchy, somewhat resembling that of Venice. The government was, by the original constition, in the hands of the Gerusia, or council of Ancients, formed of 28 members chosen by the citizens: at their head were two chief magistrates, elected annually, who were called 'kings' by Greek and Roman writers, but had little real power, and acted chiefly as supreme judges: their title *Suffetes* or *Shofetes* is the same as the Hebrew *Shophetim*, the 'Judges' in our translation of the Bible. A general in chief was appointed by the Gerusia and had a practical dictatorship during a campaign, but was called to account at the end of his office. The real power, however, at Carthage was in the hands of the council of 'The Hundred' (in number 104), who were called 'Judges.' They held office for life, and could punish, even with death, the suffetes, gerusiasts, or generals at the expiration of their office. Their punishments were very severe, and the usual mode of inflicting death was by crucifixion. —The chief occupations of the people were commerce and agriculture: in commerce they rivalled the mother city, Tyre. The army was composed of mercenaries from the neighbouring country, among whom the Numidian cavalry were especially distinguished. It was in this mercenary army and the aversion of the citizens to military service, devoted as they were to commerce and wealth, that the weakness of Carthage was found. On the coast of Africa the Carthaginians founded numerous colonies, from the Pillars of Hercules to the bottom of the Great Syrtis, where they met the Greek colonists of Cyrenaica: the people of these colonies became intermixed with the Libyans around them, forming a population who are called Libyo-Phoenicians. They also sent forth expeditions of maritime discovery; among which we have mention of two, which were undertaken during the long peace which followed the war with Gelon in B.C. 480, to explore the W. coasts of Europe and Africa respectively. The record of the latter expedition, under Hanno, is still preserved to us in a Greek translation. [HANNO.] The power of Carthage was much increased by Mago (about B.C. 550–500), who is said to have freed the city from the tribute which was still paid to the Libyans. His sons, Hasdrubal and Hamilcar, reduced a part of the island of Sardinia, where the Carthaginians founded the colonies of Caralis and Sulci. The Carthaginians took advantage of the Persian war to attempt the conquest of Sicily, whither Hamilcar was sent with a great force, in B.C. 480, but his army was destroyed and himself killed in a great battle under the walls of Himera. Their next attempt upon Sicily, in B.C. 410, ended in a treaty between the Syracusans, under Timoleon, and the Carthaginians, by which the latter were confirmed in the possession of the W. part of the island, as far as the river Halicus. Of their wars with Rome (the 'Punic Wars') the first lasted from B.C. 265–242, and resulted in the loss to Carthage of Sicily and the Lipari islands. It was followed by a fierce contest of some years between Carthage and her disbanded mercenaries, which is called the Libyan War, and which was ended by Hamilcar Barcas. The 2nd Punic war began with the siege of Saguntum (B.C. 218) and ended (B.C. 201) with a peace by which Carthage was stripped of all her power. [HANNIBAL; SCIPIO.] The third (B.C. 149) lasted only three years. The city was razed to the ground, and remained in ruins for 30 years. At the end of that time a colony was established on the old site by the Gracchi, which remained in a feeble condition till the times of Julius and Augustus, under whom a new city was built S. of the former, on the SE. side of the peninsula, with the name of COLONIA CARTHAGO. It became the first city of Africa, and was important in ecclesiastical as well as in civil history. It was taken by the Vandals in A.D. 439, retaken by Belisarius in A.D. 533, and destroyed by the Arab conquerors in A.D. 698.

CARTHĀGO NŌVA (*Carthagena*), a town on the E. coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal, B.C. 243, and conquered and colonised by the Romans, from which time its full name was *Colonia Victrix Julia Nova Carthago*. It is situated on a promontory running out into the sea, and possesses one of the finest harbours in the world: at the entrance of the harbour was a small island called SCOMBRARIA, from the great number of scombri or mackerel caught here.

CARUS, M. AURĒLĬUS, Roman emperor A.D. 228–283, was praefectus praetorio under Probus, after whose murder he was elected emperor. He was invading Persia when he was, according to some accounts, struck dead by lightning, towards the close of 283. Another account is that he was murdered by Aper. He was succeeded by his sons CARINUS and NUMERIANUS.

CARVENTUM, a town of the Volsci.

CARVILĬUS MAXĬMUS. 1. SP., twice consul, B.C. 293 and 273, both times with

L. Papirius Cursor.—2. SP., son of the preceding, twice consul, 234, when he conquered the Sardinians and Corsicans, and 228.

CĂRŸAE -ārum; Καρύαι), a town in Laconia near the borders of Arcadia. It possessed a temple of Artemis Caryatis, and an annual festival in honour of this goddess was celebrated here by the Lacedaemonian maidens. It is possible that the female figures in architecture used as columns were originally statues of maidens who took part in this festival.

CARYANDA (-orum; *Karakoyan*), a city of Caria, on a little island, at the NW. extremity of the peninsula on which Halicarnassus stood.

CĂRŸĀTIS [CARYAE.]

CARYSTUS (-i; Κάρυστος; *Karysto*), a town on the S. coast of Euboea, at the foot of Mount Oche. Datis and Artaphernes landed here in 490. In the neighbourhood was excellent marble (Cipollino), and the mineral called Asbestos was also found here.

CASCA, P. SERVĬLĬUS, tribune of the plebs, B.C. 44, was one of the conspirators against Caesar, and aimed the first stroke at his assassination. He fought in the battle of Philippi (42), and died shortly afterwards.—C. Casca, the brother of the preceding, was also one of the conspirators against Caesar.

CASCELLĬUS, A., an eminent Roman jurist, contemporary with Caesar and Cicero.

CĂSĬLĪNUM. 1. (*Capua nuova*), a town in Campania on the Vulturnus, and on the same site as the modern Capua, celebrated for its heroic defence against Hannibal, B.C. 216.—2. (*Casino*), a town in Latium on the river CASINUS, and on the Via Latina near the borders of Campania; its citadel containing a temple of Apollo occupied the same site as the celebrated convent *Monte Cassino*.

CĂSĬUS. 1. (*Ras Kasaroun*), a headland on the coast of Egypt, E. of Pelusium, separating Lake Serbonis from the sea, with a temple of Zeus-Ammon on its summit. Here also was the grave of Pompey. At the foot of the mountain stood the town of Casium(*Katieh*). The surrounding district was called CASIOTIS.—2. (*Jebel Akra*), a mountain on the coast of Syria, S. of Antioch and the Orontes.

CASMĒNA (-ae; *Spaccaforno*), a town in Sicily, founded by Syracuse about B.C. 643. Here the Gamori, or oligarchical party expelled from Syracuse, found shelter. It was in the interior, but not far from the coast, and was one of the outposts of Syracuse to control the Sicels.

CASPĔRĬA or CASPĔRŬLA, a town of the Sabines, NW. of Cures.

CASPĬAE PORTAE or PYLAE, the principal pass from Media into Parthia and Hyrcania, through the CASPII MONTES, was a deep ravine, made practicable by art, but still so narrow that there was only room for a single wagon to pass between the lofty overhanging walls of rock.

CASPĬI (-orum), the name of certain Scythian tribes near the southern side of the Caspian Sea.

CASPĬI MONTES (*Elburz Mts.*), is a name applied generally to the whole range of mountains which surround the Caspian Sea, on the S. and SW.

CASPĪRI or CASPIRAEI (-ōrum), a people of India, probably in *Cashmir*.

CASPĬUM MARE (*the Caspian Sea*), also called HYRCANIUM, ALBANUM, and SCYTHICUM, all names derived from the people who lived on its shores, is a great salt-water lake in Asia, according to the ancient division of the continents, but now on the boundary between Europe and Asia. Its average width from E. to W. is about 210 miles, and its length from N. to S., in a straight line, is about 740 miles. The ancients supposed that it was connected with the Sea of Aral, and hence that the rivers Oxus and Jaxartes flowed into the Caspian. That the former really did so at some time subsequent to the separation of the two lakes (supposing that they were once united) is pretty well established; but whether this has been the case within the historical period cannot be determined. [OXUS.] Both lakes have their surface considerably below that of the Black Sea, the Caspian being nearly 350 feet, and the Aral about 200 feet, lower than the level of the Black Sea, and both are still sinking by evaporation. Two great rivers flow into the Caspian; the Rha (*Volga*) on the N., and the united Cyrus and Araxes (*Kour*) on the W.

CASSANDER (-dri), son of Antipater. His father, on his death-bed (B.C. 321), appointed Polysperchon regent. Cassander strengthened himself by an alliance with Ptolemy and Antigonus, and made war on Polysperchon. In 318 he obtained possession of Athens and most of the cities in the S. of Greece. In 318 he took Pydna and put Olympias to death. The way now seemed open to him to the throne of Macedon. In 315 he joined Seleucus, Ptolemy, and Lysimachus in their war against Antigonus. This war was upon

the whole unfavourable to Cassander, who lost most of the cities in Greece. By the general peace of 311, it was provided that Cassander was to retain his authority in Europe till Alexander Aegus should be grown up. Cassander thereupon put to death the young king and his mother Roxana. In 306 Cassander allowed himself to be called by the title of king, when it was assumed by Antigonus, Lysimachus, and Ptolemy. In the following years, Demetrius Poliorcetes, the son of Antigonus, carried on the war in Greece with great success against Cassander; but in 301, the decisive battle of Ipsus was fought, in which Antigonus and Demetrius were defeated, and the former slain, and which gave to Cassander Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip.

CASSANDRA (-ae), daughter of Priam and Hecuba, and twin-sister of Helenus. When she grew up her beauty won the love of Apollo, who conferred upon her the gift of prophecy, but she afterwards refused to listen to his suit. Thereupon the god in anger ordained that no one should believe her prophecies. She predicted to the Trojans the ruin that threatened them, but no one believed her. On the capture of Troy she fled to the sanctuary of Athene, but was torn away from the statue of the goddess by Ajax, son of Oïleus. On the division of the booty, Cassandra fell to the lot of Agamemnon, who took her with him to Mycenae. Here she was killed by Clytaemnestra.

Cassandra and Apollo. (*Pitture d'Ercolano*, vol. ii. tav. 17.)

CASSIODŌRUS, MAGNUS AURĒLĬUS, a distinguished statesman, and one of the few men of learning, at the downfall of the Western Empire, was born about A.D. 468, at Scylacium in Bruttium. He enjoyed the confidence of Theodoric the Great and his successors, and conducted for many years the government of the Ostrogothic kingdom. At the age of 70 he retired to the monastery of Viviers, which he had founded in his native province, and there passed the last 30 years of his life. Of his numerous writings the most important is his *Variarum* (*Epistolarum*) *Libri XII.*, a collection of state papers drawn up by Cassiodorus in accordance with the instructions of Theodoric and his successors.

CASSĬŎPĒA, CASSĬĔPĒA, or CASSĬŎPĒ, wife of Cepheus in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids. [ANDROMEDA.]

CASSITĔRĬDES INSULAE, 'the Tin Islands,' from which the Phoenicians at an early period procured tin. They were probably islands off the coast of the Artabri, at the extreme NW. of Spain, not far from Cape Finisterre, where the Phoenicians shipped tin from the Spanish coast. There is no authority for the idea that they were the Scilly Islands.

CASSĬUS, the name of one of the most distinguished of the Roman gentes, originally patrician, afterwards plebeian. **1.** SP. CASSIUS VISCELLINUS, thrice consul; first B.C. 502, when he conquered the Sabines; again, 493, when he made a league with the Latins; and lastly, 486, when he made a league with the Hernicans, and carried his celebrated agrarian law, the first which was proposed at Rome. His proposal was to have the public land measured; to lease a part for the benefit of the public treasury, and to assign a part to the plebeians; that the share of patricians in the public land should be limited, and that the remainder should be divided among the plebeians. In the following year he was accused of aiming at regal power, and was put to death.—**2.** C. CASS. LONGINUS, consul 171, obtained as his province Italy and Cisalpine Gaul, and without the authority of the senate attempted to march into Macedonia through Illyricum, but was obliged to return to Italy.—**3.** Q. CASS. LONGINUS, praetor urbanus, B.C. 167, and consul 164, died in his consulship.—**4.** L. CASS. LONGINUS RAVILLA, tribune of the plebs, 137, when he proposed a law for voting by ballot (*tabellaria lex*); consul 127, and censor 125.—**5.** L. CASS. LONGINUS, praetor 111, when he brought Jugurtha to Rome; consul 107, with C. Marius, and received as his province Narbonese Gaul, in order to oppose the Cimbri, but was defeated and killed by the Tigurini.—**6.** L. CASS. LONGINUS, tribune of the plebs 104, brought forward many laws to diminish the power of the aristocracy.—**7.** C. CASS. LONGINUS VARUS, consul 73, brought forward, with his colleague, M. Terentius, a law by which corn was to be purchased and then sold in Rome at a small price. In 72 he was defeated by Spartacus near Mutina; in 66 he supported the Manilian law for giving the command of the Mithridatic war to Pompey; and in his old age was proscribed by the triumvirs and killed, 43.—**8.** C. CASS. LONGINUS, the murderer of Julius Caesar. In 53 he was quaestor of Crassus in his campaign against the Parthians, in which he distinguished himself. In 52 he defeated the Parthians, who had crossed the Euphrates, and in 51 he again gained a still more important victory over them. Soon afterwards he returned to Rome. In 49 he was tribune of the plebs, joined the aristocratical party in the civil war, and fled with Pompey from Rome. In 48 he commanded the Pompeian fleet; after the battle of Pharsalia he went to the Hellespont, where he accidentally fell in with Caesar, and surrendered to him. He was not only pardoned by Caesar, but in 44 was made praetor, and the province of Syria was promised him for the next year. But Cassius had never ceased to be Caesar's enemy; it was he who formed the conspiracy against the dictator's life, and gained over M. Brutus to the plot. After the death of Caesar, on the 15th of March, 44, Cassius remained in Italy for a few months, but in July he went to Syria, which he claimed as his province, although the senate had given it to Dolabella, and had conferred upon Cassius Cyrene in its stead. He defeated Dolabella and crossed over to Greece with Brutus in 42, in order to oppose Octavian and Antony. At the battle of Philippi, Cassius was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field; but Cassius, ignorant of the success of Brutus, commanded his freedman to put an end to his life. Cassius was married to Junia Tertia or Tertulla, half-sister of M. Brutus.—**9.** C. CASS. LONGINUS, brother of No. 8, assisted M. Laterensis in accusing Cn. Plancius, who was defended by Cicero in 54. He was one of Caesar's legates in Greece in 48.—**10.** Q. CASS. LONGINUS, the cousin of No. 8. In 54 he went as the quaestor of Pompey into Spain, where he was universally hated on account of his rapacity and cruelty. In 49 he was tribune of the plebs, and a warm supporter of Caesar, but was obliged to leave the city and take refuge in Caesar's camp. In the same year he accompanied Caesar to Spain, and after the defeat of Afranius and Petreius, the legates of Pompey, Caesar left him governor of Further Spain. He was drowned on a voyage to Rome in 47.—**11.** L. CASS. LONGINUS, a competitor with Cicero for the consulship for 63; was one of Catiline's conspirators. He fled from Rome when the plot was discovered.—**12.** L. CASS. LONGINUS, consul A.D. 30, married to Drusilla, the daughter of Germanicus. He was proconsul in Asia, A.D. 40.—**13.** C. CASS. LONGINUS, the celebrated jurist, governor of Syria, A.D. 50, in the reign of Claudius. He was banished by Nero in A.D. 66, because he had, among his ancestral images, a statue of Cassius, the murderer of Caesar. He was recalled from banishment by Vespasian.—

14. L. CASS. HEMINA, a Roman annalist, lived about B.C. 140, and wrote a history of Rome from the earliest times to the end of the third Punic war.—15. CASS. PARMENSIS, the poet, so called from Parma, his birthplace, was one of the murderers of Caesar, B.C. 43; took an active part in the war against the triumvirs; and, after the death of Brutus and Cassius, carried over the fleet which he commanded to Sicily, and joined Sex. Pompey; upon the defeat of Pompey, he surrendered himself to Antony, whose fortunes he followed until after the battle of Actium, when he went to Athens, and was there put to death by the command of Octavian, B.C. 30. Cassius wrote two tragedies, entitled *Thyestes* and *Brutus*.—16. CASS. ETRUSCUS, a poet, censured by Horace, must not be confounded with No. 15.—17. CASS. AVIDIUS, a general of M. Aurelius, was a native of Syria. He was appointed governor of all the Eastern provinces, and discharged his trust for several years with fidelity; but in A.D. 175, he proclaimed himself emperor. He reigned only a few months, and was slain by his own officers, before M. Aurelius arrived in the East.

CASSIVELAUNUS, a British chief, ruled over the country N. of the Tamesis (*Thames*), and was entrusted by the Britons with the supreme command on Caesar's second invasion of Britain, B.C. 54. He was defeated by Caesar, and was obliged to sue for peace, and give hostages.

CASSŌPE (-es), a town in Thesprotia near the coast (Strab. p. 324). At one time it ruled over neighbouring towns such as Pandosia and Elateia.

CASTĂLĬA (-ae), a fountain on Mount Parnassus, sacred to Apollo and the Muses, who were hence called CASTĂLĬDES; said to have derived its name from Castalia, daughter of Achelous, who threw herself into the fountain when pursued by Apollo.

CASTŌLUS (-i), a plain in which the troops of the Persian satrap over Lydia, Phrygia, and Cappadocia were mustered. We have no clue to its position except that Stephanus of Byzantium states it to have been in Lydia.

CASTOR, brother of Pollux. [DIOSCURI.]

CASTŬLO (-ōnis; *Cazlona*), a town of the Oretani on the Baetis, and near the frontiers of Baetica. In the mountains in the neighbourhood were silver and lead mines. The wife of Hannibal was a native of Castulo

CATABATHMUS MAGNUS (Κατα-βαθμός; *i.e. descent; Marsa Sollern*), a mountain and seaport, at the bottom of a deep bay on the N. coast of Africa, was generally considered the boundary between Egypt and Cyrenaica.

CĂTĂDŪPA or -I (τά Κατάδουπα, οἱ Κατάδουποι), a name given to the cataracts of the Nile, and to the adjoining parts of Aethiopia. [NILUS.]

CATALAUNI or CATELAUNI, a people in Gaul in the modern *Champagne*; their capital was DUROCATELAUNI or CATELAUNI (*Châlons-sur-Marne*), in the neighbourhood of which Attila was defeated by Aëtius and Theodoric, A.D. 451.

CATAMĪTUS. [GANYMEDES.]

CATĂNA or CATĬNA (-ae; *Catania*), an important town in Sicily on the E. coast at the foot of Mount Aetna, founded B.C. 730 by Naxos, which was itself founded by the Chalcidians of Euboea. In B.C. 476 it was taken by Hiero I., who removed its inhabitants to Leontini, and settled 5000 Syracusans and 5000 Peloponnesians in the town, the name of which he changed into Aetna. Soon after the death of Hiero (467), the former inhabitants of Catana again obtained possession of the town, and called it by its original name, Catana. In the first Punic war Catana fell under the dominion of Rome.

CĂTĂŎNĬA (-ae), a district in the SE. part of Cappadocia.

CATARRHACTES (-is). 1. (*Duden-Su*), a river of Pamphylia, which descends from the mountains of Taurus, in a great broken waterfall (whence its name, fr. καταρρήγνυμι), and which, after flowing beneath the earth in two parts of its course, falls into the sea E. of Attalia.—2. The term is also applied to the cataracts of the Nile.

CATHAEI (-ōrum), a people of India intra Gangem, upon whom Alexander made war.

CĂTĬLĪNA, L. SERGĬUS, the descendant of an ancient patrician family which had sunk into poverty. His youth and early manhood were stained by every vice and crime. He first appears in history as a zealous partisan of Sulla. He seems without scruple to have procured the death of those who stood in his way; but in spite of his bad reputation, he became praetor in B.C. 68, was governor of Africa during the following year, and returned to Rome in 66, in order to sue for the consulship. The election for 65 was carried by P. Autronius Paetus and P. Cornelius Sulla, both of whom were soon after convicted of bribery, and their places supplied by

their competitors and accusers, L. Aurelius Cotta and L. Manlius Torquatus. Cataline had been prohibited by the senate from becoming a candidate, because he was about to be tried for oppression in his province. Exasperated by their disappointment, Autronius and Catiline formed a project, along with Cn. Piso, to murder the new consuls when they entered upon their office upon the 1st of January. This design is said to have been frustrated solely by the impatience of Catiline, who, upon the appointed day, gave the signal prematurely, before the whole of the armed agents had assembled. He was acquitted in 65 on his trial for extortion, and began to organise a more extensive conspiracy in order to overthrow the existing government. The younger nobility were thoroughly demoralised, with ruined fortunes; the Roman populace were restless and discontented, ready to follow at the bidding of any demagogue; while many of the veterans of Sulla, who had squandered their ill-gotten wealth, were now anxious for a renewal of those scenes of blood which they had found so profitable. Among such men Catiline soon obtained numerous supporters. It is probably the case that the democratic party was also to some extent in favour of Catiline's attempt because they feared the power of Pompey, and that Catiline was secretly encouraged by Crassus and Caesar. In 63 Cicero and Antonius were elected consuls, and Catiline prepared for the rising; more adherents were gained, and troops were levied in various parts of Italy, especially in the neighbourhood of Faesulae, under C. Manlius, one of the veteran centurions of Sulla. But Cicero learnt the designs of Catiline through Fulvia, the mistress of Curius, one of the conspirators, and openly accused Catiline. The senate, now aware of the danger which threatened the state, passed the decree, 'that the consuls should take care that the republic received no harm,' in virtue of which the consuls were invested for the time being with absolute power, both civil and military. In the consular elections which followed soon afterwards, Catiline was again rejected. On the night of the 6th of November, B.C. 63, he met the ringleaders of the conspiracy at the dwelling of M. Porcius Laeca, and informed them that he had resolved to proceed to open action. Cicero, informed of these proceedings, summoned the senate on the 8th of November, and there delivered the first of his orations against Catiline. Catiline, who was present, attempted to justify himself, but scarcely had he commenced when his words were drowned by the shouts of 'enemy' and 'parricide' which burst from the whole assembly. Finding that he could do nothing at Rome, he quitted the city in the night (8th–9th November), and proceeded to the camp of Manlius, after leaving the chief control of affairs at Rome in the hands of Lentulus and Cethegus. On the 9th Cicero made his second speech, the senate declared Catiline and Manlius public enemies, and soon afterwards Cicero obtained legal evidence of the guilt of the conspirators within the city, through the ambassadors of the Allobroges. Cicero instantly summoned the leaders of the conspiracy, and conducted them to the senate, which was assembled in the temple of Concord (4th of December). On the following day the senate was called together, and it was resolved that Lentulus and the conspirators should be put to death. The sentence was executed the same night in prison. The consul Antonius was then sent against Catiline, and the decisive battle was fought early in 62. Antonius, however, unwilling to fight against his former associate, gave the command on the day of battle to his legate, M. Petreius. Catiline fell in the engagement, after fighting with the most daring valour.

CĀTILLUS or CĀTĬLUS (in Statius Cătillus), the founder of TIBUR. According to the prevalent tradition there were three brothers, Tiburtus, Coras, and Catillus, who migrated from Argos and founded Tibur, having driven away the Sicani from that territory.

CĂTĬUS, an Epicurean philosopher, a native of Gallia Transpadana (Insuber), composed a treatise in four books, *de Rerum Natura et de Summo Bono;* died B.C. 45. This is not the Catius of Hor. *Sat.* ii. 4, of whom nothing is known.

CĂTO, PORCĬUS. 1. M., frequently surnamed Censorius or Censor, also CATO MAJOR, to distinguish him from his great-grandson Cato Uticensis [No. 8], was born at Tusculum B.C. 234, and was brought up at his father's farm, in the Sabine territory. In 217 he served his first campaign in his 17th year, and during the rest of the second Punic war he distinguished himself by his courage and military abilities. In the intervals of war, he returned to his Sabine farm, which he had inherited from his father, and there led a frugal and simple life. He obtained the quaestorship in 204, and served under the proconsul Scipio Africanus in Sicily and Africa. In 199 he was aedile, and in 198 praetor; he obtained Sardinia as his province, which he governed with justice and economy, and a simplicity of life carried to excess, but intended as

a rebuke to the luxury which was growing with conquest. He entered the towns of his province on foot, followed by a slave bearing the sacrificial ladle. In 195 he was consul with L. Valerius Flaccus. He carried on war in Spain with the greatest success; he reduced an insurrection in Hisp. Citerior, winning a battle at Emporiae. In 191 he served, under the consul M'. Acilius Glabrio, in the campaign against Antiochus in Greece, and the decisive victory at Thermopylae was mainly owing to Cato. He now took an active part in civil affairs, and distinguished himself by his vehement opposition to the Roman nobles, who introduced into Rome Greek luxury and refinement. It was especially against the Scipios that his attacks were directed. He obtained the condemnation of L. Scipio, the conqueror of Antiochus, and compelled his brother P. Scipio to quit Rome in order to avoid the same fate. [SCIPIO.] In 184 he was elected censor with L. Valerius Flaccus. In this office he tried hard to oppose the new fashions of luxury. He degraded men of high rank: in some cases justly (as Flamininus, who had been guilty of gross and wanton cruelty), in some for trifling departure from his own code of simplicity and reserve. He placed heavy taxes on luxury and extravagance in slaves and in dress. He applied himself in old age to the study of Greek literature, with which in youth he had no acquaintance, although he was not ignorant of the Greek language. In the year before his death he was one of the chief instigators of the third Punic war. He had been one of the Roman deputies sent to Africa to arbitrate between Masinissa and the Carthaginians, and he was so struck with the flourishing condition of Carthage that on his return home he maintained that Rome would never be safe as long as Carthage was in existence. From this time forth whenever he was called upon for his vote in the senate, though the subject of debate bore no relation to Carthage, his words were: *Delenda est Carthago.* He died in 149, at the age of 85. Cato was not only a man of action. He was the first prose writer among the Romans of any value, and composed the first Roman history in the Latin tongue, the *Origines*, of which only fragments have been preserved. Of all his works his manual of agriculture alone has been saved. It is for the use of L. Manlius, who had an estate near Casinum, and is called 'de Re Rustica.'—2. M., son of No. 1, by his first wife Licinia, and thence called *Licinianus*, was distinguished as a jurist. In the war against Perseus, 168, he fought under the consul Aemilius Paulus, whose daughter, Aemilia Tertia, he afterwards married. He died when praetor designatus, about 152.—3. M., son of No. 1, by his second wife Salonia, and thence called *Salonianus*, was born 154, when his father had completed his 80th year.—4. M., son of No. 2, consul 118, died in Africa in the same year.—5. C., also son of No. 2, consul 114, obtained Macedonia as his province, and fought unsuccessfully against the Scordisci. He was accused of extortion in Macedonia, and was sentenced to pay a fine. He afterwards went to Tarraco in Spain, and became a citizen of that town.—6. M., son of No. 3, tribunus plebis, died when a candidate for the praetorship.—7. L., also son of No. 3, consul 89, was killed in the Social war.—8. M., son of No. 6 by Livia, great-grandson of Cato the Censor, and surnamed UTICENSIS from Utica, the place of his death, was born 95. In early years he applied himself with great zeal to the study of oratory and philosophy, and became an adherent of the Stoic school. He served his first campaign as a volunteer, 72, in the servile war of Spartacus, and afterwards, about 67, as tribunus militum in Macedonia. In 65 he was quaestor, when he corrected numerous abuses which had crept into the administration of the treasury. In 63 he was tribune of the plebs, and supported Cicero in proposing that the Catilinarian conspirators should suffer death. [CATILINA.] He now became one of the leaders of the aristocratical party, and opposed the measures of Caesar, Pompey, and Crassus. He was sent to Cyprus in 58 with the task of annexing the island to the Roman dominions. He returned in 56, and continued to oppose the triumvirs. On the breaking out of the civil war (49), he was entrusted as propraetor, with the defence of Sicily; but on the landing of Curio, with an overwhelming force, he abandoned the island and joined Pompey in Greece. After Pompey's victory at Dyrrachium, Cato was left in charge of the camp, and thus was not present at the battle of Pharsalia (48). After this battle he set sail for Corcyra, and thence crossed over to Africa, where he joined Metellus Scipio. In opposition to the advice of Cato, Scipio fought with Caesar, and was utterly routed at Thapsus (April 6th, 46). All Africa now, with the exception of Utica, submitted to Caesar. Cato wanted the Romans in Utica to stand a siege; but when he saw that they were inclined to submit, he resolved to die rather than fall alive into the hands of the conqueror. Accordingly, after spending the greater part of the night in reading Plato's *Phaedo*,

he stabbed himself. Shortly after his death appeared Cicero's *Cato*, which provoked Caesar's *Anticato*. In Lucan the character of Cato is the personification of virtue. In modern times, the closing events of his life have been dramatised, especially in the famous *Cato* of Addison.—**9**. M., a son of No. 8, fell at the battle of Philippi, 42.

CATTI. [CHATTI.]

CĂTULLUS. **1**. C. VĂLĔRĬUS, one of the greatest Roman poets, born at, or near, Verona, B.C. 87. Catullus inherited considerable property from his father, but he squandered a great part of it. In order to better his fortunes, he went to Bithynia in the train of the propraetor Memmius B.C. 57. On his return he visited the grave of his brother, who had died in the Troad. For the rest of his life he lived at Rome or at his country-seats on the promontory of Sirmio and at Tibur. Among his friends were Nepos, Calvus, Cinna, Pollio, and Cicero. His special enemy was Mamurra, whom he attacks under the name of Mentula. It is probable that the Lesbia, for whom his poems express so strong a love, was Clodia, the beautiful and infamous sister of P. Clodius and wife of Metellus Celer. The date of his death is not certain, but it was probably in 54.—**2**. A writer of mimes in the 1st century A.D.—**3**. CATULLUS MESSALINUS, an informer in the reign of Domitian.

CĂTŬLUS, LUTĀTĬUS. **1**. C., consul B.C. 242, defeated as proconsul in the following year the Carthaginian fleet off the Aegates islands, and thus brought the first Punic war to a close, 241.—**2**. Q., consul 102 with C. Marius IV., and as proconsul next year gained along with Marius a decisive victory over the Cimbri near Vercellae (*Vercelli*), in the N. of Italy. Catulus belonged to the aristocratical party; he espoused the cause of Sulla, was included by Marius in the proscription of 87, and, as escape was impossible, put an end to his life.—**3**. Q., son of No. 2, a leader of the aristocracy, also won the respect and confidence of the people by his upright character and conduct. Being consul with M. Lepidus in 78, he resisted the efforts of his colleague to abrogate the acts of Sulla, and the following spring he defeated Lepidus in the battle of the Milvian bridge, and forced him to take refuge in Sardinia. He opposed the Gabinian and Manilian laws which conferred extraordinary powers upon Pompey (67 and 66). He was censor with Crassus in 65, and died in 60.

CATURĬGES, a Ligurian people in Gallia Narbonensis, whose territory extended from Vapincum (*Gap*) to the Cottian Alps: their chief towns were EBURODUNUM, and CATURIGAE or CATORIMAGUS (*Chorges*).

CĂTUS DECIĀNUS, procurator of Britain in the reign of Nero, was by his extortion one of the chief causes of the revolt of the people under Boudicca or Boadicea, A.D. 62.

CATUVELLAUNI or CATYEUCLANI, a British tribe in Rutland, Bedfordshire, Northampton, and Huntingdon.

CAUCĂSUS, CAUCĂSĬI MONTES (*Caucasus*). **1**. A great chain of mountains extending WNW. and ESE. from the E. shore of the Pontus Euxinus (*Black Sea*) to the W. shore of the Caspian. Its length is about 700 miles; its greatest breadth 120, its least 60 or 70. Its greatest height exceeds that of the Alps, its loftiest summit (*Mount Elbruz*) being 18,000 feet above the sea, and therefore reckoning now as the highest European mountain. At both extremities the chain sinks. Two chief passes over the chain were known to the ancients: the one, between its E. extremity and the Caspian, near *Derbent*, was called Albanicae Pylae; the other, nearly in the centre of the range, was called Caucasiae or Sarmaticae Pylae (*Pass of Dariel*). That the Greeks had some vague knowledge of the Caucasus in very early times, is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus.

CAUCŌNES (-um), the name of peoples both in Greece and Asia. The Caucones in the NW. of Greece, in Elis and Achaia, were supposed to be an Arcadian people. The Caucones in the NW. of Asia Minor are mentioned by Homer as allies of the Trojans, and seem to have dwelt in Bithynia and Paphlagonia.

CAUDĬUM (-i; *Montesarchio*), a town in Samnium on the road from Capua to Beneventum. In the neighbourhood were the celebrated FURCULAE CAUDINAE, or *Caudine Forks*, narrow passes in the mountains, where the Roman army surrendered to the Samnites, and were sent under the yoke, B.C. 321: it is probably the valley of *Isclero*.

CAULŌNĬA (-ae), an Achaean town on the E. coast of Bruttium, NE. of Locri, originally called Aulonia; founded first by the Achaeans of Aegium, afterwards by Croton.

CAUNUS (-i), one of the chief cities of

Caria, on its S. coast, a little E. of the mouth of the Calbis. It was founded by the Cretans: after B.C. 300 it was subject to the Rhodians. Its dried figs (Cauneae ficus) were celebrated.

CAURUS (-i), the Argestes of the Greeks, the NW. wind, in Italy a stormy wind.

CAVARĪNUS, a Senonian, whom Caesar made king of his people, was expelled by his subjects and compelled to fly to Caesar, B.C. 54.

CĂŸSTRUS (-i; Καΰστρος; *Kuchuk-Meinder, i.e. Little Maeander*), a river of Lydia and Ionia, rising in Mount Tmolus, and flowing between the ranges of Tmolus and Messogis into the Aegaean, a little NW. of Ephesus. To this day it abounds in swans, as it did in Homer's time. The valley of the Caÿstrus is called by Homer 'the Asian meadow,' and is probably the district to which the name of Asia was first applied.

CAŸSTROU PEDION (Καΰστρου πεδίον), a town of Phrygia. It is probably right to identify it as the town afterwards called Julia, near Ipsus and a little NE. of Synnada.

CEBENNA MONS (τὸ Κέμμενον ὄρος; *Cévennes*), mountains in the S. of Gaul, separating the Arverni from the Helvii.

CĔBĒS (-ētis), of Thebes, a disciple and friend of Socrates, at whose death he was present. He wrote philosophical works, which have perished; for the treatise Πίναξ, or *Picture*, ascribed to him is spurious.

CĔBRĒNĒ (-es), a city in the Troad, on Mount Ida, fell into decay when Antigonus transplanted its inhabitants to Alexandria Troas.

CECROPS (-ŏpis; Κέκροψ), said to have been the first king of Attica. He married Agraulos, daughter of Actaeus, by whom he had a son, Erysichthon, who succeeded him as king of Athens, and three daughters, Agraulos, Herse, and Pandrosos. In his reign Poseidon and Athene contended for the possession of Attica, but Cecrops decided in favour of the goddess. Cecrops is said to have founded Athens, the citadel of which was called Cecropia after him, to have divided Attica into 12 communities, and to have introduced the first elements of civilised life. He is sometimes called διφυής or *geminus*, because the upper part of his body was represented as that of a man and the lower part as that of a serpent, by which was symbolised his origin as earth-born or autochthonous.

CECRYPHALĬA (-ae; Κεκρυφάλεια; *Angistri*), a small island in the Saronic gulf, between Aegina and Epidaurus.

CĔLAENAE (-ārum; Κελαιναί; *Dener*), the greatest city of S. Phrygia, before the rise of its neighbour, Apamea Cibotus, reduced it to insignificance. It lay at the sources of the rivers Maeander and Marsyas. In the midst of it was a citadel built by Xerxes on a precipitous rock, at the foot of which, in the Agora of the city, the Marsyas took its rise, and near the river's source was a grotto celebrated by tradition as the scene of the punishment of Marsyas by Apollo. Outside of the city was a royal palace, with pleasure gardens and a great park (παράδεισος) full of game, which was generally the residence of a satrap. The Maeander took its rise in the very palace, and flowed through the park and the city, below which it received the Marsyas.

CĔLAENO (-ūs). **1.** A Pleiad, daughter of Atlas and Pleione, beloved by Poseidon. —**2.** One of the Harpies. [HARPYIAE.]

CĔLENDĔRIS (-is; *Khelindreh*), a seaport town of Cilicia, said to have been founded by the Phoenicians, and afterwards colonised by the Samians.

CĔLENNA (-ae), a town of Campania.

CĔLER (-ĕris), together with Severus, the architect of Nero's immense palace, the golden house.

CĔLER, P. EGNĀTĬUS. [BAREA.]

CELETRUM (-i; *Kastoria*), a town in Macedonia on a peninsula of the Lacus Castoris.

CĔLĔŬS (-ĕi), king of Eleusis, husband of Metanīra, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus. [TRIPTOLEMUS.] Celeus is described as the first priest and his daughters as the first priestesses of Demeter at Eleusis. [See further under DEMETER.]

CELSUS. **1** A. CORNELIUS, probably lived under the reigns of Augustus and Tiberius. He wrote several works, of which only one remains entire, his treatise *De Medicina*, 'On Medicine,' in eight books.—**2.** P. MARIUS CELSUS, a general first of Galba and afterwards of Otho. After the defeat of Otho's army at

the battle of Bedriacum, Celsus was pardoned by Vitellius.

CELSUS ALBINOVANUS. [ALBINOVANUS.]

CELTAE, a race, which occupied a great part of W. Europe. The Greek and Roman writers call them by three names, which are probably only variations of one name, namely CELTAE (Κελταί, Κελτοί), GALATAE (Γαλάται), and GALLI. Their name was originally given to all the people of N. and W. Europe who were not Iberians, and it was not till the time of Caesar that the Romans perceived the distinction between the Celts and the Germans: the name of Celts then began to be confined to the people between the Pyrenees and the Rhine. The Celts belonged to the great Indo-Germanic race, and, at a period long before all historical records, settled in the W. of Europe. The most powerful part of the nation appears to have taken up their abode in the centre of the country called after them GALLIA, between the Garumna in the S. and the Sequana and Matrona in the N. From this country they spread over various parts of Europe. Besides the Celts in Gallia, there were eight other different settlements of the nation, which may be distinguished by the following names:—1. Iberian Celts, who crossed the Pyrenees and settled in Spain [CELTIBERI]. 2. British Celts [BRITANNIA]. 3. Belgic Celts, the inhabitants of Gallia Belgica, at a later time much mingled with Germans. 4. Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the N. of Italy, which was called after them GALLIA CISALPINA. 5. Celts in the Alps and on the Danube, namely the Helvetii, Gothini, Osi, Vindelici, Raeti, Norici, and Carni. 6. Illyrian Celts, who, under the name of Scordisci, settled on Mount Scordus. 7. Macedonian and Thracian Celts, who had remained behind in Macedonia, when the Celts invaded Greece, and who are rarely mentioned. 8. Asiatic Celts, the Tolistobogi, Trocmi, and Tectosages, who founded the kingdom of GALATIA.—The Celts in outward appearance were distinguished from Greeks and Romans by their shaggy hair and long moustaches, and are described by the ancient writers as men of large stature, of fair complexion, and with flaxen or red hair. For their later history see GALLIA; GALATIA.

CELTĬBĒRI (-ōrum), a powerful people in Spain, consisting of Celts who crossed the Pyrenees at an early period and became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain, in the highlands which separate the Iberus from the rivers which flow towards the W., and in which the Tagus and the Durius rise. They were divided into various tribes, the AREVACAE, BERONES, and PELENDONES, which were the three most important, the LUSONES, BELLI, DITTANI, &c. Their chief towns were SEGOBRIGA, NUMANTIA, BILBILIS, &c. They submitted to Scipio Africanus in the second Punic war, but the oppressions of the Roman governors led them to rebel. They were reduced to submission on the capture of Numantia by Scipio Africanus the younger (B.C. 134), but they again took up arms under Sertorius, and it was not till his death (72) that they began to adopt the Roman customs and language.

CĒNAEUM (Κηναῖον ἄκρον; *Litharda*), the NW. promontory of Euboea, opposite Thermopylae.

CENCHRĔAE (-ārum). 1. The E. harbour of Corinth on the Saronic gulf.—2. A town in Argolis, S. of Argos, on the road to Tegea.

CENOMĀNI (-ōrum), a powerful Gallic people, originally a branch of the AULERCI, crossed the Alps at an early period, and settled in the N. of Italy in the country of Brixia, Verona, and Mantua and extended N. as far as the confines Raetia.

CENSORĪNUS (-i). Author of a treatise entitled *de Die Natali*, which treats of the generation of man, of his natal hour, of the influence of the stars upon his career, and of the methods employed for the calculation of time. The book is dedicated to Q. Cerellius, and was composed A.D. 238.

CENSORĪNUS, MARCĬUS. 1. C., son of C. Marcius Rutilus, first plebeian dictator (B.C. 356), was originally called Rutilus, and was the first member of the family who had the surname Censorinus. He was consul in B.C. 310, and conducted the war in Samnium; and he was *twice* censor.—2. L., consul 149, the first year of the third Punic war, conducted the war against Carthage with his colleague M'. Manilius.—3. C., one of the leaders of the Marian party, fought against Sulla in the battle near the Colline gate, was taken prisoner, and put to death by Sulla's order.—4. L., a partisan of M. Antony, praetor 43, and consul 39.—5. C., consul B.C. 8, died in Asia A.D. 2, while in attendance upon C. Caesar, the grandson of Augustus.

CENTAURI (-ōrum), a mythical race inhabiting the mountains of Thessaly, represented as in form half horses and

half men. We have various genealogies: (1) that they sprang from Centaurus, the offspring of Ixion and a cloud, who mingled with Magnesian mares, or that they were born directly from Ixion and the cloud; (2) that they were born from Apollo and Hebe, a daughter of Peneus. The most famous of the legends connected with them, and a favourite subject for sculpture, is the fight of the Centaurs and the Lapithae, which arose from an insult offered to Hippodamia by Eurytion, one of the Centaurs, inflamed by wine, at the marriage-feast of PEIRITHOUS: the Centaurs were driven away to Mt. Pindus. Similar stories of the unbridled passions of the Centaurs are given in the attack of NESSUS upon Deianira, and the fight between Heracles and the Centaurs at the cave of PHOLUS. As regards the origin of these myths, some suppose that the idea of Centaurs arose from tracing a likeness to the Centaur shape in clouds; others suggest that the Centaurs are the violent streams which rush from the mountains of Thessaly. It is indeed possible that a fancied likeness in cloud-shapes or torrents may have caused the various genealogies to be added to the traditions; but the origin of the myth was probably simpler, and started with those who first saw a tribe of horsemen from the North settling in Thessaly at a time when horses were not ridden in Greece, and imagined the horse and its rider to be one being. The name 'bull-spearers' or 'bull-goaders' (κεντεῖν; ταῦρος) suggests either the hunting of bulls by mounted Thessalians, or the driving of bulls by mounted 'cowboys.' But whatever the origin of the myth, the Centaurs, like the Satyrs, represented unbridled animal passions. CHIRON alone among them has been made an instance of learning and culture.

Centaur. (Metope from the Parthenon.)

CENTRĪTES (-is; *Bohtan-tschai*), a small river of Armenia, which it divided from the land of the Carduchi, N. of Assyria.

CENTUMĀLUS, FULVĬUS. **1.** CN., legate of the dictator M. Valerius Corvus B.C. 301; consul 298, when he gained a victory over the Samnites; and propraetor 295, when he defeated the Etruscans.—**2.** CN., consul 229, defeated the Illyrians subject to the queen Teuta.—**3.** CN., curule aedile 214; praetor 213, with Suessula as his province; and consul 211; in the next year he was defeated by Hannibal near Herdonia in Apulia, and was killed in the battle.—**4.** M., praetor urbanus 192, superintended the preparations for the war against Antiochus the Great.

CENTUMCELLAE (-ārum; *Civitá Vecchia*), a seaport town in Etruria, 47 miles from Rome, first became a place of importance under Trajan, who built a villa there and constructed an excellent harbour with a lighthouse at each end of the breakwater. It was destroyed by the Saracens in the ninth century, but was rebuilt on its ancient site, and was hence called *Civitá Vecchia*.

CENTŬRĬPAE (-ārum; *Centorbi*), an ancient town of the Siculi in Sicily, at the foot of Mt. Aetna, on the road from Catana to Panormus.

CĔŌS (-i; *adj.* Cēus; *Zea*), an island in the Aegaean Sea, one of the Cyclades, between the Attic promontory Sunium and the island Cythnus. SIMONIDES was a native of the island.

CĔPHALLĒNĬA (-ae; *Cephalonia*), called by Homer SAME or SAMOS, the largest island in the Ionian sea, separated from Ithaca on the E. by a narrow channel. It is said to have been originally inhabited

by Taphians, and to have derived its name from the mythical CEPHALUS. Even in Homer its inhabitants are called Cephallenes, and are the subjects of Odysseus: but the name Cephallenia first occurs in Herodotus. The island is very mountainous (παιπαλοέσση); and the highest mountain, called Aenos, on which stood a temple of Zeus, rises more than 4000 feet above the sea. Its chief towns were SAME, PALE, CRANII, and PRONI.

CĔPHĂLOEDĬUM (-i; *Cefali* or *Cephalu*), a Sicel town, which took a Greek name, on the N. coast of Sicily in the territory of Himera.

CĔPHĂLUS (-i). **1.** A young man of great beauty, beloved by Eos (Aurora) and carried off by her. He is generally explained as representing the morning star which disappears at the approach of dawn. One legend makes him the son of Hermes and Herse (dew): he dwells with Eos in the East, and their son is Tithonus. In other accounts Tithonus is the husband of Eos; and the son of Eos and Cephalus is Phaethon. The most famous and poetical story of Cephalus makes him the son of Deion and Diomede, and husband of Procris or Procne, daughter of Erechtheus. Eos fell in love with him, and in order to weaken his love for his wife she changed his form, and sent him as a stranger with rich gifts to Procris, who accepted the presents, and then, in shame, fled to Crete. Artemis made her a present of a dog called Laelaps (λαῖλαψ, storm) and a spear which never missed its aim, and then sent her back to Cephalus in disguise. In order to obtain this dog and spear, Cephalus promised his love: Procris then made herself known to him as his wife, and this led to a reconciliation between them. Procris, however, still feared the love of Eos, and therefore jealously watched Cephalus when he went out hunting. Once, having heard him call upon the breeze (*aura*), and taking this to imply a mistress named Aura, she watched him, hidden in a bush. Cephalus, thinking that some animal was stirring the leaves, killed her with the spear. He is said to have been banished for this homicide by the Areiopagus and to have gone to Thebes.

CĒPHEUS (-ĕos or ĕī). **1.** King of Ethiopia, son of Belus, husband of Cassiopeia, and father of Andromeda, was placed among the stars after his death.—**2.** Son of Aleus and Neaera or Cleobule, one of the Argonauts. He was king of Tegea in Arcadia, and perished, with most of his sons, in an expedition against Heracles.

CĒPHISŎDŎTUS (-i). **1.** An Athenian who led a fleet to Thrace in B.C. 359 with so little success that he was recalled and prosecuted: whether he was the same person as the orator Cephisodotus is disputed.—**2.** An Athenian sculptor, father of PRAXITELES. The statue, now at Munich, of Eirene and the infant Plutus (called the Leucothea) is a copy of his work.

CĒPHĪSŎPHON (-ontis), a friend of Euripides, is said not only to have been the chief actor in his dramas, but also to have helped him in the composition of them.

CĒPHĪSUS or CEPHISSUS (-i). **1.** The chief river in Phocis and Boeotia (now *Mavroneri*), rises near Lilaea in Phocis, and falls into the lake Copais, which is hence called *Cephisis* in the Iliad.—**2.** The largest river of the Athenian plain, rises in the W. slope of Mt. Pentelicus, and flows past Athens on the W. into the Saronic gulf between Phalerum and Peiraeus.

CĔRĂMON AGORA (*Islam Keui*), a town of Phrygia on the 'royal road' from Susa to Sardis.

CĔRĂSUS (-untis), a flourishing colony of Sinope, on the coast of Pontus, at the mouth of a river of the same name; chiefly celebrated as the place from which Europe obtained both the cherry and its name.

CĔRAUNĬI MONTES (*Khimara*), a range of mountains extending from the frontier of Illyricum along the coast of Epirus, derived their name from the frequent thunderstorms which occur among them. These mountains made the coast of Epirus dangerous. They were also called Acroceraunia, though this name was properly applied to the promontory separating the Adriatic and Ionian seas.

CERBĔRUS, the dog that guarded the entrance of Hades, is mentioned as early as the Homeric poems, but simply as 'the dog,' and without the name of Cerberus. Hesiod calls him a son of Typhon and Echidna, and represents him with 50 heads. Later writers describe him as a monster with only three heads, with the tail of a serpent, and with serpents round his neck. The den of Cerberus is placed on the further side of the Styx, at the spot where Charon landed the shades of the departed.

CERCĂSŌRUM or -US or -ESŪRA (*El-Arkas*), a city of Lower Egypt, on the W. bank of the Nile, at the point where the river divided into its three principal branches.

CERCĪNA and CERCINĪTIS, two low islands off the N. coast of Africa, in the mouth of the Lesser Syrtis, united by a bridge, and possessing a fine harbour.

CERCĪNĒ (Κερκίνη ; *Kara-dagh*), a mountain in Macedonia, between the Axius and Strymon.

CERCINĪTIS, a lake in Macedonia, near the mouth of the Strymon, through which this river flows.

CERCINĬUM, a town in Thessaly between Larissa and Pherae.

(Cerberus. (From a bronze statue.)

CERCŌPES (-um), droll and thievish gnomes, robbed Heracles in his sleep. Some placed them at Thermopylae, others at Oechalia in Euboea.

CERCOPS (-ōpis), one of the oldest Orphic poets, also called a Pythagorean, was the author of an epic poem, 'on the descent of Orpheus to Hades.'

CĒRCŬON (-ŏnis), son of Poseidon or Hephaestus, a cruel tyrant at Eleusis, put to death his daughter ALOPE, and killed all strangers whom he overcame in wrestling; he was in the end conquered and slain by THESEUS.

CERDŬLĬUM (-i; Κερδύλιον), a town in Macedonia on the right bank of the Strymon, opposite AMPHIPOLIS.

CĔRĔĀLIS, PĔTĪLĬUS, served under Vettius Bolanus, in Britain, A.D. 61; was one of the generals who supported the claim of Vespasian to the empire, 69; suppressed the revolt of Civilis on the Rhine, 70; and was governor of Britain, 71.

CĔRĒS. [DEMETER.]

CERILLI (-ōrum), a town in Bruttium on the coast, S. of the mouth of the Laus.

CĒRINTHUS (-i), a town on the E. coast of Euboea, on the river Budorus.

CERRETĀNI, an Iberian people in Hispania Tarraconensis, in the modern *Cerdagna*, in the Pyrenees.

CERSOBLEPTES (Κερσοβλέπτης), son of Cotys, king of Thrace, on whose death in B.C. 358 he inherited the kingdom in conjunction with Berisades and Amadocus. As an ally of the Athenians, Cersobleptes became involved in war with Philip, and was defeated 343.

CERSUS (-i; *Merkes*), a river of Cilicia, flowing into the Gulf of Issus.

CERTŎNĬUM (-i), a town in Mysia.

CESTRINĒ (-es), a district of Epirus in the S. of Chaonia.

CĒTĒI (Κήτειοι), mentioned in *Od.* xi. 521, as fighting on the Trojan side under Eurypylus, a prince from the southern part of Asia Minor. In this people (and in the legends of Memnon) we have probably the Homeric tradition of the Hittites (the Kheta of Egyptian monuments), who seem to have migrated from Armenia into the Semitic countries, and founded a great empire, extending from their two capitals, Kadesh on the Orontes and Carchemish (=Ninus Vetus) on the Euphrates, through a great part of Asia Minor as far as the Aegaean. The time of their greatest power was about the 14th century B.C., when they united the tribes of a great part of Asia Minor in their wars against Ramses II., which ended after the great battle of Kadesh in an alliance with Egypt.

CĔTHĒGUS, CORNĒLĬUS, an ancient patrician family. They seem to have kept up an old fashion of wearing the *toga* without a *tunica* beneath, the toga being folded round the body like a girdle as in the *cinctus gabinus*, to which Horace alludes in the words *cinctuti Cethegi* (*Ars Poët.* 50). 1. M., curule aedile and pontifex maximus B.C. 213; praetor 211, when he had the charge of Apulia, censor 209, and consul 204. In the next year he commanded as proconsul in Cisalpine Gaul, where he defeated Mago, brother of Hannibal. He died 196. His eloquence was rated very high, so that Ennius gave him the name of *Suadae medulla*, and Horace twice refers to him as an authority for the usage of Latin words.—2. C., commanded

in Spain as proconsul 200; was aedile 199; consul 197, when he defeated the Insubrians and Cenomanians in Cisalpine Gaul; and censor 194.—**3**. P., curule aedile 187, praetor 185, and consul 181.—**4**. M., consul 160, when he drained a part of the Pomptine Marshes.—**5**. P., a friend of Marius, proscribed by Sulla, 88, but in 83 went over to Sulla, and was pardoned.—**6**. C., one of Catiline's crew. When Catiline left Rome, 63, after Cicero's first speech, Cethegus stayed behind under the orders of Lentulus. His part was to murder the leading senators; but the tardiness of Lentulus prevented anything being done. Cethegus was arrested and condemned to death with the other conspirators.

CEUTRŌNES or CENTRŌNES, a people in Gallia Belgica, dependents of the Nervii.

CĒYX. [ALCYONE.]

CHABŌRAS (-ae; *Khabur*), a river of Mesopotamia which flows into the Euphrates at Circesium. Its name varied (prob. in different parts of its course): it appears as ABORRHAS in Strab. and as ARAXES in Xen. *Anab.* i. 4, 19.

CHABRĬAS (-ae; Χαβρίας), an Athenian general. In B.C. 392 he succeeded Iphicrates in the command of the Athenian forces at Corinth. In 388 he helped Evagoras in Cyprus against the Persians. In 378 he was one of the commanders of the forces sent to help Thebes against Agesilaus, when he adopted for the first time that manœuvre for which he became famous—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. In 376 he gained a victory off Naxos over the Lacedaemonian fleet. In 361 he took the command of the naval force of Tachos, king of Egypt, who was in rebellion against Persia. On the breaking out of the Social war in 357, Chabrias commanded the Athenian fleet. At the siege of Chios, when his ship was disabled, he refused to save his life by abandoning it, and fell fighting.

CHAERĔA, C. CASSĬUS, tribune of the praetorian cohorts, formed the conspiracy by which Caligula was slain, A.D. 41. He was put to death by Claudius.

CHAERĔPHON (-ontis), a pupil of Socrates, was banished by the Thirty, and returned to Athens on the restoration of democracy, B.C. 403.

CHAERŌNĒA (Χαιρώνεια; *Capurna*), the Homeric ARNE, a town in Boeotia on the Cephissus near the frontier of Phocis. It stood where the valley of the Cephissus narrows to two miles, and thus it commanded the approach from the north. It was memorable for the defeat of the Athenians and the Boeotians in B.C. 338 by Philip, king of Macedon, and for Sulla's victory over the army of Mithridates, 86. Chaeronea was the birthplace of Plutarch.

CHALAEUM (-i), a port of the Locri Ozolae on the Crissaean gulf.

CHALASTRA (-ae), a town in Macedonia, at the mouth of the river Axius.

CHALCĒ or -AE or -IA (*Charki*), an island of the Carpathian sea, near Rhodes.

CHALCĒDON (-ŏnis), a Greek city of Bithynia, on the coast of the Propontis at the entrance of the Bosporus, nearly opposite to Byzantium, was founded by a colony from Megara in B.C. 685. As occupying an inferior site to that of Byzantium it was spoken of by the oracle as 'the city of the blind.' It became subject to the kings of Bithynia, who removed most of its inhabitants to the new city of Nicomedia (B.C. 140). The Romans restored its fortifications, and made it the chief city of the province of Bithynia, or Pontica Prima.

CHALCĬDĬCĒ (-es), a peninsula in Macedonia between the Thermaic and Strymonic gulfs, ending in three smaller peninsulas, PALLENE, SITHONIA, and ACTE or ATHOS. It derived its name from Chalcidian colonists. [CHALCIS, No. 1.]

CHALCIS (-ĭdis). **1**. (*Chalcis* or *Egripo*), the principal town of Euboea, situated on the narrowest part of the Euripus, and united, as early as B.C. 411, with the mainland by a bridge. It was colonised by Attic Ionians under Cothus. In the time of Hesiod, Chalcis was ruled by a king: in the next century by an oligarchy of the richer class called Hippobotae. The Athenians planted 4,000 cleruchs here in B.C. 506, who retired on the Persian invasion. It founded so many cities in the peninsula in Macedonia between the Strymonic and Thermaic gulfs, that the whole peninsula was called Chalcidice. In Italy it founded Cuma, and in Sicily Naxos. Chalcis was usually subject to Athens during the greatness of that city, and afterwards passed into the hands of the Macedonians, Antiochus, Mithridates, and the Romans. Isaeus and Lycophron were born at Chalcis, and Aristotle died here.—**2**. A town in Aetolia at the mouth of the Evenus, situated at the foot of the mountain Chalcis, and hence also called *Hypochalcis*.—**3**. A city of Syria, the

capital of the district of Chalcidice, which lay to the E. of the Orontes.

CHALCŌDON (-ontis), king of the Abantes in Euboea, father of Elphenor, who fought at Troy. He was killed by Amphitryon, fighting against Thebes. His descendants were called the CHALCODONTIDAE, and ruled over parts of Boeotia as well as of Euboea.

CHALDAEA (-ae), in the narrower sense, was a province of Babylonia, about the lower course of the Euphrates, the border of the Arabian Desert, and the head of the Persian Gulf. In a wider sense, the term is applied to the whole of Babylonia. [BABYLON.]

CHĂLŸBES (Χάλυβες), a people apparently of Scythian origin, said to be descended from Chalybs son of Ares. They represent the earliest workers in iron of whom the Greeks had heard; they are generally represented as dwelling on the S. shore of the Black Sea, about Themiscyra and the Thermodon, and occupying themselves in the working of iron.

CHAMĀVI, a people in Germany, who first appear in the neighbourhood of the Rhine, but afterwards migrated E., defeated the Bructeri, and settled between the Weser and the Harz. At a later time they dwelt on the lower Rhine, and were auxiliaries of the Franks.

CHĀŌNĒS (-um), one of the three peoples inhabiting EPIRUS, dwelt along the coast from the river Thyamis northwards to the Acroceraunian promontory, which district was therefore called CHAONIA. By the poets *Chāŏnĭus* is used as equivalent to Epirot.

CHĂŌS (Χάος), the vacant space which existed before the creation of the world, and out of which the gods, men, and all things arose. Chaos was the mother of Erebos and Nyx, from whom again were born Aether and Hemera.

CHARADRA (-ae). 1. A town in Phocis on the river Charadrus.—2. A town in Epirus, SW. of Ambracia.—3. A town in Messenia, built by Pelops.

CHĂRĒS (-ētis). 1. An Athenian general, who kept his influence by bribery and intrigue. In B.C. 367 he was sent to the aid of the Phliasians, who were hard pressed by the Arcadians and Argives, and he succeeded in relieving them. In the Social war, after the death of Chabrias, 356, he had the command of the Athenian fleet, along with Iphicrates and Timotheus. His colleagues having refused, in consequence of a storm, to risk an engagement, Chares accused them to the people, and they were recalled. In the Olynthian war, 349, he commanded the mercenaries sent from Athens to the aid of Olynthus. In 340 he commanded the force sent to aid Byzantium against Philip; but he effected nothing, and was superseded by Phocion. In 338 he was one of the Athenian commanders at the battle of Chaeronea.—2. A sculptor of Lindus in Rhodes, pupil of Lysippus, about B.C. 290. His chief work was the statue of the Sun, which, under the name of 'The Colossus of Rhodes,' was called one of the seven wonders of the world. Its height was upwards of 105 English feet. It stood at the entrance of the harbour of Rhodes, but there is no truth in the tradition that its legs extended over the mouth of the harbour. It was overthrown and broken to pieces by an earthquake, B.C. 224.

CHĂRĪDĒMUS (-i), of Oreus in Euboea, captain of a band of mercenaries under the Athenian generals Iphicrates and Timotheus. He next entered the service of the satrap Artabazus, who had revolted against Artaxerxes III., and subsequently of Cotys, king of Thrace, whose daughter he married. On the murder of Cotys, 360, Charidemus adhered to the cause of his son Cersobleptes, and carried on the struggle with the Athenians for the possession of the Chersonesus. The Athenians, however, considered that they were in some way indebted to him for the surrender of the Chersonese, since they voted him a golden crown. In 349 he was appointed by the Athenians commander in the Olynthian war, but next year was superseded by Chares.

CHĂRĪLĀUS (-i), king of Sparta, son of Polydectes, is said to have received his name from the general joy excited by the justice of his uncle Lycurgus, when he placed him, a new-born infant, on the throne, and bade the Spartans acknowledge him for their king. He carried on war against Argos and Tegea; he was taken prisoner by the Tegeans, but was dismissed without ransom on giving a promise (which he did not keep) that the Spartans should abstain in future from attacking Tegea.

CHĂRIS, CHĂRĪTĒS. Charis was the personification of grace and beauty. In the Iliad she is described as the wife of Hephaestus, but in the Odyssey Aphrodite appears as the wife of Hephaestus. There were other deities of grace and beauty, the *Charites* (called *Gratiae* by the Romans), daughters of Zeus, and as three in number, namely Euphrosyne, Aglaia, and Thalia. (In Cic. *N.D.* iii. 17, 44, they are children of Erebus and Nox, symbolising,

perhaps, the perishable nature of gratitude.) They were the goddesses who gave joy, and refinement and gentleness; they accompanied Aphrodite as her tire-maidens. Poetry was especially favoured by them, and hence they were the friends of the Muses, with whom they lived in Olympus. In art the familiar representation of the Graces as three naked figures belongs to the Hellenistic period; in the earlier periods they were represented as fully clothed; and there was probably a transition period when they were represented as wearing a transparent chiton without a girdle ('solutis zonis,' Hor. *Od.* i. 30).

CHĂRĬSĬUS (-i). FLAVIUS SOSIPĂTER, a Latin grammarian, A.D. 400, author of a treatise in five books, drawn up for the use of his son, entitled *Institutiones Grammaticae.*

CHĂRĬTES. [CHARIS.]

CHARMANDĒ (-es), in Mesopotamia, on the Euphrates.

CHARMĬDES (Χαρμίδης). **1.** An Athenian, son of Glaucon, cousin to Critias, and uncle by the mother's side to Plato. In B.C. 404 he was one of the Ten, and was slain fighting against Thrasybulus at the Peiraeus.—**2.** Called also CHARMADAS by Cicero, a friend of Philo of Larissa, in conjunction with whom he is said by some to have been the founder of a 4th Academy. He lived B.C. 100.

CHĂRŌN (-ontis), son of Erebos, conveyed in his boat the shades of the dead

Charon, Hermes, and Soul. (From a Roman Lamp.)

across the rivers of the lower world. For this service he was paid with coin, which was placed in the mouth of every corpse before its burial. He is represented as a bearded man clothed in the exomis.

CHĂRONDAS (-ae), a lawgiver of Catana, who legislated for his own and the other cities of Chalcidian origin in Sicily and Italy. His date is uncertain. He is said by some to have been a pupil of Pythagoras; and he must have lived before the time of Anaxilaus, tyrant of Rhegium, B.C. 494–476, for the Rhegians used the laws of Charondas till they were abolished by Anaxilaus. There is a tradition that Charondas one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws, and that on being reminded of this he exclaimed, 'By Zeus, I will establish it,' and stabbed himself. The laws which have been preserved in some histories as his are of a later date.

CHĂROPS (-ŏpis). **1.** A chief among the Epirots, sided with the Romans in their war with Philip V., B.C. 198.—**2.** A grandson of the above. He was educated at Rome, and after his return to his own country adhered to the Roman cause.

CHĂRYBDIS. [SCYLLA].

CHASŪĀRII (-orum), a people of Germany, allies or dependents of the Cherusci, to the N. and NW. of whom they dwelt, on the W. bank of the Visurgis (*Weser*).

CHATTI (sometimes written CATTI), one of the most important German tribes who occupied a territory between the Rhine and the upper part of the Weser. Mattium (*Maden*) was their chief town.

CHAUCI or CAUCI, a powerful people in the NE. of Germany between the Amisia (*Ems*) and the Albis (*Elbe*), divided by the Visurgis (*Weser*), which flowed through their territory, into Majores and Minores, the former W. and the latter E. of the river. They are described by Tacitus as the noblest and the justest of the German tribes, and skilful seamen. They formed an alliance with the Romans A.D. 5, but were at war with them in the reigns of Claudius and Nero. Later they belonged to the confederacy of the Saxons.

CHĔLĪDON. [See AEDON.]

CHĔLĪDŎNĬAE INSULAE (*Khelidoni*), a group of small islands off the S. coast of Lycia.

CHĔLŌNĀTAS (-ae; *C. Tornese*), a promontory in Elis, opposite Zacynthus, the most westerly point of the Peloponnesus.

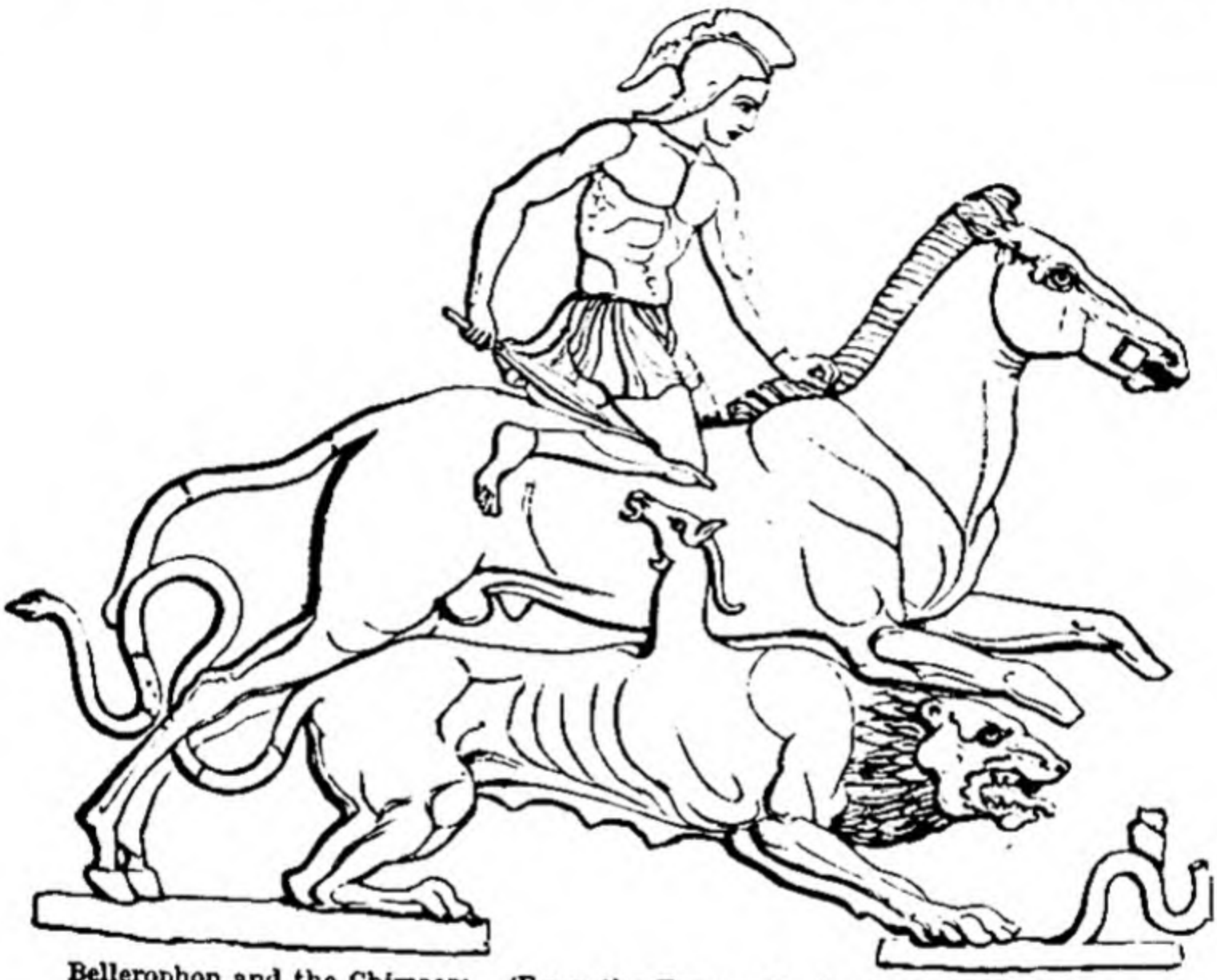
CHĔLŌNĒ (-es), a maiden who neglected the invitation to the wedding of Zeus and Hera, and was changed by Hermes into a tortoise.

CHEMMIS, aft. PANŎPŎLIS, a city of the Thebais, or Upper Egypt, on the E. bank of the Nile.

CHĔOPS (-ŏpis), is the name by which Herodotus speaks of the Egyptian king Khufu, who belonged to the 4th dynasty and reigned about 3733 B.C. with Memphis as his capital. He is famous as the builder of the Great Pyramid. The later traditions followed by Herodotus (ii. 124-127) and Diodorus (i. 63), who calls him Chemmis, represent him as tyrannical and impious. The more trustworthy record of the rock tablets describes him as a brave and wise ruler, and a founder of temples.

CHĔPHRĒN, is the name by which the Greek writers designated Khaf-Ra, the son-in-law of Cheops (or Khufu). He was king of Egypt about 3666 B.C.

CHERSŎNĒSUS (-i), 'a land-island,' that is, 'a peninsula' (from χέρσος 'land' and νῆσος 'island'). 1. CH. THRACIA (*Peninsula of the Dardanelles* or of *Gallipoli*), usually called at Athens 'The Chersonesus' without any distinguishing epithet, the narrow strip of land 420 stadia in length, running between the Hellespont and the Gulf of Melas, and connected with the Thracian mainland by an isthmus, which was fortified by a wall, 36 stadia across, near Cardia. The Chersonese was colonised by the Athenians under MILTIADES, the contemporary of Pisistratus.—2. TAURICA or SCYTHICA (*Crimea*), the peninsula between the Pontus Euxinus, the Cimmerian Bosporus, and the Palus Maeotis, united to the mainland by an isthmus 40 stadia in width. It produced a great quantity of corn, which was exported to Athens and other parts of Greece. Respecting the Greek kingdom established in this country, see BOSPORUS; for the worship of the Tauric goddess, see ARTEMIS.—3. CIMBRICA (*Jutland*). See CIMBRI.



Bellerophon and the Chimaera. (From the Terra-cotta in the British Museum.)

C.D.

CHĒRUSCI, the most celebrated of all the tribes of ancient Germany. The Cherusci proper dwelt on both sides of the Visurgis (*Weser*), and their territories extended to the Harz and the Elbe. They were originally in alliance with the Romans, but they subsequently formed a powerful league of the German tribes for the purpose of expelling the Romans from the country, and under the chief ARMINIUS they destroyed the army of Varus and drove the Romans beyond the Rhine, A.D. 9.

CHĪLON (-ŏnis), of Lacedaemon, son of Damagetus, and one of the Seven Sages, B.C. 590.

CHĬMAERA (-ae), a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and

the middle that of a goat. She made great havoc in Lycia and the surrounding countries, and was at length killed by BELLEROPHON. Virgil places her together with other monsters at the entrance of Orcus. The origin of the notion of this fire-breathing monster must probably be sought for in the volcano of the name of Chimaera near Phaselis, in Lycia, which vomited flames from its summit, lions dwelt in the upper forests, goats in the pasture slopes, and serpents in the marshes at its foot.

CHĪMERĬON (*Porto Hagianno*), a promontory and harbour of Thesprotia in Epirus.

CHĬŎNĒ (-es). **1.** Daughter of Boreas and Orithyia, became by Poseidon the mother of Eumolpus.—**2.** Daughter of Daedalion; bore twins, Autolycus and Philammon, the former a son of Hermes and the latter of Apollo. She was killed by Artemis for having compared her beauty to that of the goddess.

CHĬOS (-i; *adj. Chīus; Scio*). One of the largest islands of the Aegaean, lay opposite to the peninsula of Clazomenae, on the coast of Ionia. Its length from N. to S. is about 30 miles, its greatest breadth about 10, and the width of the strait, which divides it from the mainland, about eight. It is said to have borne, in the earliest times, the various names of Aethalia, Macris, and Pityusa. It was colonised by the Ionians, and remained an independent maritime state till the great naval defeat of the Ionian Greeks by the Persians, B.C. 494. The battle of Mycale, 479, freed Chios from the Persian yoke, and it became a member of the Athenian league; but an unsuccessful attempt to revolt, in 412, led to its conquest and devastation. It recovered its independence, with Cos and Rhodes, in 358, and afterwards shared the fortunes of the other states of IONIA.—Chios was celebrated for its wine and its figs, and for its marble and pottery. Its chief city, Chios (*Khio*), stood on the E. side of the island, at the foot of its highest mountain, Pelinaeus; the other principal places in it were Posidium, Phanae, Notium, Elaeus, and Leuconium.

CHĪRĪSŎPHUS (-i), a Lacedaemonian, was sent by the Spartans to aid Cyrus in his expedition against his brother Artaxerxes, B.C. 401. After the battle of Cunaxa and the arrest of the Greek generals, Chirisophus was appointed one of the new generals, and in conjunction with Xenophon had the chief conduct of the retreat.

CHĪRON (-ōnis), the wisest and justest of all the Centaurs, son of Cronos and Philyra, and husband of Naïs or Chariclo, lived on Mount Pelion. He was instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy. All the most distinguished heroes of Grecian story, as Peleus, Achilles, Diomedes, Jason, are described as the pupils of Chiron in these arts. Chiron saved Peleus from the other Centaurs, who were on the point of killing him, and he also told him in what manner he might win Thetis, who was destined to marry a mortal. Heracles, too, was his friend; but when he was fighting with the other Centaurs, one of his poisoned arrows accidentally struck Chiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. According to others, Chiron, in looking at one of the arrows, dropped it on his foot, and wounded himself.

CHLŌRIS (-ĭdŏs). **1.** Daughter of Amphion of Orchomenos, wife of Neleus, king of Pylos, and mother of Nestor.—**2.** Wife of Zephyrus, and goddess of flowers, identical with Flora.

CHŎASPES (-is). **1.** (*Kerkha*) a river of Susiana, falling into the Tigris, near its mouth. Susa stood upon its banks.—**2.** (*Khonah*), a river in the Paropamisus, falling into the Cophen (*Cabul*).

CHOERĂDES (-um; Χοιράδες; *SS. Pietro e Paolo*), two small rocky islands off the coast of Italy, near Tarentum.

CHOERĬLUS, of Iasos, a worthless epic poet in the train of Alexander the Great, is said to have received from Alexander a gold stater for every verse of his poem.

CHŌNĬA (-ae), the name in early times of a district in the S. of Italy, inhabited by the CHONES, an Oenotrian people. It included the SE. of Lucania and the whole of the E. of Bruttium as far as the promontory Zephyrium.

CHŌRASMII (-orum), a people of Sogdiana, on the Oxus.

CHOSROES. **1.** King of Parthia. [ARSACES XXV.]—**2.** King of Persia. [SASSANIDAE.]

CHRŸSA or -E (-ae), a city on the coast of the Troad, near Thebes, with a temple of Apollo Smintheus.

CHRYSAS (-ae; *Dittaino*), a small river in Sicily, an affluent of the Symaethus.

CHRYSE (-es), a Lemnian goddess, whose altar was guarded by the serpent which bit PHILOCTETES.

CHRŸSĒIS (-is), daughter of Chryses, priest of Apollo at Chryse, was taken prisoner by Achilles at the capture of

Lyrnessus or the Hypoplacian Thebe. In the distribution of the booty she was given to Agamemnon. Her father Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon. Thereupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. Her proper name was Astynome.

CHRȳSĒS. [CHRYSEIS.]

CHRȳSIPPUS (-i), a Stoic philosopher, son of Apollonius of Tarsus, born at Soli in Cilicia, B.C. 280. He went to Athens, and became the disciple of the Stoic Cleanthes. Though not the founder of the Stoic school, he gave it the form which continued after his death. Hence Horace speaks of Stoics as 'Chrysippi porticus et grex.'

CHRȳSŎGŎNUS, L. CORNELĬUS, a freedman of Sulla, was the false accuser of Sex. Roscius.

CHRȳSŎPŎLIS (-is; *Scutari*), on the Bosporus, opposite to Byzantium.

CHRȳSOTHĔMIS (-is), daughter of Agamemnon and Clytemnestra.

CHTHŎNĬUS and CHTHŎNĬA, epithets of the gods and goddesses of the earth and of the underworld, as opposed to the οὐράνιοι θεοί. The name therefore belongs to Demeter, Persephone, Pluto (= Ζεὺς χθόνιος), to Hermes as conductor of the Shades, to Dionysus Zagreus and to the Erinyes.

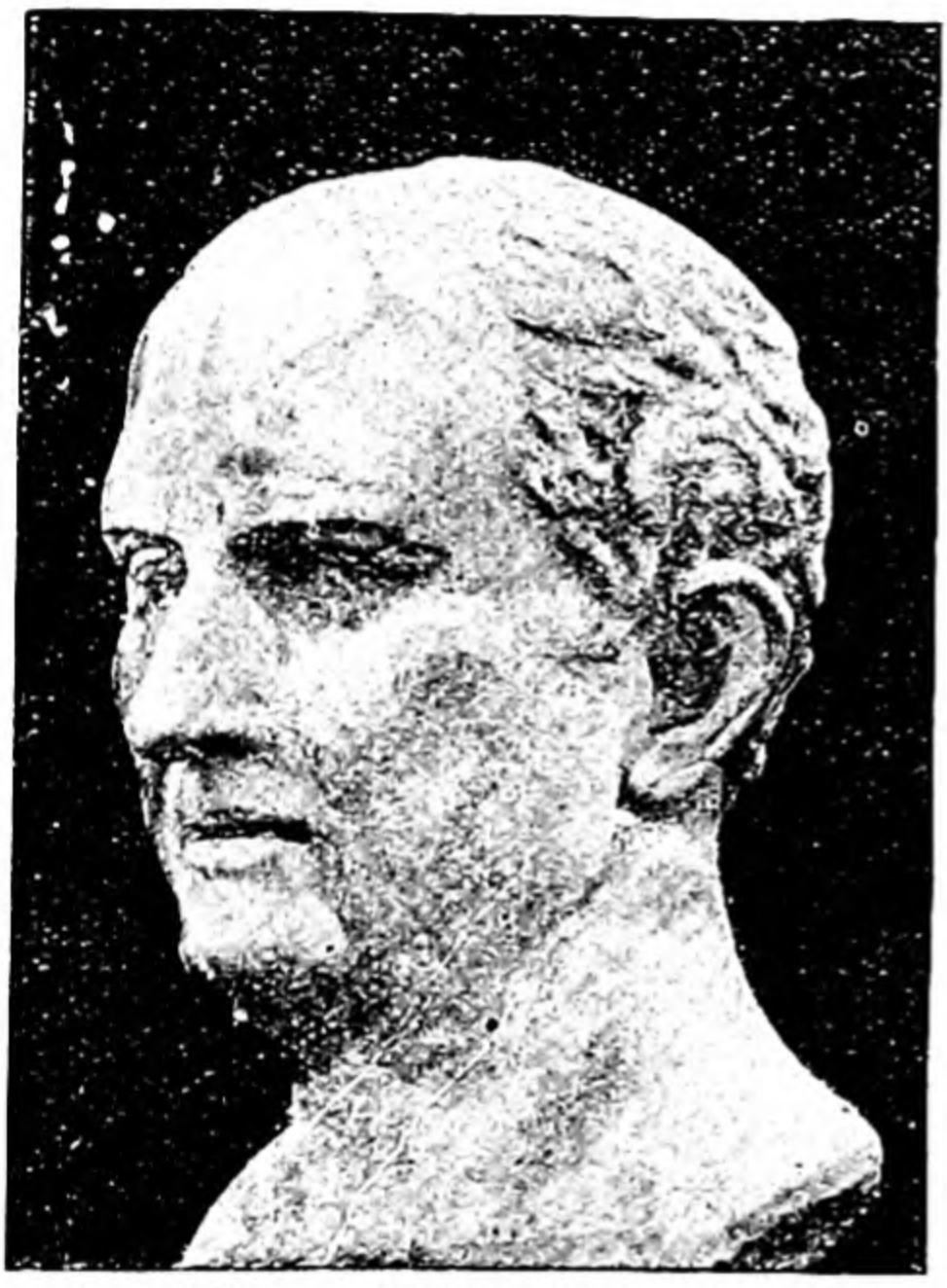
CIBŌTUS. [ALEXANDRIA, No. 1; APAMEA, No. 3.]

CĬBȳRA (-ae). 1. MAGNA (*Khorzum*), a city of Phrygia Magna, on the borders of Caria. It was the head of a tetrapolis of which the other three cities were Bubon, Balbyra and Oenoanda, each of which had one vote, while Cibyra had two: its own government was a despotism under moderate princes: the city ruled over a large district called Cibyrātis, and could send into the field an army of 30,000 men. In B.C. 83, it was added to the Roman empire. After being nearly destroyed by an earthquake, it was restored by Tiberius, under the names of Caesarea and Civitas Cibyratica.—2. PARVA (*Ibura*), a city of Pamphylia, on the borders of Cilicia.

C. CICERĒIUS, praetor in B.C. 173, conquered the Corsicans, but was refused a triumph. In 172 and 167 he was one of the ambassadors sent to the Illyrian king, Gentius.

CĬCĔRO, TULLĬUS. 1. M., grandfather of the orator, lived at his native town Arpinum, which received the full Roman franchise in B.C. 188.—2. M., son of No. 1, also lived at Arpinum, and died 64.—3. L., brother of No. 2, was a friend of M. Antonius the orator.—4. L., Son of No. 3, schoolfellow of the orator, died 68.—5. M., the orator, eldest son of No. 2 and Helvia, was born on the 3rd of January, B.C. 106, near Arpinum. He was educated along with his brother Quintus, and the two brothers displayed such talent that his father removed with them to Rome. One of their teachers was the poet Archias of Antioch. After assuming the *toga virilis* (91) the young Marcus was placed under the care of Q. Mucius Scaevola, the augur, from whom he learnt the principles of jurisprudence. In 89 he served his first and only campaign under Cn. Pompeius Strabo in the Social war. During the civil wars between Marius and Sulla, Cicero identified himself with neither party, but devoted his time to the study of law, philosophy, and rhetoric. He received instruction in philosophy from Phaedrus the Epicurean, Philo, the chief of the New Academy, and Diodotus the Stoic, and in rhetoric from Molo the Rhodian. He then came forward as a pleader in the forum. His first extant speech was delivered in 81, when he was 25 years of age, on behalf of P. Quintius. Next year (80) he defended Sex. Roscius of Ameria, charged with parricide by Chrysogonus, a favourite freedman of Sulla. This was his first public cause, and was creditable to him for the boldness of the protest against injustice sheltered by the power of the dictator. Shortly afterwards (79) Cicero went to Greece, first to Athens, where he remained six months, studying philosophy under Antiochus of Ascalon, and rhetoric under Demetrius Syrus; and here he made the acquaintance of Pomponius Atticus, who remained his firm friend to the close of his life. Afterwards he passed some time at Rhodes (78), where he once more placed himself under the care of Molo. After an absence of two years, Cicero returned to Rome (77). His success in the forum paved for him the way to the high offices of state. In 75 he was quaestor in Sicily under Sex. Peducaeus, praetor of Lilybaeum, and won the confidence of the provincials, which they soon afterwards showed by selecting him to plead their cause against Verres. In 70 he distinguished himself by the impeachment of VERRES, and in 69 he was curule aedile. In 66 he was praetor, and at the end of 64, although a *novus homo*, was elected consul with C. Antonius as a colleague. He entered upon the office on the 1st of January, 63. Hitherto Cicero had taken little part in the political struggles of his time. It is unjust, as some modern

historians have done, to speak of him as a 'trimmer,' who had sought the favour of the popular party in order to gain power, and then deserted to the aristocracy. His principles can best be traced through his private letters. Cicero desired to maintain a middle course between the extreme Sullan party on the one hand, and the extreme democrats on the other. To counterbalance the former he allied himself to the equestrian order and supported Pompey, whom he expected to be the



Bust of Cicero. (From the bust in the possession of the Duke of Wellington.)

champion of the republic on its old lines. But at the time when he stood for the consulship the danger from the revolutionary party made him approach the party of the nobles as the surest bulwark against revolution. What the aims of the revolutionary party were and how they were crushed by Cicero is related in the article CATILINA. For his prudence and energy in crushing the conspiracy Cicero received the highest honours; he was addressed as 'father of his country.' When Caesar joined Pompey and Crassus, Cicero might have joined the coalition as a fourth member. His refusal to support the triumvirate lost him the protection which he might have had against those whom he had made his enemies by his action in the affair of Catiline or from other causes. He had offended Clodius by bearing witness against him when he was accused of a violation of the mysteries of the Bona Dea. Clodius was elected tribune of the plebs, and as a tribune (58) brought forward a bill, interdicting from fire and water (*i.e.* banishing) any one who should be found to have put a Roman citizen to death untried. Cicero voluntarily retired from Rome, and crossed over to Greece. He took up his residence at Thessalonica in Macedonia. His friends obtained his recall from banishment in the course of next year. In August, 57, Cicero landed at Brundisium, and in September he was again at Rome. In 52 he was compelled much against his will to go to the East as governor of Cilicia. Here he distinguished himself by his integrity, but at the same time it was an absurd vanity which led him to assume the title of imperator and to aspire to the honours of a triumph after subduing some robber tribes in his province. He returned to Italy towards the end of 50, and arrived in the neighbourhood of Rome on the 4th of January, 49, just as the civil war between Caesar and Pompey broke out. After long hesitating which side to join, he finally determined to throw in his lot with Pompey, and crossed over to Greece in June. After the battle of Pharsalia (48), Cicero returned to Brundisium. He was pardoned by Caesar, but for the most part he retired from public affairs, and during the next three or four years composed most of his philosophical and rhetorical works. The murder of Caesar on the 15th of March, 44, again brought Cicero into public life. He had begun to fear a coming despotism, and though not privy to the plot, he certainly approved of the assassination. He put himself at the head of the republican party, and in his Philippic orations vehemently attacked M. Antony. But this proved his ruin. The deaths of Hirtius and Pansa put an end to Cicero's hopes that Octavian might be prevented from coming to terms with Antony; and on the formation of the triumvirate between Octavian, Antony and Lepidus (27th of November, 43), Cicero's name was in the list of the proscribed. He was warned of his danger while at his Tusculan villa, and embarked at Antium, intending to escape by sea, but was driven by stress of weather to Circeii, whence he coasted along to Formiae, and landed at his villa. From Formiae his attendants carried him in a litter towards the shore, but were overtaken by the soldiers before they could

reach the coast. They were ready to defend their master with their lives, but Cicero commanded them to desist, and stretching forward called upon his executioners to strike. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the Rostra. This happened on the 7th of December, 43, when Cicero had nearly completed his 64th year.—By his first wife Terentia, Cicero had two children, a daughter, TULLIA, whose death, in 45, caused him the greatest sorrow, and a son Marcus. [No. 7.] His wife Terentia, to whom he had been united for 30 years, he divorced in 46, and soon afterwards he married PUBLILIA.—Cicero was not a great nor a strong statesman, but rather an eloquent and adroit politician. As a statesman he showed more judgment and foresight as well as greater firmness in his suppression of the Catilinarian conspiracy than at any other time. He was utterly wrong in his idea that Pompey could succeed as champion of the conservative party. It is, however, hardly fair to charge him with cowardice for acquiescing in Caesar's rule after the overthrow of Pompey. There was no lack of courage in his attitude after the death of Caesar. Plutarch tells us that Augustus himself pronounced him to have been truly a lover of his country. But his true fame rests upon his writings. They may be divided as follows:—I. RHETORICAL WORKS. Of these there were seven, which have come down to us more or less complete. The best known of these is the 'De Oratore,' written at the request of his brother Quintus; it is the most perfect of his rhetorical works.—II. PHILOSOPHICAL WORKS. 1. *Political Philosophy.* Under this head we have the 'De Republica' and 'De Legibus,' both of which are written in the form of a dialogue. A large portion of both works is preserved.—2. *Philosophy of Morals.* In his work 'De Officiis,' which was written for the use of his son Marcus, at that time residing at Athens, the tone of his teaching is pure and elevated. It is illustrated by examples and anecdotes from Roman history. Under the same head are 'De Senectute' and 'De Amicitia.'—3. *Speculative Philosophy.* Under this head the most noted of his works are the 'De Finibus,' or inquiry into 'the chief good,' and the 'Tusculan Disputations.'—4. *Theology.* In the 'De Natum Deorum' he gives an account of the speculations of the ancients concerning a Divine Being, which is continued in the 'De Divinatione.'—III. ORATIONS. Of these 56 have come down to us.—IV. EPISTLES. Cicero during the most important period of his life maintained a close correspondence with Atticus, and with a wide circle of literary and political friends and connections. We now have upwards of 800 letters, undoubtedly genuine, extending over a space of 26 years, and commonly arranged as 'Epistolae ad Familiares,' 'Ad Atticum,' and 'Ad Quintum Fratrem.'—6. Q., brother of the orator, was born about 102. In 67 he was aedile, in 62 praetor, and for the next three years governed Asia as propraetor. In 55 he went to Gaul as legatus to Caesar: he distinguished himself particularly by the resistance he offered to a vast host of Gauls, who had attacked his camp, when he was stationed for the winter with one legion in the country of the Nervii. In 51 he accompanied his brother as legate to Cilicia; and on the breaking out of the civil war in 49 he joined Pompey. After the battle of Pharsalia, he was pardoned by Caesar. He was proscribed by the triumvirs, and was put to death in 43. He was married to Pomponia, sister of Atticus.—7. M., only son of the orator and his wife Terentia, was born 65. He accompanied his father to Cilicia, and served in Pompey's army in Greece, although he was then only 16 years of age. On the death of Caesar (44) he joined the republican party, served as military tribune under Brutus in Macedonia, and after the battle of Philippi (42) fled to Sex. Pompey in Sicily. When peace was concluded between the triumvirs and Pompey in 39, Cicero returned to Rome, and was favourably received by Octavian, who at length accepted him as his colleague in the consulship (B.C. 30, from 13th Sept.).—8. Q., son of No. 6, and of Pomponia, sister of Atticus, was born 66 or 67, and perished with his father in the proscription, 43.

CĬCŎNES (-um; Κίκονες), a Thracian people on the coast, west of the Hebrus, near Mount Ismarus.

CĬLĬCĬA (-ae), a district in the SE. of Asia Minor, bordering to the E. on Syria, to the N. on Cappadocia and Lycaonia, to the NW. and W. on Pisidia and Pamphylia. On all sides, except the W., it is enclosed by natural boundaries: namely, the Mediterranean on the S., Mount Amanus on the E., and Taurus on the N. The western part being more hilly was called Cilicia Aspera (or Τραχεῖα), the eastern, having fertile plains, was called C. Campestris (or Πεδιάς). Numerous rivers, among which are the PYRAMUS, SARUS, CYDNUS, CALYCADNUS, and smaller mountain streams, descend from the Taurus. The country

remained independent till the time of the Persian Empire, under which it formed a satrapy, but appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia; and, after the division of his empire, it formed a part of the kingdom of the Seleucidae: its plains were settled by Greeks, and the old inhabitants were for the most part driven back into the mountains of C. Aspera, where they remained virtually independent, practising robbery by land and piracy by sea. In B.C. 102 the Romans sent a fleet under the praetor M. Antonius, who not only destroyed the fleet of the Cilician pirates, but occupied ports in Cilicia. Mithridates got possession of it for a time, but after the year 84 the province of Cilicia had its regular succession of proconsuls. For some time after Pompey's conquests the whole province of Cilicia included also Pamphylia, Pisidia, Isauria, Lycaonia and Cyprus. The chief city of Cilicia Campestris was Tarsus, as *caput Ciliciae*.

CILĬCĬAE PYLAE or PORTAE, the chief pass between Cappadocia and Cilicia, through the Taurus, on the road from Tyana to Tarsus. This was the way by which Alexander entered Cilicia.

CILĬCĬUM MARE or AULON CILICIUS, the straits between Cilicia and Cyprus, as far as the Gulf of Issus.

CĪLIX (-ĭcis), son of Agenor and Telephassa, was, with his brothers, Cadmus and Phœnix, sent out by their father in search of Europa, who had been carried off by Zeus. Cilix settled in the country called after him Cilicia.

CILLA (-ae), a small town in the Troad, on the river Cilleus, at the foot of M. Cillaeus.

CILNĬI. [MAECENAS.]

CIMBER, C. ANNĬUS, had obtained the praetorship from Caesar, and was one of Antony's supporters, B.C. 43. He was charged with having killed his brother, whence Cicero calls him ironically *Philadelphus*.

CIMBER, L. TILLĬUS, a friend of Caesar, who gave him the province of Bithynia, but subsequently one of Caesar's murderers, B.C. 44, when he pretended to present a petition to Caesar for his brother's recall from exile. After the assassination, Cimber went to his province and raised a fleet, with which he aided Cassius and Brutus.

CIMBRI (-ōrum), a Celtic people, probably of the same race as the Cymry. [CELTAE.] They appear to have inhabited the peninsula which was called after them CHERSONESUS CIMBRICA (*Jutland*). The Cimbrians were probably a Celtic people with some Teutonic admixture. In conjunction with the Teutones, Ambrones, and Tigurini, they migrated S., with their wives and children, towards the close of the second century B.C.; and the whole host is said to have contained 300,000 fighting men. They defeated several Roman armies, and caused the greatest alarm at Rome. In B.C. 113 they defeated the consul Papirius Carbo, near Noreia, and then crossed over into Gaul. In 109 they defeated the consul Junius Silanus, in 107 the consul Cassius Longinus, who fell in the battle, and in 105 they gained their most brilliant victory near the Rhone over the united armies of the consul Cn. Mallius and the proconsul Servilius Caepio. Instead of crossing the Alps, the Cimbri, fortunately for Rome, marched into Spain, where they remained two or three years. The Romans meantime had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Teutones were defeated and cut to pieces by Marius, near Aquae Sextiae (*Aix*) in Gaul; and next year (101) the Cimbri and their allies were likewise destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the N. of Italy.

CĪMĪNUS or CIMĪNĬUS MONS (*Monte Cimino*), a range of mountains in Etruria, near a crater lake of the same name, between Volsinii and Falerii.

CIMMĔRĬI (-ōrum), the name of a mythical and of a historical people. The *mythical* Cimmerii, mentioned by Homer, dwelt in the furthest W. on the ocean, enveloped in constant mists and darkness. Later writers placed them either in Italy near the lake Avernus, or in Spain, or in the Tauric Chersonesus.—The *historical* Cimmerii dwelt on the Palus Maeotis (*Sea of Azov*), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven from their abodes by the Scythians, they passed into Asia Minor on the NE., and penetrated W. as far as Aeolis and Ionia. They conquered and held for some time the Milesian colony of Sinope; in 696 B.C. they invaded Phrygia: took Sardis in 635; burnt the temple of Artemis at Ephesus; and destroyed Magnesia on the Maeander. They were defeated by Assurbanipal of Assyria, and by Gyges of Lydia, but held their ground, until they were expelled from Asia by Alyattes.

CĬMŌLUS (-i; *Cimoli* or *Argentiera*), an island in the Aegaean sea, one of the

Cyclades, between Siphnos and Melos, celebrated for its fine white earth, used by fullers for cleaning cloths.

CĪMON (-ōnis; Κίμων). 1. Son of Stesagoras, and father of Miltiades, victor at Marathon, gained three Olympic victories with his four-horse chariot, and after his third victory was secretly murdered by order of the sons of Pisistratus.—2. Grandson of the preceding, and son of the great Miltiades and Hegesipyle, daughter of the Thracian prince Olorus, born B.C. 504. On the death of his father (B.C. 489), he was imprisoned because he was unable to pay his fine of 50 talents, which was eventually paid by Callias on his marriage with Elpinice, Cimon's half-sister. Cimon first distinguished himself on the invasion of Greece by Xerxes (480), and after the battle of Plataea was brought forward by Aristeides. He frequently commanded the Athenian fleet in the war against the Persians. His most brilliant success was in 466, when he defeated a large Persian fleet, and on the same day landed and routed their land forces also on the river Eurymedon in Pamphylia. The death of Aristeides and the banishment of Themistocles left Cimon without a rival at Athens for some years. But his influence gradually declined as that of Pericles increased. In 461 Cimon marched at the head of some Athenian troops to the assistance of the Spartans, who were hard pressed by their revolted subjects. The Athenians were deeply mortified by the refusal of their offer, and were enraged with Cimon, who had exposed them to this insult. His enemies succeeded in obtaining his ostracism this year. He was subsequently recalled, and through his intervention a five years' truce was made between Athens and Sparta, 450. In 449 the war was renewed with Persia. Cimon received the command, and with 200 ships sailed to Cyprus, where illness or the effects of a wound carried him off. [For his buildings at Athens see ATHENAE.]

CĬNĂDON (Κινάδων), formed a conspiracy against the Spartan peers (ὅμοιοι) in the first year of Agesilaus II. (B.C. 398–397). The plot was discovered, and Cinadon and the other conspirators were put to death.

CINĂRA or CINĂRUS (*Zinara*), a small island in the Aegaean Sea, E. of Naxos.

CINCINNĀTUS, L. QUINTĬUS, a favourite hero of the old Roman republic, and a model of old-fashioned frugality and integrity. He lived on his farm, cultivating the land with his own hand. In 458 he was called from the plough to the dictatorship, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. He saved the Roman army, defeated the enemy, and, after holding the dictatorship only 16 days, returned to his farm. In 439, at the age of 80, he was a second time appointed dictator, to oppose Sp. Maelius. Several of the descendants of Cincinnatus held the consulship and consular tribunate.

CINCĬUS ALIMENTUS. [ALIMENTUS.]

CĪNĒAS (-ae), a Thessalian, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day, and reminded his hearers of Demosthenes, whom he heard speak in his youth. Pyrrhus prized his persuasive powers so highly, that 'the words of Cineas,' he was wont to say, 'had won him more cities than his own arms.' He was sent to Rome, with proposals for peace from Pyrrhus, after the battle of Heraclea (B.C. 280). Thanks to his wonderful memory, on the day after his arrival he was able (we are told) to address all the senators and knights by name. The senate rejected his proposals mainly through the dying eloquence of old App. Claudius Caecus. The ambassador returned and told the king that there was no people like that people—their city was a temple, their senate an assembly of kings.

CINĒSIAS (-ae), a dithyrambic poet of Athens, ridiculed by Aristophanes and other comic poets.

CINGA (*Cinca*), a river in Hispania Tarraconensis, falls into the Iberus.

CINGĔTŎRIX (-ĭgis), a Gaul, one of the first men among the Treviri, attached himself to the Romans, though son-in-law to Indutiomarus, the head of the independent party. When Indutiomarus had been put to death by Caesar, he became chief of his native city.

CINGILIA (-ae), a town of the Vestini.

CINGŬLUM (-i; *Cingolo*), a town in Picenum on a rock, rebuilt and fortified by Labienus, shortly before the breaking out of the Civil war, B.C. 49.

CINNA, CORNĒLĬUS. 1. L., the leader of the popular party during the absence of Sulla in the East (B.C. 87–84). As soon as Sulla had left Italy, he began his endeavour to overpower the senate, and to recall Marius and his party. He was, however, defeated by his colleague Octavius in the forum, was obliged to fly the city, and was deposed by the senate from the consulate; but the troops at Nola acknowledged him as consul, and

with the help of Marius, who came back to Italy, he collected an army and laid siege to Rome. The capture of the city, and the massacre of Sulla's friends which followed, more properly belong to the life of MARIUS. For the next three years (86, 85, 84) Cinna was consul. In 84 Sulla prepared to return from Greece; and Cinna was slain by his own troops, when he ordered them to cross over from Italy to Greece, where he intended to encounter Sulla.—**2.** L., son of No. 1, joined M. Lepidus in his attempt to overthrow the constitution of Sulla (78); and on the defeat of Lepidus in Sardinia, he went with M. Perperna to join Sertorius in Spain. Caesar procured his recall from exile. He was made praetor by Caesar in 44; but was notwithstanding one of the enemies of the dictator. Though he would not join the conspirators, he approved of their act; and so great was the rage of the mob against him, that they nearly murdered him.

CINNA, C. HELVĬUS, a poet of considerable renown, the friend of Catullus. In B.C. 44 he was tribune of the plebs, when he was murdered by the mob, who mistook him for his namesake Cornelius Cinna, though he was at the time walking in Caesar's funeral procession. His principal work was an epic poem entitled *Smyrna*, containing the story of Myrrha.

CĪNYPS or CĪNĬPHUS (*Kinifo*), a small river on the N. coast of Africa, between the Syrtes, forming the E. boundary of the proper territory of the African Tripolis. The district about it was called by the same name, and was famous for its fine-haired goats.

CĬNĬRAS (-ae; Κινύρας), son of Apollo, king of Cyprus, and priest of the Paphian Aphrodite, which office remained hereditary in his family. He founded temples of Aphrodite both at Paphos and at Byblus in Syria. In Cyprus he was regarded as the inventor of useful arts, of mining, of brick-making, and of iron-work. He was married to Metharne, the daughter of the Cyprian king Pygmalion, by whom he had several children, and among them was Adonis. According to some traditions, he unwittingly begot Adonis by his own daughter, Smyrna, or Myrrha, and killed himself on discovering the crime he had committed. According to other traditions, he had promised to help Agamemnon with a certain number of ships, and gave him only small clay models of ships; but as he did not keep his word, he was cursed by Agamemnon, and perished, like Marsyas, in a contest of music with Apollo.

CIPUS or CIPPUS, GENŪCĬUS, a Roman praetor on whose head it is said that horns suddenly grew, as he was going out of the gates of the city, and, as the haruspices declared that if he returned to the city he would be king, he went into voluntary exile.

CIRCĒ (-es; Κίρκη), a sorceress, daughter of Helios (the Sun) by the Oceanid Perse, and sister of Aeëtes, lived in the island of Aeaea, upon which Odysseus was cast. His companions, whom he sent to explore the land, tasted of the magic cup which Circe offered them, and were changed into swine, with the exception of Eurylochus. Odysseus, having received from Hermes the root *moly*, which fortified him against enchantment, drank the magic cup without injury, and then compelled Circe to restore his companions to their former shape. After this he tarried a whole year with her, and she became by him the mother of Agrius and Telegonus, the reputed founder of Tusculum.

CIRCĒII (-orum), an ancient town of Latium on the promontory CIRCEIUM founded by Tarquinius Superbus, never became a place of importance, in consequence of its proximity to the unhealthy Pomptine marshes. The oysters found off Circeii were celebrated.

CIRCĒSĬUM (-i; *Kerkesiah*), a city of Mesopotamia, on the E. bank of the Euphrates, at the mouth of the Chaboras; the border fortress of the Roman Empire.

CIRRHA. [CRISSA.]

CIRTA, aft. CONSTANTINA (*Constantine*), a city of the Massylii in Numidia, 50 Roman miles from the sea; the capital of Syphax, and of Masinissa and its successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable, as the Romans found in the Jugurthine, and the French in the Algerine, wars. It was restored by Constantine the Great, in honour of whom it received its later name.

CISSEUS (-ĕi), a king in Thrace, and father of Theane and of Hecuba, who is hence called CISSĒIS.

CISSĬA (-ae), a district of Susiana, on the Choaspes.

CISTHĒNĒ (Κισθήνη). **1.** A town on the coast of Mysia, on the promontory of Pyrrha, on the Gulf of Adramyttium.—**2.** In the mythical geography of Aeschylus (*Prom.* 799) the 'plains of Cisthene' are made the abode of the Gorgons.

CĬTHAERON (-ōnis; Κιθαιρών; *Cithaeron*), a range of mountains separating Boeotia from Megaris and Attica.

CĬTĬUM (-i). 1. One of the nine chief towns of Cyprus, with a harbour and salt-works, 200 stadia from Salamis, near the mouth of the Tetius: here Cimon, the celebrated Athenian, died, and Zeno, the founder of the Stoic school, was born. —2. A town in Macedonia, on a mountain Citius, NW. of Beroea.

CĬUS (*Ghio*, or *Kemlik*), a city in Bithynia, on a bay of the Propontis called Cĭānus Sinus, was colonised by the Milesians. It joined the Aetolian league, and was destroyed by Philip III., of Macedonia, but rebuilt by Prusias, king of Bithynia, from whom it was called Prusias.

CIVĪLIS, CLAUDĬUS, sometimes called JULĬUS, the leader of the Batavi in their revolt from Rome, A.D. 69–70. He was of the Batavian royal race, and, like Hannibal and Sertorius, had lost an eye. His brother Julius Paulus was put to death on a false charge of treason by Fonteius Capito (A.D. 67 or 68), who sent Civilis in chains to Nero at Rome, where he was heard and acquitted by Galba. His countrymen, who were shamefully treated by the officers of Vitellius, were easily induced to revolt, and they were joined by the Canninefates and Frisii. He took up arms under pretence of supporting the cause of Vespasian, and defeated in succession the generals of Vitellius in Gaul and Germany, but he continued in open revolt even after the death of Vitellius. In 70 Civilis gained fresh victories over the Romans, and took Castra Vetera. At length he was defeated in the course of the year by Petilius Cerealis. Tacitus describes the meeting between Civilis and the Roman general on a bridge over the Nabalia, broken in the middle; but at that point the fragment of the fifth book comes to an end; and we know no more of Civilis.

CLĂNIS (-is; *Chiana*), a river of Etruria, rises S. of Arretium, forms two small lakes near Clusium, and flows into the Tiber E. of Vulsinii.

CLANĬUS. [LITERNUS.]

CLĂRUS (-i), a town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo, surnamed Clarius.

CLASSĬCUS, JULĬUS, a Trevir, was prefect of an *ala* of Treviri in the Roman army under Vitellius, A.D. 69, but afterwards joined Civilis in his rebellion against the Romans. [CIVILIS.]

CLASTĬDĬUM (-i; *Casteggio*), a fortified town of the Anares in Gallia Cispadana, not far from the Po, on the road from Dertona to Placentia. It was the scene of the victory of Marcellus over the Insubrians in B.C. 222.

CLAUDĬA. 1. QUINTA, a Roman matron. When the vessel conveying the image of Cybele from Pessinus to Rome had stuck fast in a shallow at the mouth of the Tiber, the soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, took hold of the rope, and the vessel forthwith followed her, B.C. 204.—2. Or CLODIA, eldest of the three sisters of P. Clodius Pulcher, the enemy of Cicero, married Q. Marcius Rex.—3. Or CLODIA (probably the 'Lesbia' of CATULLUS), second sister of P. Clodius, married Q. Metellus Celer, but became infamous for her debaucheries, and was suspected of having poisoned her husband. Cicero in his letters calls her Βοῶπις.—4. Or CLODIA, youngest sister of P. Clodius, married L. Lucullus.

CLAUDĬA GENS, patrician and plebeian. The patrician Claudii bore various surnames, which are given under CLAUDIUS, with the exception of those with the cognomen NERO, who are better known under the latter name.—The plebeian Claudii were divided into several families, of which the most celebrated was that of MARCELLUS.

CLAUDIĀNUS, CLAUDĬUS, the poet, lived under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria and removed to Rome, where we find him in A.D. 395. He enjoyed the patronage of the all-powerful Stilicho, by whom he was raised to offices of honour and emolument. The last historical allusion in his writings belongs to 404; whence it is supposed that he may have been involved in the misfortunes of Stilicho, who was put to death 408.—Claudian was a Pagan, and the Christian hymns found among his poems in most editions are certainly spurious.—The poems of Claudian are distinguished by purity of language, and real poetical genius: his descriptions are often too grandiose, but many, such as the Rape of Proserpine, reach a high order of poetry.

CLAUDĬUS, patrician. See CLAUDIA GENS.—1. APP. CLAUDĬUS SABINUS REGILLENSIS, a Sabine of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus, being the advocate of peace with the Romans, when hostilities broke out between the two nations, withdrew with a large train of followers to Rome, B.C. 504. He was received into the ranks of the patricians, and lands beyond the Anio were assigned to

his followers, who were formed into a new tribe called the Claudian. He was consul 495, and his conduct towards the plebeians led to their secession to Mons Sacer 494.—**2.** APP. CL. SAB. REGILL., son of No. 1, consul 471, treated the soldiers whom he commanded with such severity that his troops deserted him. Next year he was impeached, but died or killed himself before the trial.—**3.** C. CL. SAB. REGILL., brother of No. 2, consul 460, when App. Herdonius seized the Capitol.—**4.** APP. CL. CRASSUS REGILL. SAB., the decemvir, son of No. 2, was consul 451, and on the appointment of the decemvirs in that year, he became one of them, and was reappointed the following year. His real character now betrayed itself in the most tyrannous conduct towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. App. was impeached by Virginius, but did not live to abide his trial. He either killed himself, or was put to death in prison by order of the tribunes.—**5.** APP. CLAUDIUS CAECUS, became blind before his old age. In his censorship (312) he built the Appian aqueduct, and began the Appian road, which was continued to Capua. He was twice consul, in 307 and 296; and in the latter year he fought against the Samnites and Etruscans. In his old age, Appius by his eloquent speech induced the senate to reject the terms of peace which Cineas had proposed on behalf of Pyrrhus. Appius was the earliest Roman writer in prose and verse whose name has come down to us.—**6.** APP. CL. CAUDEX, brother of No. 5, derived his surname (= 'ship's timber') from his attention to naval affairs. He was consul 264, and conducted the war against the Carthaginians in Sicily.—**7.** P. CL. PULCHER, son of No. 5, consul 249, attacked the Carthaginian fleet in the harbour of Drepana, in defiance of the auguries, and was defeated, with the loss of almost all his forces. He was recalled and commanded to appoint a dictator, and thereupon named M. Claudius Glycias or Glicia, the son of a freedman, but the nomination was immediately superseded. He was impeached and condemned.—**8.** C. CL. CENTHO or CENTO, son of No. 5, consul 240 and dictator 213.—**9.** TIB. CL. NERO, son of No. 5. An account of his descendants is given under NERO.—**10.** APP. CL. PULCHER, son of No. 7, aedile 217, fought at Cannae 216, and was praetor 215, when he was sent into Sicily. He was consul 212, and died 211 of a wound which he received in a battle with Hannibal before Capua.—**11.** APP. CL. PULCHER, son of No. 10, served in Greece for some years under Flamininus, Baebius, and Glabrio (197–191). He was praetor 187 and consul 185, when he gained some advantages over the Ingaunian Ligurians. He was sent as ambassador to Greece 184 and 176.—**12.** P. CL. PULCHER, brother of No. 11, curule aedile 189, praetor 188, and consul 184.—**13.** C. CL. PULCHER, brother of Nos. 11 and 12, praetor 180 and consul 177, when he defeated the Istrians and Ligurians. He was censor 160 with Ti. Sempronius Gracchus. He died 167.—**14.** APP. CL. CENTO, aedile 178 and praetor 175, when he fought with success against the Celtiberi in Spain. He afterwards served in Thessaly (173), Macedonia (172), and Illyricum (170).—**15.** APP. CL. PULCHER, son of No. 11, consul 143, defeated the Salassi, an Alpine tribe. On his return a triumph was refused him; and when, on his persistence, one of the tribunes attempted to drag him from his car, his daughter Claudia, one of the Vestal Virgins, walked by his side up to the Capitol. He was censor 136.—**16.** C. CLAUDIUS PULCHER, curule aedile 99, praetor in Sicily 95, consul in 92.—**17.** APP. CL. PULCHER, consul 79, and afterwards governor of Macedonia.—**18.** APP. CL. PULCHER, praetor 89, belonged to Sulla's party, and perished in the great battle before Rome 82.—**19.** APP. CL. PULCHER, eldest son of No. 18. In 70 he served in Asia under his brother-in-law, Lucullus; in 57 he was praetor, and though he did not openly oppose Cicero's recall from banishment, he tacitly abetted the proceedings of his brother Publius. In 56 he was propraetor in Sardinia; and in 54 was consul with L. Domitius Ahenobarbus. In 53 he went as proconsul to Cilicia, which he governed with tyranny and rapacity. In 51 he was succeeded in the government by Cicero. On his return to Rome he was impeached by Dolabella, but was acquitted. In 50 he was censor with L. Piso, and expelled several of Caesar's friends from the senate. On the breaking out of the civil war, 49, he fled with Pompey from Italy, and died in Greece before the battle of Pharsalia.—**20.** C. CL. PULCHER, second son of No. 18, was a legatus of Caesar, 58, praetor 56, and propractor in Asia 55. On his return he was accused of extortion by M. Servilius, who was bribed to drop the prosecution. He died shortly afterwards.—**21.** P. CL. PULCHER, usually called CLODIUS and not Claudius, the youngest son of No. 18, the notorious enemy of Cicero, and one of the most profligate characters of a profligate age. In 62 he profaned the mysteries

of the Bona Dea, which were celebrated by the Roman matrons in the house of Caesar, who was then praetor, by entering the house disguised as a female musician, in order to meet Pompeia, Caesar's wife, with whom he had an intrigue. He was discovered, and next year, 61, when quaestor, was brought to trial, but obtained an acquittal by bribing the judges. He had attempted to prove an alibi, but Cicero's evidence showed that Clodius was with him in Rome only three hours before he pretended to have been at Interamna. Cicero attacked Clodius in the senate with great vehemence. In order to revenge himself upon Cicero, Clodius was adopted into a plebeian family that he might obtain the formidable power of a tribune of the plebs. He was tribune 58, and, supported by the triumvirs Caesar, Pompey, and Crassus, drove Cicero into exile; but notwithstanding all his efforts he was unable to prevent the recall of Cicero in the following year. [CICERO.] In 56 Clodius was aedile and attempted to bring his enemy Milo to trial. Each had a large gang of gladiators in his pay, and fights took place in the streets of Rome between the two parties. In 53, when Clodius was a candidate for the praetorship, and Milo for the consulship, the contests became more violent than ever. At length, on the 20th of January, 52, Clodius and Milo met on the Appian road near Bovillae. An affray ensued between their followers, in which Clodius was murdered. For the proceedings which followed see MILO. The second wife of Clodius was the notorious FULVIA.—**22.** APP. CL. PULCHER, the elder son of No. 20, was one of the accusers of Milo on the death of P. Clodius, 52.—**23.** APP. CL. PULCHER, brother of No. 21, joined his brother in persecuting Milo.—**24.** SEX. CLODIUS, probably a descendant of a freedman of the Claudia gens, was a man of low condition, and the chief instrument of P. Clodius in all his acts of violence.

CLAUDĬUS I., Roman emperor A.D. 41–54. His full name was TIB. CLAUDIUS DRUSUS NERO GERMANICUS. He was the younger son of Drusus, the brother of the emperor Tiberius, and of Antonia, and was born on August 1st, B.C. 10, at Lyons in Gaul. He had reached the age of 50, when he was suddenly raised by the soldiers to the imperial throne after the murder of Caligula. He was not cruel, but the weakness of his character made him the slave of his wives and freedmen, and thus led him to consent to acts of tyranny which he would never have committed of his own accord. He was married four times. At the time of his accession he was married to his third wife, the notorious Valeria Messallina, who governed him for some years, together with the freedmen Narcissus, Pallas, and others. After the execution of Messallina, 48, Claudius was still more unfortunate in choosing for his wife his niece Agrippina. She prevailed upon him to set aside his own son, Britannicus, and

Claudius I., Roman Emperor, A.D. 41-54.

Bust of Emperor, laureate. TI. CLAVDIVS CAESAR AVG. P. M. TR. P. IMP. P. P. (Tiberius Claudius Caesar Augustius, Pontifex Maximus, Tribunitia Potestate, Imperator, Pater Patriae).

to adopt her son, Nero. Claudius soon after was poisoned by Agrippina, 54. Claudius built the famous Claudian aqueduct (*Aqua Claudia*), the port of Ostia, and the emissary by which the water of lake Fucinus was carried into the river Liris. In his reign the southern part of Britain was made a Roman province, and Claudius himself went to Britain in 43, where he remained, however, only a short time, leaving the conduct of the war to his generals.

CLAUDĬUS II. (M. AURELIUS CLAUDIUS, surnamed GOTHICUS), Roman emperor A.D. 268–270, was descended from an obscure family in Dardania or Illyria, and by his military talents rose to distinction under Decius, Valerian, and Gallienus. He succeeded to the empire on the death of Gallienus (268). Next year he gained a great victory over an immense host of Goths in Dardania, and received in consequence the surname *Gothicus*. He died at Sirmium in 270.

CLAZŌMĒNAE (-arum; *Kelisman*), a city of Asia Minor, upon the gulf of Smyrna. The city was said to have been founded by the Colophonians. It was celebrated for its temples of Apollo, Artemis, and Cybele, and still more as the birthplace of Anaxagoras.

CLĒANDER (-dri). **1.** Tyrant of Gela, reigned seven years, and was murdered

B.C. 498. He was succeeded by his brother Hippocrates, one of whose sons was also called Cleander.—**2**. A Lacedaemonian, harmost at Byzantium 400, when the Cyrean Greeks returned from Asia.

CLĔANTHES (-is), a Stoic, born at Assos in Troas about B.C. 300. He first studied under Crates, and then under Zeno. Stories are told of his taking notes on bones and potsherds of Zeno's lectures, when he was too poor to buy tablets or paper. In order to support himself, he worked all night at drawing water for gardens; but as he spent the whole day in philosophical pursuits, and had no visible means of support, he was summoned before the Areiopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him ten minae, though Zeno would not permit him to accept them. On the death of Zeno in 263, Cleanthes succeeded him in his school.

CLĔARCHUS (-i), a Spartan, who was sent as harmost to Byzantium. But having been recalled by the Ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, 401. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes, and were put to death.

CLEINIAS (-ae), father of Alcibiades; fought at Artemisium 480; was killed at Coronea 447.

CLEISTHĔNES (-is). **1**. Tyrant of Sicyon. In B.C. 595, he aided the Amphictyons in the sacred war against Cirrha, which ended, after ten years, in the destruction of that city. His death cannot be placed earlier than 532, in which year he won the victory in the chariot-race at the Pythian games. His daughter Agarista was given in marriage to Megacles the Alcmaeonid. — **2**. An Athenian, son of Megacles and Agarista, and grandson of No. 1, appears as the head of the Alcmaeonid clan on the banishment of the Pisistratidae. He was opposed by Isagoras and the great body of the nobles, to whom the Solonian constitution gave all political power. Cleisthenes was the real founder of Athenian democracy. His reforms consisted in (1) the abolition of the four ancient tribes and the establishment of ten tribes, with a further sub-division into *demes*. In this he desired to get rid of old associations. From the number of ten tribes followed the number 500 for the Boule; (2) he introduced the law of ostracism as a machinery for getting rid of a violent party leader without civil war; (3) he re-established election by lot; (4) he so arranged the Heliaea, or law-courts, as to give greater judicial power to all citizens. Isagoras and his party called in the aid of the Spartans, but were defeated, and Cleisthenes made good his reforms, B.C. 508.

CLEITARCHUS (-i). **1**. Tyrant of Eretria in Euboea, was supported by Philip against the Athenians, but was expelled from Eretria by Phocion, B.C. 341.—**2**. Son of the historian Deinon, accompanied Alexander the Great in his Asiatic expedition, and wrote a history of it.

CLEITOR or CLEITŌRĬUM (*Klituras*), a town in the N. of Arcadia on a river of the same name, a tributary of the Aroanius. There was a fountain in the neighbourhood, the waters of which are said to have given to persons who drank of them a dislike for wine.

CLEITUS (-i), a Macedonian, one of Alexander's generals and friends. He saved Alexander's life at the battle of Granicus, 334. In 328 he was slain by Alexander at a banquet, when both were heated with wine, and Cleitus had provoked the king's resentment by a taunt. Alexander was inconsolable at his friend's death.

CLEŎBIS. [BITON.]

CLĔŎBŪLUS (-i), one of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about B.C. 580. He, or his daughter Cleobuline, was said by some to have been the author of the riddle on the year. 'A father has twelve children, and each of these thirty daughters, on one side white, and on the other side black, and though immortal they all die.'

CLĔOMBRŎTUS (-i). **1**. Son of Anaxandrides, king of Sparta, became regent after the battle of Thermopylae, B.C. 480, for Pleistarchus, infant son of Leonidas, but died in the same year, and was succeeded in the regency by his son Pausanias. —**2** I. King of Sparta, son of Pausanias, succeeded his brother Agesipolis I., and reigned B.C. 380–371. He fell at the battle of Leuctra (371).—**3**. II. King of Sparta, son-in-law of Leonidas II., in whose place he was made king by the party of AGIS IV. about 243. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240. — **4**. An Academic philosopher of Ambracia, said to have killed himself, after reading the *Phaedo* of

Plato; not that he had any sufferings to escape from, but that he might exchange this life for a better.

CLĔŎMĔNES (-is). **1.** King of Sparta, reigned B.C. 520–491. In 510 he commanded the forces by whose assistance Hippias was driven from Athens, and not long after he assisted Isagoras and the aristocratical party against Cleisthenes. ARISTAGORAS tried to bribe him to assist the Ionians, but failed, owing it was said to the rebuke of Gorgo, the little daughter of Cleomenes. By bribing the priestess at Delphi, he effected the deposition of his colleague DEMARATUS, 491. Soon afterwards he was seized with madness and killed himself.—**2.** King of Sparta, son of Cleombrotus I., reigned 370–309. King of Sparta, son of Leonides II., reigned 236–222. He strove to reform the Spartans, then in very degenerate state. To resist the Macedonians he desired to unite Sparta to the Achaean League, but stipulated for the chief direction of the Peloponnesian states. It is probable that if Aratus had consented to this the Confederation would have been strong enough to resist Macedonia, but unfortunately he refused to admit the pretensions of Sparta; and a war between Sparta and the League followed, in which Cleomenes was successful. He now felt himself sufficiently strong to put the Ephors to death and restore the ancient constitution. The Achaeans called in the aid of Antigonus Doson, king of Macedonia, and for the next three years Cleomenes carried on war against their united forces. He was at length completely defeated at the battle of Sellasia (222), and fled to Egypt, where he put an end to his own life some time afterwards.

CLĔŌN (-ōnis), son of Cleaenetus, was originally a tanner, and first came forward in public as an opponent of Pericles. After the death of Pericles, B.C. 429, Cleon for about six years of the Peloponnesian war (428–422) was the head of the party opposed to peace. He is represented by Aristophanes as a demagogue of the lowest kind, mean, ignorant, cowardly, and venal; and this view of his character is confirmed by Thucydides. There may have been prejudice in this account; but the facts which were beyond dispute seem to indicate violence in his political attacks, cruelty (in his speeches on the Mytilenaeans), and a boastful self-confidence, which made him assume commands for which he was incompetent, as at Pylos and Amphipolis. In 427 he strongly advocated in the assembly that the Mytilenaeans should be put to death. In 424 he obtained his greatest glory by taking prisoners the Spartans in the island of Sphacteria, and bringing them in safety to Athens. Puffed up by this success, he obtained the command of an Athenian army to oppose Brasidas, in Thrace; but he was defeated by Brasidas under the walls of Amphipolis, and fell in the battle, 422.

CLĔŌNAE (-ārum). **1.** A town in Argolis, on the road from Corinth to Argos, on a river of the same name which flows into the Corinthian gulf, and at the foot of Mt. Apesas.—**2.** A town in the peninsula of Athos in Chalcidice.—**3.** [HYAMPOLIS.]

CLĔŌNŸMUS (-i). **1.** An Athenian, frequently attacked by Aristophanes as a pestilent demagogue.—**2.** Younger son of Cleomenes II., king of Sparta, was excluded from the throne on his father's death, 309, in consequence of his violent and tyrannical temper. In 303 he crossed over to Italy to assist the Tarentines against the Lucanians. He afterwards withdrew from Italy, and seized Corcyra; and in 272 he invited Pyrrhus to attempt the conquest of Sparta.

CLĔŎPATRA (-ae). **1.** (Myth.) Daughter of Idas and Marpessa, and wife of Meleager, is said to have hanged herself after her husband's death, or to have died of grief.—**2.** (Hist.) Niece of Attalus, married Philip, B.C. 337, on whose murder she was put to death by OLYMPIAS.—**3.** Daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epirus, 336. It was at her marriage that Philip was murdered. Her husband died 326. Some years after the death of her brother she was put to death by Antigonus.—**4.** Eldest daughter of Ptolemy Auletes, celebrated for her beauty and fascination, was 17 at the death of her father (51), who appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry. She was expelled from the throne by Pothinus and Achillas, his guardians. She retreated into Syria, and there collected an army with which she was preparing to enter Egypt, when Caesar arrived in Egypt in pursuit of Pompey, 47. She gained the support of Caesar, who replaced her on the throne with her brother. This led to the Alexandrine war, in the course of which young Ptolemy perished. Cleopatra thus obtained the undivided rule. She had a son by Caesar, called CAESARION, and she afterwards followed him to Rome, where she appears to have been at the time of his death, 44. She then returned to Egypt, and in 41 she

met Antony in Cilicia. She completely won the heart of Antony, who henceforth appears as her devoted lover and slave. In the war between Augustus and Antony, Cleopatra accompanied her lover, and was present at the battle of Actium (31), in the midst of which she retreated with her fleet, and thus hastened the loss of the day. She fled to Alexandria, where she was joined by Antony. Seeing Antony's fortunes desperate, she fled to a mausoleum she had built, and then caused a report of her death to be spread. Antony, resolving not to survive her, stabbed himself. When she found that Augustus intended to carry her captive to Rome, she put an end to her own life in the 39th year of her age (B.C. 30).

CLĔŌPHON (-ontis), an Athenian demagogue, of obscure, and, according to Aristophanes, of Thracian origin, vehemently opposed peace with Sparta in the latter part of the Peloponnesian war. During the siege of Athens by Lysander, B.C. 404, he was brought to trial by the aristocratical party, and was condemned and put to death.

CLEVUM, also GLEVUM and GLEBON (*Gloucester*), a Roman colony in Britain.

CLĪO. [MUSAE.]

CLITERNUM or CLITERNĬA, a town of the Frentani, in the territory of Larinum.

CLĪTUMNUS (-ī; *Clitumno*), a small river in Umbria, springs from a beautiful rock in a grove of cypress-trees, where was a sanctuary of the god Clitumnus, and falls into the Tinia, a tributary of the Tiber. The valley of the Clitumnus was famed for a breed of white cattle.

CLŎĀCĪNA or CLUACĪNA, the 'Purifier' (from *cloare* or *cluere*, 'to wash' or 'purify'), a surname of VENUS.

CLŌDĬUS. [CLAUDIUS.]

CLŌDĬUS, ALBĪNUS. [ALBINUS.]

CLŌDĬUS MACER. [MACER.]

CLOELĬA (-ae), a Roman virgin, one of the hostages given to Porsena, escaped from the Etruscan camp, and swam across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so struck with her gallant deed that he not only set her at liberty, but allowed her to take with her a part of the hostages.

CLOTA AESTUĀRĬUM (*Frith of Clyde*), on the W. coast of Scotland.

CLŌTHŌ. [MOIRAE.]

CLŬENTĬUS HABITUS, A., of Larinum, accused in B.C. 74 his stepfather, Statius Albius Oppianicus, of having attempted to procure his death by poison. Oppianicus was condemned, and it was generally believed that the judges had been bribed by Cluentius. In 66, Cluentius was himself accused by young Oppianicus, son of Statius Albius, who had died in the interval, of three acts of poisoning. He was defended by Cicero in the brilliant oration still extant, and acquitted. Quintilian (ii. 17, 21) speaks of Cicero having boasted that he misled the judices.

CLŬPĔA or CLŸPĔA. [ASPIS.]

CLŪSĬUM (-i; *Chiusi*), one of the most powerful of the 12 Etruscan cities, situated on an eminence above the river Clanis, and SW. of the LACUS CLUSINUS. It was the royal residence of Porsena, and at *Poggio Gazella*, three miles NNE. of *Chiusi*, is a hill, in which can be traced the remains of the celebrated sepulchre of this king in the form of a labyrinth. Subsequently Clusium was in alliance with the Romans. Its siege by the Gauls, B.C. 391, led to the capture of Rome itself by the Gauls. In its neighbourhood were cold baths; the 'fontes Clusini' of Horace (*Ep.* i. 15, 9).

CLUVĬUS (-i), a family of Campanian origin, of which the most important person was M. CLUVIUS RUFUS, consul suffectus A.D. 45, and Governor of Spain under Galba, 69, on whose death he espoused the cause of Vitellius. He was an historian, and wrote an account of the times of Nero, Galba, Otho, and Vitellius.

CLŸMĔNĒ (-es). **1.** Daughter of Oceanus and Tethys, and wife of Iapetus, to whom she bore Atlas, Prometheus, and others.—**2.** Daughter of Iphis or Minyas, wife of Phylacus or Cephalus, to whom she bore Iphiclus and Alcimede. According to Hesiod and others she was the mother of Phaëton by Helios.—**3.** A companion of Helena, with whom she was carried off by Paris.

CLYTAEMNESTRA (-ae; Κλυταιμνήστρα), daughter of Tyndareus and Leda, sister of Castor, and half-sister of Pollux and Helena. She was married to Agamemnon. During her husband's absence at Troy she lived in adultery with Aegisthus, and on Agamemnon's return to Mycenae she murdered him with the help of Aegisthus. [AGAMEMNON.] She was afterwards put to death by her son ORESTES.

CNĒMUS (-i), Spartan admiral in B.C. 430, when he made a descent upon Zacynthus. In the following year he fought against Phormio.

CNĬDUS (-i), a city of Asia Minor, on the promontory of Triopium on the coast of Caria, was a Lacedaemonian colony, and the chief city of the Dorian Hexapolis. It was built partly on the mainland and partly on an island joined to the coast by a causeway, and had two harbours. It had a considerable commerce; and was famed for the statue of Aphrodite by Praxiteles, which stood in her temple here. The great naval defeat of Pisander by Conon (B.C. 394) took place off Cnidus.

CNŌSUS or GNŌSUS, subsequently CNOSSUS or GNOSSUS (*Makro Teikho*), an ancient town of Crete, and the capital of king Minos, on the river CAERATUS, near the N. coast. It was at an early time colonised by Dorians, and from it Dorian institutions spread over the island. Its power was weakened by the growing importance of Gortyn and Cydonia; and these towns, when united, were more than a match for Cnosus. The adjective Cnosius, Cnossius, or Gnossius is frequently used as equivalent to Cretan. The marriage of Zeus with Hera was celebrated here as an annual festival, and Hera appears on the coins as a bride.

CŌCĂLUS (-i), king of Sicily, received Daedalus on his flight from Crete, and with the help of his daughters put Minos to death, when he came in pursuit of Daedalus.

COCCEIUS NERVA. [NERVA.]

CŌCHĒ (-es), a city on the Tigris, near Ctesiphon.

COCLES (-ĭtis), HORĀTĬUS—that is, Horatius the 'one-eyed'—a hero of the old Roman lays, is said to have defended the Sublician bridge with Sp. Lartius and T. Herminius against the whole Etruscan army under Porsena, while the Romans broke down the bridge behind them. When the work was nearly finished, Horatius sent back his two companions. As soon as the bridge was destroyed, he plunged into the stream and swam across to the city. The state raised a statue to his honour, which was placed in the Comitium, and allowed him as much land as he could plough round in one day. There was another story, that Horatius defended the bridge alone, and perished in the river.

COCOSSATES (-um), a people in Aquitania.

CŎCŸLĬUM (-i), an Aeolian city in Mysia.

CŌCŸTUS (-i; Κωκυτός; *Vuvos*), a river in Epirus, a tributary of the Acheron. Like the Acheron, the Cocytus was supposed to be connected with the lower world, and hence came to be described as a river *in* the lower world. [ACHERON; AVERNUS.]

CODĀNUS SINUS, the SW. part of the Baltic, whence the Danish islands are called CODANONIA.

CODOMANNUS. [DARIUS.]

CŎDRUS (-i). **1.** Son of Melanthus, and last king of Athens in legendary history. When the Dorians invaded Attica from Peloponnesus, an oracle declared that they should be victorious if the life of the Attic king was spared. Codrus resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, began to quarrel with the soldiers, and was slain in the dispute. When the Dorians discovered the death of the Attic king, they returned home. Tradition adds, that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and Medon, son of Codrus, was appointed archon for life instead.—**2.** A Roman poet ridiculed by Virgil.

COELĒSŸRĬA. [SYRIA.]

CŌELĒTAE, a people of Thrace, between the Hebrus and the gulf of Melas.

COELĬUS. [CAELIUS.]

COLCHIS (-ĭdis), a country of Asia, bounded on the W. by the Euxine, on the N. by the Caucasus, on the E. by Iberia. The land of Colchis (or Aea) and its river Phasis are famous in the Greek mythology. [ARGONAUTAE.] The name of Colchis is first mentioned by Aeschylus and Pindar, but it was probably known to the Greeks at least as early as the 7th century B.C. from its commerce with the Milesian settlements on the Euxine, especially in linen. The land was governed by its native princes, until Mithridates Eupator made it subject to the kingdom of Pontus. After the Mithridatic war, it was overrun by the Romans, but they did not subdue it till the time of Trajan.

CŌLĬAS (-ădis), a promontory on the W. coast of Attica, 20 stadia S. of Phalerum.

COLLĀTĬA (-ae; *adj.* Collatīnus). **1.** (*Castellaccio*), a Sabine town in Latium, near the right bank of the Anio, taken by Tarquinius Priscus.—**2.** A town in Apulia, east of Teanum.

COLLATĪNUS, L. TARQUĬNĬUS, son of Egerius, and nephew of Tarquinius Priscus, derived the surname Collatīnus from the town Collatia, of which his father was governor. The outrage offered to his wife Lucretia by Sex. Tarquinius led to the expulsion of Tarquinius Superbus.

Collatinus and L. Junius Brutus were the first consuls; but as the people could not endure the rule of any of the race of the Tarquins, Collatinus resigned his office and retired to Lavinium.

COLLĪNA PORTA. [ROMA.]

COLLŸTUS (-i), a demus in Attica, belonging to the tribe Aegeis, within the walls of Athens.

CŎLŌNAE (-ārum), a small town in the Troad.

CŎLŌNĬA AGRIPPĪNA or AGRIPPĪNENSIS (*Cologne* on the Rhine), originally the chief town of the Ubii, and called *Oppidum* or *Civitas Ubiorum*, was a place of small importance till A.D. 51, when a Roman colony was planted in the town by the emperor Claudius, at the instigation of his wife Agrippina, who was born here. It soon became a large and flourishing city, and was the capital of Lower Germany.

CŎLŌNUS (-i), a demus of Attica, belonging to the tribe Aegeis, afterwards to the tribe Antiochis, 10 stadia (or about 1¼ mile) NNW. from the Dipylon gate of Athens, near the Academy, lying on and round a hill celebrated for a temple of Poseidon. This hill was called Colonus Hippius, as being sacred to Poseidon, and to distinguish it from the other Colonus Agoraeus in Athens. It was the birthplace of Sophocles. There were at Colonus altars both of Poseidon Hippius and Athene Hippia, and shrines (ἠρῷα) of Oedipus, Adrastus, and Theseus, and also a grove of the Eumenides.

CŎLŎPHŌN (-ōnis; *Deirmendere*), one of the twelve Ionian cities of Asia Minor, about 10 miles from the coast, near the river Halesus, between Lebedus and Ephesus; its harbour was called Notium.

CŎLOSSAE (-ārum; *Khonas*), a city of Great Phrygia in the plain on the river Lycus.

CŎLŪMELLA, L. JUNĬUS MODERĀTUS, a native of Gades in Spain, and a contemporary of Seneca. He wrote a work upon agriculture (*De Re Rustica*), in twelve books, which is still extant. It treats not only of agriculture proper, but of the cultivation of the vine and the olive, of gardening, of rearing cattle, of bees, &c.

COLUMNAE HERCULIS. [ABYLA; CALPE.]

CŎMĀNA (Κόμανα). 1. C. Pontica (*Guminik*), a city of Pontus, upon the river Iris. Its commercial importance arose from the fact that it lay upon the trade route from Armenia and Pontus to the port of Amisus: its religious importance from its temple of Artemis Taurica. The high priests of this temple took rank next after the king, and their domain was increased by Pompey after the Mithridatic war, when he gave the high-priesthood to Archelaus, and the district within a radius of eight miles.—2. Cappadociae, or C. Chryse (*Bostan*), in Cataonia, was also celebrated for a temple of Artemis Taurica. In the temple were 6000 slaves, male and female, subject to the priest, who ranked next to the king of Cappadocia.

COMBRĒA (-ae), a town in the Macedonian district of Crossaea.

COMĬNĬUM (-i), a town in Samnium, destroyed by the Romans in the Samnite wars.

COMMĂGĒNE (-es), the NE.-most district of Syria, was bounded on the E. and SE. by the Euphrates, on the N. and NW. by the Taurus, and on the S. by Cyrrhestice. It formed a part of the Greek kingdom of Syria, after the fall of which it maintained its independence under a race of kings of the family of the Seleucidae.

COMMĬUS, made king of the Atrebates by Caesar. He was sent to Britain to accompany the ambassadors of the British states on their return, but he was cast into chains by the Britons, and was not released till the Britons had been defeated by Caesar. In B.C. 52 he joined the other Gauls in their revolt against the Romans.

COMMŎDUS, L. CEIŌNĬUS. [VERUS.]

COMMŎDUS, L. AURĒLĬUS, Roman emperor, A.D. 180–192, son of M. Aurelius and the younger Faustina, was born at Lanuvium, 161, and was thus scarcely twenty when he succeeded to the empire. He was an unworthy son of a noble father, and proved one of the most sanguinary and licentious tyrants that ever disgraced a throne. He was at the same time the slave of the most childish vanity, and sought to gain popular applause by fighting as a gladiator. He was murdered in 192.

COMPLŪTUM (-i), a town of the Carpetani in Hispania Tarraconensis, between Segovia and Bilbilis.

COMPSA (-ae; *Conza*), a town of the Hirpini in Samnium, near the sources of the Aufidus.

COMPULTERIA (-ae; *Cuvultere*), a town of Samnium on the Vulturnus, between Calatia and Allifae.

CŌMUM (-i; *Como*), a town in Gallia Cisalpina, at the S. extremity of the W. branch of the Lacus Larius (*L. di Como*). It was originally a town of the Insubrian Gauls,

and afterwards a Roman colony. Comum was celebrated for its iron manufactories: it was the birthplace of the younger Pliny.

CONCORDĬA, a Roman goddess (= the Greek Ὁμόνοια), the personification of concord, had several temples at Rome. In legendary times a temple was dedicated to her by Camillus, B.C. 367, on the reconciliation of plebeians and patricians; and many others were added afterwards to celebrate the end of wars or seditions. Concordia is generally represented as a veiled matron, sometimes with a diadem, sometimes a laurel wreath, bearing a cornucopia, an olive branch, or a patera.

CONDĀTE, the name of many Celtic towns, said to be equivalent in meaning to Confluentes, *i.e.* the union of two rivers: 1. *Cosne* on the *Loire; Condé* on the *Iton;* 3. *Rennes* in the territory of the Redones; 4. *Cognac* on the *Charente*, in Aquitania; 5. *Montereau* on the *Seine;* 6. *Seyssel* on the Rhone, below *Bellegarde;* 7. in Britain, *Kinderton*, between *Chester* and *Manchester*. CONDATUS PAGUS was the old name of Lugdunum (*Lyons*).

CONDRŪSI, a German people in Gallia Belgica, the dependents of the Treviri, dwelt between the Eburones and the Treviri in the district of *Condroz* on the Maas and Ourthe.

CONFLUENTES (*Coblenz*), a town in Germany at the confluence of the Moselle and the Rhine.

CŎNŌN (-ōnis; Κόνων). 1. The Athenian general, held several important commands in the latter part of the Peloponnesian war. After the defeat of the Athenians by Lysander at Aegos Potami (B.C. 405), Conon escaped with eight ships, and took refuge with Evagoras in Cyprus, where he remained for some years. He was appointed to the command of the Persian fleet along with Pharnabazus, and was able to help his native country. In 394 he gained a victory over Pisander, the Spartan admiral, off Cnidus. After clearing the Aegaean of the Spartans, he returned to Athens in 393, and restored the long walls and the fortifications of *Peiraeus*. Conon was sent by the Athenians to counteract the intrigues of Antalcidas, but was thrown into prison by Tiribazus. According to the most probable account, he escaped to Cyprus, where he died.—2. Of Samos, a distinguished mathematician and astronomer, lived in the time of the Ptolemies Philadelphus and Euergetes (B.C. 283-222), and was the friend of Archimedes.

C.D.

CONSENTES DII. A company of twelve gods is found among various nations of Italy. Those of the Sabines were named Volcanus, Volturnus, Palatua, Furrina, Flora, Falacer, Pomona, Carmentis, Portunus; and it is said that Tatius raised altars to them. The twelve gods of the Etruscans, whose names were concealed from man, six male and six female, formed the council of the supreme Jupiter, and were called *Di Consentes* or *Complices*. At Rome there were also twelve Di Consentes, whose statues were placed in the forum, but they differed from the Etruscan in being spoken of by name and including the supreme deities in their number. They were Jupiter, Juno, Neptune, Minerva, Mars, Venus, Apollo, Diana, Vulcanus, Vesta, Mercurius, Ceres. The name *Consentes* (*cum—esse;* cf. *praesens*) signified 'colleagues.'

CONSENTĬA (-ae; *Cosenza*), chief town of the Bruttii on the river Crathis: here Alaric died.

C. CONSĬDĬUS LONGUS, propraetor in Africa, left his province shortly before the breaking out of the civil war B.C. 49, entrusting the government to Q. Ligarius. He returned to Africa, and after the defeat of the Pompeians at Thapsus he was murdered by the Gaetulians.

CONSTANS, youngest of the three sons of Constantine the Great and Fausta, received after his father's death (A.D. 337) Illyricum, Italy, and Africa as his share of the empire. After successfully resisting his brother Constantine, who was slain in invading his territory (340), Constans became master of the whole West. His weak and profligate character rendered him an object of contempt, and he was slain in 350 by the soldiers of the usurper MAGNENTIUS.

CONSTANTĪNA, the city. [CIRTA.]

CONSTANTINŎPŎLIS. [BYZANTIUM.]

CONSTANTĪNUS (-i). 1. I., surnamed 'the Great,' Roman emperor, A.D. 306–337, eldest son of the emperor Constantius Chlorus and Helena, was born A.D. 272, at Naissus (*Nissa*), a town in upper Moesia. He went with his father to Britain on his expedition against the Picts, 306. His father died at York in the same year, and Constantine laid claim to a share of the empire. Galerius acknowledged Constantine as master of the countries beyond the Alps, but with the title of Caesar only. Constantine took up his residence at Treviri (*Trèves*), where the remains of his palace are still extant. To resist Maxentius, who had seized the imperial power,

Constantine invaded Italy at the head of a large army, and defeated Maxentius at the village of Saxa Rubra near Rome, October 27th, 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. It was in this campaign that Constantine is said to have been converted to Christianity. On his march from the North to Rome, either at Autun in Gaul, or near Andernach on the Rhine, or at Verona, he is said to have seen in the sky a luminous cross with the inscription ἐν τούτῳ νίκα, BY THIS CONQUER; and on the night before the last and decisive battle with Maxentius, a vision is said to have appeared to Constantine in his sleep, bidding him inscribe the shields of his soldiers with the sacred monogram of the name of Christ. The tale of the cross seems to have grown out of that of the vision, and even the latter is not entitled to credit. It was Constantine's interest to gain the affections of his numerous Christian subjects in his struggle with his rivals; and it was probably only self-interest which led him at first to adopt Christianity. Constantine, by his victory over Maxentius, became sole master of the West, and in 314 made war upon Licinius, who ruled in the East. Licinius was defeated at Cibalis in Pannonia, and afterwards at Adrianople, and resigned to Constantine Illyricum, Macedonia, and Achaia, 314. In 323 the war was renewed: Licinius was again defeated in two great battles, first near Adrianople, and again at Chalcedon. He surrendered himself to Constantine on condition of having his life spared, but he was shortly afterwards put to death at Thessalonica, by order of Constantine. Constantine was now sole master of the empire. He resolved to remove the seat of empire to Byzantium, which he called after his own name Constantinople, or the City of Constantine, showing his wisdom by choosing the finest site in the empire for his capital. The new city was solemnly dedicated in 330. In 324 he put to death his eldest son, Crispus, on a charge of treason, the truth of which, however, seems very doubtful. He died in May, 337, having been baptised shortly before his death by Eusebius. His three sons, Constantine, Constantius, and Constans succeeded him in the empire.—**2.** II., Roman emperor, 337–340, eldest of the three sons of Constantine the Great, by Fausta, received Gaul, Britain, Spain, and part of Africa at his father's death. Dissatisfied with his share of the empire, he made war upon his younger brother Constans, who governed Italy, but was defeated and slain near Aquileia.

CONSTANTIUS (-i). **1.** I., surnamed CHLORUS, 'the pale,' Roman emperor, A.D. 305–306, was the son of Eutropius, a Dardanian, and of Claudia, daughter of Crispus, brother of Claudius II. He was one of the two Caesars appointed by Maximian and Diocletian in 292, and received the government of Britain, Gaul, and Spain, with Treviri (*Trèves*) as his residence. His first effort was to reunite Britain to the empire, which after the murder of Carausius was governed by Allectus. After a struggle of three years (293–296) with Allectus, Constantius established his authority in Britain. Upon the abdication of Diocletian and Maximian, in 305, Constantius and Galerius became the Augusti. Constantius died 15 months afterwards (July, 306) at Eboracum (York) in Britain on an expedition against the Picts.—**2.** II., Roman emperor, 337–361, third son of Constantine the Great by his second wife, Fausta. On the death of his father in 337, he received the East as his share of the empire, and became involved in war with the Persians, which was carried on during the greater part of his reign. After the death of Constans in 350, Constantius overthrew Magnentius and Vetranio, who each tried to usurp the throne. Thus the whole empire again became subject to one ruler. In 360 Julian was proclaimed Augustus by the soldiers at Paris. Constantius prepared for war and set out for Europe, but died on his march in Cilicia, 361. He was succeeded by Julian.

CONSUS, an Italian divinity, who was wrongly identified with Neptunus Equester = Ποσειδῶν Ἵππιος. There can be little doubt that this idea came from the use of horses in his festival, and that Consus was a primitive Italian deity connected with the earth and agriculture. His festival was at the harvest season, and, because he was a god of the earth, his altar at the end of the Circus Maximus was always covered with earth except during the days of his festival. The Roman poets connect his name with *consilium*: it is more probably connected with seed-time (*consero*).

CONTREBĬA (-ae), one of the chief towns of the Celtiberi in Hispania Tarraconensis, SE. of Saragossa.

CONVĔNAE (-ārum), a people in Aquitania, near the Pyrenees, and on both sides of the Garumna.

CŌPAE (-ārum: *Topoglia*), a town in Boeotia on the N. side of the lake Copais.

CŌPĀIS (-ĭdis), a lake in Boeotia, and once the largest lake in Greece, formed

chiefly by the river Cephisus, the waters of which are emptied into the Euboean sea by several subterraneous canals, called *Katavothra* by the modern Greeks. The lake was originally called CEPHISIS, under which name it occurs in Homer (*Il.* v. 709). The lake was famous for its eels. It is now almost completely drained, and the land, except in marshy parts, is cultivated.

CŌPHEN or COPHES (*Cabul*), the only large tributary river which flows into the Indus from the W. It was the boundary between India and Ariana.

COPREUS (-ĕos; Κοπρεύς), son of Pelops, who, after murdering Iphitus, fled to Mycenae, where he was purified by Eurystheus.

COPTOS (-i; *Koft*), a city of the Thebaïs or Upper Egypt, E. of the Nile, some distance below Thebes. Under the Ptolemies, it was the central point of the commerce with Arabia and India, by way of Berenice and Myos-Hormos.

CORA (-ae; *Cori*), a town in Latium in the Volscian mountains, SE. of Velitrae.

CŎRĂCĒSĬUM (-i; *Alaya*), a strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a steep rock, and possessing a good harbour.

CORASSĬAE (-ārum), a group of small islands in the Icarian sea, SW. of Icaria.

CŎRAX (-actis), a Sicilian rhetorician, who wrote on rhetoric about 467 B.C.

CORBĬO (-ōnis; *Rocca Priore*), a city of Latium on the NE. side of the Alban hills, about three miles from Tusculum.

CORBŬLO (-ōnis), CN. DOMĬTĬUS, a distinguished general under Claudius and Nero. His sister Caesonia was married to the Emperor Caligula. In A.D. 47 he carried on war in Germany with success, but his fame rests chiefly upon his campaigns against the Parthians in the reign of Nero, against Vologaeses and Tiridates. Nero, who had become jealous of his fame and influence, invited him to Corinth. As soon as he landed at Cenchreae, he was told that orders had been issued for his death, whereupon he plunged the sword into his breast, exclaiming, 'Well deserved!'

CORCȳRA (-ae; Κέρκυρα; *Corfu*), an island in the Ionian sea, off the coast of Epirus, about 38 miles in length. It is generally mountainous, but possesses many fertile valleys. Its two chief towns were Corcyra, the modern town of *Corfu*, in the middle of the E. coast, and Cassiope, N. of the former. The ancients regarded this island as the Homeric SCHERIA (Σχερίη), where the Phaeacians dwelt. The island is said to have also borne the name of DREPANE (Δρεπάνη) or the 'Sickle' in ancient times. About B.C. 700 it was colonised by the Corinthians under Chersicrates, one of the Bacchiadae, who drove out the Liburnians, who were then inhabiting the island. It founded many colonies on the opposite coast, Epidamnus, Apollonia, Leucas, Anactorium; and it exercised such influence in the Ionian and Adriatic seas as to become a formidable rival to Corinth. Thus the two states became involved in war, and about B.C. 664 a battle was fought between them, memorable as the most ancient sea-fight noticed by Greek historians. At a later period Corcyra by invoking the aid of Athens against the Corinthians became one of the causes of the Peloponnesian war, 431. Corcyra was under the sway of Athens in 375 B.C., and later belonged successively to Agathocles, Pyrrhus, and the Illyrian Greek Teuta, from whose general Demetrius the Romans took it B.C. 229.

CORDŪBA (-ae; *Cordova*), one of the largest cities in Spain, and the capital of Baetica, on the right bank of the Baetis; made a Roman colony B.C. 152; birthplace of the two Senecas and of Lucan.

CORDŪĒNĒ. [GORDYENE.]

CORDUS, CREMŪTĬUS, a Roman historian under Augustus and Tiberius, was accused in A.D. 25 of praising Brutus and calling Cassius 'the last of the Romans.' As the emperor had determined upon his death, he put an end to his own life by starvation.

CŎRĒ (Κόρη), the Maiden, a name by which Persephone is often called. [PERSEPHONE.]

CŎRESSUS (-i). **1.** A mountain in Ionia, near Ephesus, with a place of the same name at its foot.—**2.** A town of CEOS.

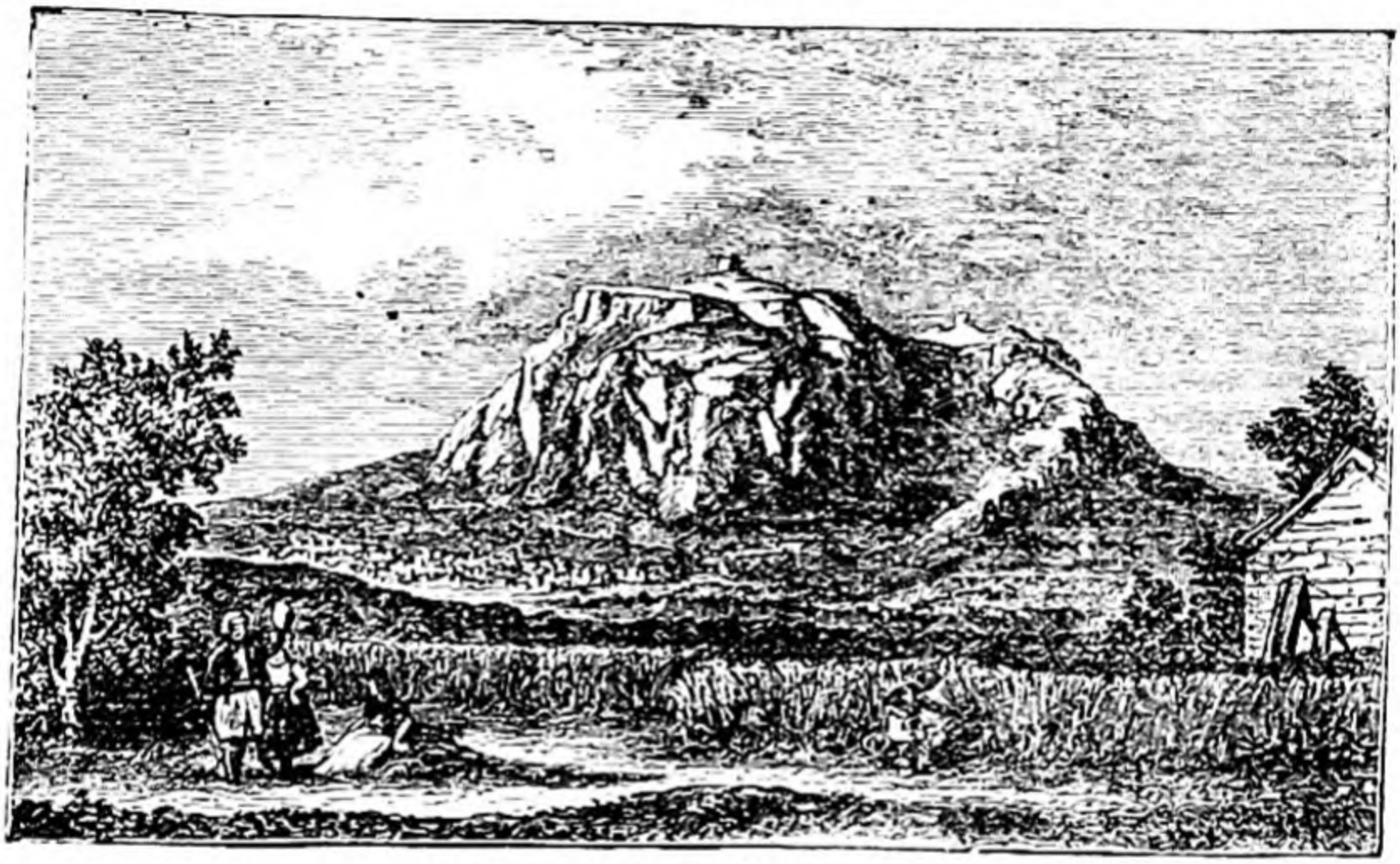
CORFĬNĬUM (-i; *Pentima*), chief town of the Peligni in Samnium, not far from the Aternus, strongly fortified, and memorable as the place which the Italians in the Social War destined to be the new capital of Italy in place of Rome, on which account it was called *Italica*. In B.C. 49 it was surrendered to Caesar by Domitius.

CŎRINNA (-ae), a Greek poetess, of Tanagra in Boeotia. She lived about B.C. 490, and was a contemporary of Pindar, over whom she gained a victory at Thebes.

CŎRINTHĬĂCUS ISTHMUS, often

called simply the ISTHMUS, lay between the Corinthian and Saronic gulfs, and connected the Peloponnesus with the mainland or Hellas proper. In its narrowest part it is about four miles across; here was the temple of Poseidon; here the Isthmian games were celebrated; and here also was the *Diolcos* (Δίολκος), or roads by which ships were dragged across from the bay of Schoenus to the harbour of Lechaeum. Four unsuccessful attempts were made to dig a canal across the Isthmus—namely, by Demetrius, Poliorcetes, Julius Caesar, Caligula, and Nero: but in 1893 the canal was completed by which ships pass from the Corinthian to the Saronic gulf.

CHREAE on the E. or Saronic gulf, and LECHAEUM on the W. or Crissaean gulf. Its favourable position between two seas made Corinth a chief place for the trade between Europe and Asia. At Corinth it is said that the first triremes were built, and the first sea-fight mentioned by Greek writers was between the Corinthians and the Corcyraeans. It founded numerous colonies, such as Ambracia, Corcyra, Apollonia, Potidaea, and Syracuse. Corinth was famous for beautiful buildings and works of art, but also for luxury and profligacy. Aphrodite was especially worshipped. Some time after the Dorian conquest the government became an oligarchy under the family of the Bacchiadae. This family was expelled B.C. 655 by CYPSELUS, who became tyrant and reigned thirty years. He was succeeded, 625, by his son, PERIANDER, who reigned forty years, after whom Psammetichus reigned for three years, and on his fall in 581, the government again became oligarchic. In the Peloponnesian war Corinth was one of the bitterest enemies of Athens. It maintained its independence till the time of the Macedonian supremacy, when its citadel was garrisoned by Macedonian troops. This garrison was expelled by Aratus in 243, whereupon Corinth joined the Achaean League, to which it continued to belong, till it was taken and destroyed in 146 by L. Mummius, the Roman consul, and became the capital of the Roman province of ACHAIA.



View of Corinth and the Acrocorinthus.

CŎRINTHĬĂCUS SINUS (*G. of Lepanto*), the gulf between the N. of Greece and Peloponnesus. In early times it was called the Crissaean Gulf, and its eastern part the Alcyonian Sea.

CŎRINTHUS (-i), called in Homer EPHYRA (Ἐφύρη), a city on the above-mentioned Isthmus. Its territory, called CORINTHIA, embraced the greater part of the Isthmus with the adjacent part of the Peloponnesus. In the N. and S. the country is mountainous, but in the centre it is a plain with a solitary and steep mountain rising from it, the ACROCORINTHUS, 1900 feet in height, which served as the citadel of Corinth. The city itself was built on the N. side of this mountain. It had two harbours, CEN-

CŎRĬŎLĀNUS, the hero of one of the most beautiful of the early Roman legends. His original name was *C.* or *Cn. Marcius*, and he received the surname of Coriolanus for his bravery at the capture of Corioli. [Scipio was apparently the first historical person who received a surname for a conquest.] His haughty bearing towards the commons made him unpopular, and he was rejected in the consular elections. After this, when there was a famine in the city, and a Greek prince sent corn from Sicily, Coriolanus advised that it should not be distributed to the commons, unless they gave up their tribunes. For this he was impeached and condemned to exile, B.C. 491. He now took refuge among the Volscians, and promised to help them in war against the Romans. Attius Tullius, the king of the Volscians, appointed Coriolanus general of the Volscian army. Coriolanus took many towns, and advanced to the *fossa Cluilia*, or Cluilian dyke, close to Rome, 439. Here he encamped, and the Romans in alarm sent to him embassy after embassy of the most distinguished men of the state. But he would listen to none of them. At length the noblest matrons of Rome, headed by Veturia, the mother of Coriolanus, and Volumnia his wife, with his two little children, came to his tent. His mother's reproaches and the tears of his wife bent his purpose. He led back his army, and lived in exile among the Volscians till his death: other traditions relate that he was killed by the Volscians on his return to their country.

CŎRĬŎLI (-ōrum), a town in Latium, of which, according to the legend, the Volsci had gained possession. From its capture in B.C. 492, C. Marcius is said to have obtained the surname of Coriolanus. It was certainly a Latin town in 493.

CŎRĬTĀNI (-ōrum), a British tribe, whose capital was Lindum (*Lincoln*).

CORMĂSA (-ōrum), an inland town of Pamphylia, or Pisidia, taken by the consul Manlius.

CORNĒLĬA (-ae). **1.** Daughter of P. Scipio Africanus the elder, married to Ti. Sempronius Gracchus, censor 169, was by him the mother of the two tribunes Tiberius and Caius. She was renowned for her virtues and accomplishments, and for the care with which she trained her sons. She was idolised by the people, who erected a statue to her, with the inscription CORNELIA, MOTHER OF THE GRACCHI.—**2.** Daughter of L. Cinna, married to C. Caesar, afterwards dictator. She bore him his daughter Julia, and died in his quaestorship, 68.—**3.** Daughter of Metellus Scipio, married first to P. Crassus, the son of the triumvir, who perished in the expedition against the Parthians, 53. Next year she married Pompey the Great.

CORNĒLĬA ORESTILLA. [ORESTILLA.]

CORNĒLĬA GENS, the most distinguished of all the Roman gentes. All its great families belonged to the patrician order. The names of the patrician families are:—ARVINA, CETHEGUS, CINNA, COSSUS, DOLABELLA, LENTULUS, MALUGINENSIS, MAMMULA, MERULA, RUFINUS, SCIPIO, SISENNA, and SULLA. The names of the plebeian families are BALBUS and GALLUS, and we also find various cognomens, as CHRYSOGONUS, &c., given to freedmen of this gens.

CORNĒLĬUS NEPOS. [NEPOS.]

CORNĬCŬLUM (-i), a town in Latium, taken and destroyed by Tarquinius Priscus.

CORNĬFĬCĬUS. **1.** Q., a friend of Cicero, was tribune of the plebs, B.C. 69, and one of Cicero's competitors for the consulship in 64.—**2.** Q., son of No. 1. In the civil war (48) he was quaestor of Caesar, who sent him into Illyricum with the title of propraetor: he reduced this province to obedience. He received the province of Africa from Caesar in 44, and maintained it for the senate, but on the establishment of the triumvirate was defeated and slain in battle by T. Sextius. The authorship of the 'Rhetorica ad Herennium' (usually printed with Cicero's works) has been with some probability attributed to him.

CORNUS (-i), a town on the W. of Sardinia.

CORNŪTUS, L. ANNAEUS, a Stoic philosopher, was born at Leptis in Libya. He came to Rome, probably as a slave, and was emancipated by the Annaei. He was the teacher and friend of the poet Persius, who has dedicated his fifth satire to him, and who left him his library and money. He was banished by Nero, A.D. 68.

CŎROEBUS (-i). **1.** A Phrygian, son of Mygdon, loved Cassandra, and for that reason fought on the side of the Trojans. —**2.** An Elean, who gained the victory in the stadium at the Olympic games, B.C. 776: from this time the Olympiads begin to be reckoned.

CŌRŌNĒ (-es), a town in Messenia on the W. side of the Messenian gulf, founded B.C. 371 by the Messenians after their restoration to their own country.

CŎRŌNĒA (-ae; Κορωνεία). A town in Boeotia, SW. of the lake Copais. Near Coronea the Boeotians gained a memorable victory over the Athenians under Tolmides, B.C. 447; and here Agesilaus defeated the allied Greeks, 394.

CŎRŌNIS (-ĭdis). **1.** The mother of Asclepius.—**2.** Daughter of Phoroneus, king of Phocis, changed by Athene into a crow.

CORSĪCA (-ae), called CYRNUS by the Greeks (*Corsica*), an island N. of Sardinia. A range of mountains running from S. to N. separates it into two parts, of which the E. half was more cultivated, while the W. half was covered almost entirely with wood. Honey and wax were the principal productions of the island; but the honey had a bitter taste from the yew-trees with which the island abounded (*Cyrneas taxos*, Verg. *Ecl.* ix. 30). It was subject to the Carthaginians at the beginning of the first Punic war, but in B.C. 238 passed into the hands of the Romans, and subsequently formed a part of the Roman province of Sardinia.

CORSŌTĒ (-es; *Ersey*), a city of Mesopotamia, on the Euphrates, near the mouth of the Mascas.

CORTŌNA (-ae; *Cortona*), one of the 12 cities of Etruria, lay NW. of the Trasimene lake, and was one of the most ancient cities in Italy. It is said to have been originally called *Corythus* from its reputed founder Corythus, who is represented as the father of Dardanus. It was colonised by the Romans, but under their dominion sank into insignificance. The remains of the Pelasgic walls of this city are remarkable: there is one fragment 120 feet in length, composed of huge blocks.

CORUNCĀNĬUS, TI., consul B.C. 280, with P. Valerius Laevinus, fought with success against the Etruscans and Pyrrhus. He was the first plebeian who was created pontifex maximus, and had a profound knowledge of pontifical and civil law.

CORVĪNUS MESSALLA. [Messalla.]

CORVUS, M. VĂLĔRĬUS, is said to have obtained the surname of *Corvus*, or 'Raven,' because when serving as a military tribune under Camillus, B.C. 349, he accepted the challenge of a gigantic Gaul to single combat, and was helped in the conflict by a raven which settled upon his helmet, and flew in the face of the barbarian. He was six times consul, and twice dictator. His most brilliant victories were gained in his third consulship, 343, when he defeated the Samnites at Mount Gaurus and at Suessula. He reached the age of 100 years.

CŎRŸBANTES, priests of Cybele or Rhea in Phrygia, who celebrated her worship with dances, to the sound of the drum and the cymbal. They are often confounded with the Curetes and the Idaean Dactyli, the attendants of Zeus in Crete. [Curetes.]

CŌRŸCĬA (-ae), a nymph, who became by Apollo the mother of Lycorus or Lycoreus, and from whom the Corycian Cave in Mount Parnassus derived its name. The Muses are sometimes called by the poets *Corycides Nymphae*.

CŌRŸCUS (-i; Κώρυκος). **1.** A hill on the coast of Ionia, forming the SW. promontory of the Erythraean peninsula. —**2.** A city of Pamphylia, near Phaselis and Mount Olympus.—**3.** A city in Cilicia Aspera, with a good harbour, between the mouths of the Lamus and the Calycadnus. Near it was a grotto called the Corycian Cave, and a glen famous for its saffron.

CŎRŸPHĂSĬUM (-i; Κορυφάσιον), a promontory in Messenia, enclosing the harbour of Pylos on the N.

CŎRŸTHUS (Κόρυθος), an Italian hero, son of Jupiter, husband of Electra, and father of Iasius and Dardanus, is said to have founded Corythus (*Cortona*).

CŌS or CŎŬS (Cŏi; *adj.* Cōŭs; *Kos*), one of the islands called Sporades, lay off the coast of Caria, opposite to Halicarnassus. Its chief city, Cos, stood on the NE. side of the island, and had a good harbour. Near it stood the Asclepiēum, or temple of Asclepius, to whom the island was sacred, and from whom its chief family, the Asclepiadae, claimed their descent. The island was very fertile; its chief productions were wine, ointments, and the light transparent dresses called 'Coae vestes.' It was the birthplace of the physician Hippocrates, of the poet Philetas, and of the painter Apelles, whose picture of Venus Anadyomene was in the Asclepiēum.

CŎSA or COSSA (-nus). **1.** (*Ansedonia*), a city of Etruria near the sea; after the fall of Falerii, one of the 12 Etruscan cities. It was colonised by the Romans B.C. 273.—**2.** A town in Lucania near Thurii.

COSCŎNĬUS. **1.** C., praetor in the Social war, B.C. 89, defeated the Samnites. —**2.** C., praetor in the consulship of Cicero, 63; governed in the following year the province of Further Spain; was one of the 20 commissioners, in 59, for the agrarian law of Julius Caesar, but died in this year.—**3.** C., tribune of the plebs 59, aedile 57, and one of the judices at the trial of P. Sextius, 56.

COSSAEA (-ae), a district on the NE. side of Susiana, on the confines of Media and Persia.

COSSUS, CORNĒLĬUS, the name of several illustrious Romans in the early history of the republic. Of these the most celebrated was Ser. Cornelius Cossus, consul B.C. 428, who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter Feretrius—the second of the three instances in which the spolia opima were won.

COSSUTĬUS, a Roman architect, who rebuilt at the expense of Antiochus Epiphanes the temple of the Olympian Zeus at Athens, about B.C. 168.

CŎSŸRA or COSSYRA (*Pantelaria*), a small island in the Mediterranean near Malta.

CŎTĬSO, a king of the Dacians, conquered in the reign of Augustus by Lentulus.

COTTA, AURĒLĬUS. **1.** C., consul B.C. 252 and 248, in both of which years he fought in Sicily against the Carthaginians with success.—**2.** C., consul 200, fought against the Boii and other Gauls in the N. of Italy.—**3.** L., tribune of the plebs 154, and consul 144.—**4.** L., consul 119, opposed C. Marius who was then tribune of the plebs.—**5.** C., in 75 was consul with L. Octavius. He obtained the government of Gaul, and died immediately after his return to Rome. He was one of the most distinguished orators of his time, and is introduced by Cicero as one of the speakers in the *De Oratore* and the *De Natura Deorum*.—**6.** M., brother of No. 5, consul 74, with L. Licinius Lucullus, obtained Bithynia for his province, and was defeated by Mithridates near Chalcedon.—**7.** L., brother of Nos. 5 and 6, praetor 70, when he carried the law (*Lex Aurelia judiciaria*) which entrusted the judicia to the senators, equites, and tribuni aerarii. He was consul 65 with L. Manlius Torquatus, after the consuls elect, P. Sulla and P. Autronius Paetus, had been condemned for bribery. He supported Cicero during his consulship, and proposed his recall from exile. In the civil war he joined Caesar whom he survived.

COTTA, L. AURUNCULEIUS, one of Caesar's legates in Gaul, perished with Sabinus in the attack made upon them by Ambiorix, B.C. 54. [AMBIORIX.]

COTTĬUS, son of Donnus, king of several Ligurian tribes in the Cottian Alps, which derived their name from him. [ALPES.] He submitted to Augustus, who granted him the sovereignty over 12 of these tribes, with the title of Praefectus. Cottius thereupon made roads over the Alps, and erected (B.C. 8), at Segusio (*Susa*), a triumphal arch in honour of Augustus, which still exists. His authority was transmitted to his son, upon whom Claudius conferred the title of king. On his death, his kingdom was made a Roman province by Nero.

COTŸLA, L. VARĬUS, one of Antony's friends, fought on his side at Mutina, B.C. 43.

CŎTŸŌRA (-ōrum; Κοτύωρα), a colony of Sinope, in the territory of the Tibareni, on the coast of Pontus Polemoniacus, where the 10,000 Greeks embarked for Sinope.

CŎTYS (-ўŏs), or CŎTYTTO (-ūs), a Thracian divinity whose festival, the *Cotyttia*, resembled that of the Phrygian Cybele.

CŎTYS (-ўŏs; Κότυς). **1.** King of Thrace, B.C. 382–358, was a friend of the Athenians, but carried on war with them towards the close of his reign.—**2.** King of the Odrysae in Thrace, assisted Perseus against Rome, B.C. 168. His son was taken prisoner and carried to Rome, whereupon he sued for peace and was pardoned by the Romans.—**3.** A king of Thrace, who took part against Caesar with Pompey, 48.—**4.** King of Thrace, son of Rhoemetalces, in the reigns of Augustus and Tiberius. He carried on war with his uncle Rhescuporis, by whom he was murdered, A.D. 19. Ovid, in his exile at Tomi, addressed an epistle to him (*Ex Pont.* ii. 9).

CRĂGUS (-i), a mountain in the range of Taurus to the W., and forming, at its extremity, the SW. promontory of Lycia.

CRĂNĂĒ, the island to which Paris first carried Helen from Peloponnesus, said by some to be an island off Gythium in Laconia.

CRANĂUS (-i), king of Attica, the son-in-law and successor of Cecrops.

CRANII, -IUM, a town of Cephallenia on the S. coast.

CRĀNŌN or CRANNŌN (-ōnis), in ancient times EPHYRA, a town in Pelasgiotis in Thessaly, not far from Larissa.

CRANTOR (-ōris), of Soli in Cilicia, an Academic philosopher, studied at Athens under Xenocrates and Polemo, about B.C. 300. One of his works was *On Grief*, of which Cicero made use in the third book of his *Tusculan Disputations*, and in the *Consolatio* which he composed on the death of his daughter, Tullia.

CRASSĬPES, FURĬUS, Cicero's son-in-law, the second husband of Tullia.

CRASSUS, LICĬNĬUS. **1.** P., praetor B.C. 176, and consul 171, when he carried on the war against Perseus.—**2.** C., brother of No. 1, praetor 172, and consul 163.—**3.** C., probably son of No. 2, tribune of the plebs 145, was distinguished as a popular leader.—**4.** P., surnamed *Dives* or *Rich*, elected pontifex maximus 212, curule aedile 211, praetor 208, and consul 205 with Scipio Africanus, when he carried on war against Hannibal in the S. of Italy. He died 183.—**5.** P., surnamed *Dives Mucianus*, son of P. Mucius Scaevola, was adopted by the son of No. 4. In 131 he was consul and pontifex maximus, and was the first priest of that rank who went beyond Italy. He carried on war against Aristonicus in Asia, but was defeated and slain.—**6.** M., surnamed *Agelastus*, was grandfather of Crassus the triumvir.—**7.** P., surnamed *Dives*, son of No. 6, and father of the triumvir. He was consul 97, and carried on war in Spain for some years. He was censor 89 with L. Julius Caesar. In the Civil war he took part with Sulla, and put an end to his own life when Marius and Cinna returned to Rome at the end of 87.—**8.** M., surnamed *Dives*, the triumvir, younger son of No. 7. His life was spared by Cinna, after the death of his father; but, fearing Cinna, he afterwards escaped to Spain. On the death of Cinna in 84, he crossed over into Africa, whence he passed into Italy in 83 and joined Sulla, on whose side he fought against the Marian party. His ruling passion was money, and he was a keen speculator. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor in order to carry on the war against Spartacus and the gladiators; he defeated Spartacus, who was slain in the battle. In 70 he was consul with Pompey, of whose superior influence he was jealous. He was afterwards reconciled to Pompey by Caesar's mediation, and thus was formed between them, in 60, the so-called triumvirate. In 55 Crassus was again consul with Pompey, and received the province of Syria, where he hoped both to increase his wealth and to acquire military glory by attacking the Parthians. After crossing the Euphrates in 54, he did not follow up the attack upon Parthia, but returned to Syria, where he passed the winter. In 53 he again crossed the Euphrates; he was misled by a crafty Arabian chieftain to march into the plains of Mesopotamia, where he was attacked by Surenas, the general of the Parthian king, Orodes. In the battle which followed, Crassus was defeated with immense slaughter, and retreated with the remainder of his troops to Carrhae (the Haran of Scripture). He went to a conference with Surenas, at which he was slain. His head was cut off and sent to Orodes, who caused melted gold to be poured into the mouth of his fallen enemy, saying, 'Sate thyself now with that metal of which in life thou wert so greedy.'—**9.** M., surnamed *Dives*, son of No. 8, served under Caesar in Gaul, and at the breaking out of the Civil war in 49 was praefect in Cisalpine Gaul.—**10.** P., younger son of No. 8, was Caesar's legate in Gaul from 58 to 55. In 54 he followed his father to Syria, and fell in the battle against the Parthians.—**11.** L., the celebrated orator. At the age of 21 (B.C. 119), he attracted great notice by his prosecution of C. Carbo. He was consul in 95 with Q. Scaevola, when he proposed a law to compel all who were not citizens to depart from Rome: the rigour of this law was one of the causes of the Social war. He was afterwards proconsul of Gaul. He died in 91, a few days after opposing in the senate with great eloquence the consul L. Philippus, an enemy of the aristocracy.

CRASTĬNUS, one of Caesar's veterans, killed at Pharsalia, B.C. 48.

CRĂTĔRUS (-i). **1.** A general of Alexander the Great, on whose death (B.C. 323) he received in common with Antipater the government of Macedonia and Greece. After the Lamian war he married Phila, the daughter of Antipater. Soon after he accompanied Antipater in the war against the Aetolians, and in that against Perdiccas in Asia. He fell in a battle against Eumenes in 321.—**2.** A Greek physician, who attended the family of Atticus.

CRĂTES (-ētis). **1.** An Athenian poet of the Old Comedy, about B.C. 449.—**2.** Of Thebes, a pupil of the Cynic DIOGENES, and one of the most distinguished of the Cynic philosophers, about 320.

CRĀTHIS (-is). **1.** (*Crata*), a river in Achaia, rises in a mountain of the same name in Arcadia, receives the Styx flowing down from Nonacris, and falls into the sea near Aegae.—**2.** (*Crati*), a river in lower Italy, forming the boundary on the E. between Lucania and Bruttii, and falling into the sea near Sybaris. At its mouth was a temple of Minerva. Its waters were fabled to dye the hair blonde.

CRĂTĪNUS (-i). **1.** One of the most celebrated of the Athenian poets of the Old Comedy, was born B.C. 519, but did not begin to exhibit till 454, when he was 65 years of age. He exhibited twenty-one plays and gained nine victories. His last

victory was in 423, when he was 96 years old—a practical reply to the passage in the *Knights* of Aristophanes, which speaks of Cratinus as worn out by age. He was *the poet* of the Old Comedy. Before his time the comic poets had aimed at little beyond exciting the laughter of their audience: he was the first who made comedy a terrible weapon of personal attack (on Pericles among others), and the comic poet a severe censor of public and private vice. Cratinus died in 422 at the age of 97.—**2.** The younger, an Athenian poet of the Middle Comedy, a contemporary of Plato the philosopher.

CRĂTIPPUS (-i), a philosopher of Mytilene, a contemporary of Pompey and Cicero. He accompanied Pompey in his flight after the battle of Pharsalia, B.C. 48. He afterwards settled at Athens, where young M. Cicero was his pupil in 44.

CRĂTOS (Κράτος), the personification of strength, a son of Uranus and Ge.

CRĂTŸLUS (-i), a Greek philosopher, a pupil of Heraclitus, and one of Plato's teachers.

CRĔMĔRA, a river in Etruria, falling into the Tiber a little above Rome; memorable for the death of the 300 Fabii.

CREMNI, a town of the Scythians on the Palus Maeotis.

CRĔMŌNA (-ae; *Cremona*), a Roman colony in the N. of Italy, N. of the Po, and near the confluence of the Addua and the Po, founded together with Placentia B.C. 219 as a protection against the Gauls and Hannibal's invading army. During the Civil war it espoused the side of Brutus, and Octavian confiscated much of its territory and assigned it to his veterans: Mantua suffered in the same way.

CREMŌNIS JUGUM. [ALPES.]

CREMŪTĪUS CORDUS. [CORDUS.]

CRĔŌN (-ontis; Κρέων). **1.** King of Corinth, whose daughter, Glauce or Creusa, married Jason. Medēa sent Glauce a garment which burnt her to death when she put it on. Creon perished in the flames. [MEDEA.]—**2.** Son of Menoecus, and brother of Iocaste, the wife of Laius. After the death of Laius, Creon governed Thebes for a short time, and then surrendered the kingdom to Oedipus, who had delivered the country from the Sphinx. [OEDIPUS.] When Eteocles and Polyneices the sons of Oedipus, fell in battle by each other's hands, Creon became king of Thebes. [See ANTIGONE.]

CREŌPHŸLUS (-i), of Chios, one of the earliest epic poets, said to have been the friend or son-in-law of Homer.

CRESPHONTES (-is), a Heraclid son of Aristomachus, and one of the conquerors of Peloponnesus, obtained Messenia for his share. During an insurrection of the Messenians, he and two of his sons were slain. A third son, Aepytus, avenged his death. [AEPYTUS.]

CRESTŌNĪA (-ae), a district in Macedonia between the Axius and Strymon. The chief town was CRESTON or CRESTŌNE.

CRĒTA (-ae; *Candia*), one of the largest islands in the Mediterranean sea, nearly equi-distant from Europe, Asia, and Africa, but always reckoned as part of Europe. A range of mountains runs through the whole length of the island from E. to W., sending forth spurs N. and S.: in the centre of the island rises Mount Ida far above all the others. [IDA.] Homer speaks of its hundred cities; and before the Trojan war mythology told of a king Minos, who resided at Cnossus, and ruled over the greater part of the island. The inhabitants were probaby a Carian people with Phoenician colonies planted among them. Minos is said to have given laws to Crete, and to have been the first prince who had a navy, with which he suppressed piracy in the Aegaean. In the historical period the ruling class were the Dorians, who settled in Crete about sixty years after the Dorian conquest of Peloponnesus, and reduced the former inhabitants to subjection. The chief towns were Cnossus and Gortyna. When the ancient Dorian customs disappeared, the people became degenerate in their morals and character.—The Cretans were celebrated as archers, and frequently served as mercenaries in the armies of other nations. The island was conquered by Q. Metellus, who received in consequence the surname Creticus (B.C. 68–66), and it became a Roman province. Crete and Cyrenaica subsequently formed one province. [CYRENAICA.]

CRĒTEUS (-ĕos), son of Minos and father of ALTHEMENES.

CRĒTHEUS (-ĕos), son of Aeolus and father of Aeson, Pheres, Amythaon, and Hippolyte: he was the founder of Iolcus.

CRĔŪSA (-ae; Κρέουσα). **1.** Daughter of Erechtheus and Praxithea, wife of Xuthus, and mother of Achaeus and Ion. Ion is sometimes said to have been her son by Apollo. [ION.] —**2.** Daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius. She perished on the night of the capture of Troy, having been separated from her husband in the confusion. [AENEAS.]

—**3**. Daughter of Creon, who fell a victim to the vengeance of Medea.

CREUSIS or CREŪSA, a town on the S. coast of Boeotia, the harbour of Thespiae.

CRĪMĪSUS or CRĪMISSUS (-i), a river in the W. of Sicily, falls into the Hypsa: on its banks TIMOLEON defeated the Carthaginians, B.C. 339.

CRISPĪNUS, a person ridiculed by Horace, is said to have written bad verses on the Stoic Philosophy.

CRISPUS, FLAVĪUS JULĬUS, eldest son of Constantine the Great, was appointed Caesar A.D. 317, and gained great distinction in a campaign against the Franks and in the war with Licinius. But having excited the jealousy of his stepmother Fausta, he was put to death by his father, 326.

CRISPUS, VĪBĬUS, of Vercellae, a contemporary of Quintilian, and a distinguished orator.

CRISSA or CRISA (-ae), a town of Phocis, SW. of Delphi. Cirrha was its port in the Crissaean gulf. The inhabitants of these towns levied contributions upon the pilgrims frequenting the Delphic oracle, in consequence of which the Amphictyons declared war against them, B.C. 595, and eventually destroyed them. Their territory, the rich Crissaean plain, was declared sacred to the Delphic god, and was forbidden to be cultivated. The cultivation of this plain by the inhabitants of Amphissa led to the Sacred War, in which Philip was chosen general of the Amphictyons, 338. Crissa remained in ruins, but Cirrha was afterwards rebuilt, and became the harbour of Delphi.

CRĬTĬAS (-ae), a pupil of Socrates. He was banished from Athens, and on his return became leader of the oligarchical party. He was one of the 30 tyrants established by the Spartans B.C. 404, and was conspicuous above all his colleagues for rapacity and cruelty. He was slain at the battle of Munychia in the same year, fighting against Thrasybulus and the exiles.

CRITŎLĀUS (-i). **1**. Of Phaselis in Lycia, studied philosophy at Athens under Ariston of Ceos, whom he succeeded as the head of the Peripatetic school. In B.C. 155 he was sent by the Athenians as ambassador to Rome with Carneades and Diogenes.—**2**. General of the Achaean League 147. He was defeated by Metellus.

CRĬTON (-ōnis). **1**. Of Athens, a friend and disciple of Socrates, whom he supported with his fortune. He had made every arrangement for the escape of Socrates from prison, and tried, in vain, to persuade him to fly.—**2**. A physician at Rome in the first or second century after Christ.

CRIŪ-MĔTŌPON (Κριοῦ μέτωπον), *i.e.* 'Ram's Front.' **1**. A promontory at the S. of the Tauric Chersonesus.—**2**. A promontory at the SW. of Crete.

CRŎCUS (-i), the friend of Smilax, was changed by the gods into a saffron plant.

CROESUS (-i; Κροῖσος), last king of Lydia, son of Alyattes, reigned B.C. 560–546. He subdued all the nations between the Aegaean and the river Halys, and made the Greeks in Asia Minor tributary to him. When he had taken Ephesus, he gave columns to the old temple of Artemis, then in course of building. One of these columns, with part of the original inscription still legible, Βα[σιλεὺς] Κρ[οῖσος] ἀνε[θηκεν], is now in the British Museum. The fame of his power and wealth drew to his court at Sardis all the wise men of Greece, and among them Solon. To the question who was the happiest man he had ever seen, Solon replied that no man should be deemed happy till he had finished his life in a happy way. Croesus sent to consult the oracle of Apollo at Delphi whether he should march against the Persians. Upon the reply of the oracle that, if he marched against the Persians, he would overthrow a great empire, he went to war, was defeated, and Sardis was taken. Croesus was condemned to be burnt to death. As he stood before the pyre, the warning of Solon came to his mind, and he thrice uttered the name of Solon. Cyrus inquired who it was that he called on; and upon hearing the story, not only spared the life of Croesus, but made him his friend. Croesus survived Cyrus, and accompanied Cambyses in his expedition against Egypt.

CROMMŸŌN or CROMŸON (-ōnis), a town in Megaris on the Saronic gulf, afterwards belonged to Corinth. The legends told of its wild sow, slain by Theseus.

CRŎNUS (Κρόνος), the youngest of the Titans, son of Uranus and Ge, father by Rhea of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. When the Cyclopes were delivered from Tartarus, the government of the world was taken from Uranus and given to Cronus, who in his turn was dethroned by Zeus. The Romans identified their Saturnus with Cronus. [SATURNUS.] It is likely that Cronus was strictly (in one at least of his aspects) a harvest god, and therefore represented with a sickle.

CRŎTŌN (-ōnis) or CROTONA (*Crotona*), a Greek city on the E. coast of

Bruttium, on the river Aesarus, was founded by the Achaeans under Myscellus of Aegae, assisted by the Spartans, B.C. 710. It owed much of its greatness to Pythagoras, who established his school here. It attained its greatest power by the destruction of Sybaris in 510; but it sustained a severe defeat from the Locrians on the river Sagras. It suffered greatly in the wars with Dionysius, Agathocles, and Pyrrhus; and in the second Punic war a considerable part of it had ceased to be inhabited. It received a colony from the Romans in 195.

CRUSTUMĔRĬA, -RĪUM, also CRUSTUMĪUM, a town of the Sabines, situated in the mountains near the sources of the Allia.

CRUSTUMĪUS (*Conca*), a river of Umbria flowing into the Adriatic between Ariminum and Pisaurum.

CTĒSĪAS (-ae), of Cnidus in Caria, a contemporary of Xenophon, was private physician of Artaxerxes Mnemon. He lived seventeen years at the Persian court, and wrote in the Ionic dialect a great work on the history of Persia (Περσικά) in 23 books, and also a work on India (Ἰνδικά) in one book.

CTĒSĪBĪUS (-i), celebrated for his mechanical inventions, lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes about B.C. 250. He invented a clepsydra or water-clock, a hydraulic engine, and other machines.

CTĒSĪPHŌN. [AESCHINES.]

CTĒSĪPHON (-ontis), a city of Assyria, on the E. bank of the Tigris, three miles from Seleucia on the W. bank, first became an important place under the Parthians, whose kings made it the capital of their empire. Its site is marked by the ruins at *Tâkt i Kesra*, i.e. the arch of Chosroes.

CULLĂRO, afterwards called GRATIANŌPŎLIS (*Grenoble*), in honour of the emperor Gratian, a town in Gallia Narbonensis on the Isara (*Isère*). It stood on the direct road from the pass of the *Mont Genèvre* to *Vienne*.

CULLĒO or CULĒO, Q. TERENTĪUS. 1. A senator who was taken prisoner in the second Punic war, and obtained his liberty at the conclusion of the war, B.C. 201. To show his gratitude to P. Scipio, he followed his triumphal car, wearing the pilleus or cap of liberty, like an emancipated slave. In 187 he was praetor peregrinus.—2. Tribune of the plebs, 58, exerted himself to obtain Cicero's recall from banishment. In the war which followed the death of Caesar (43), Culleo was one of the legates of Lepidus.

CŪMAE (-ārum), a town in Campania, and the most ancient of the Greek colonies in Italy and Sicily, was founded by the Aeolian Cyme, in conjunction with Chalcis and Eretria. It was situated on a steep hill of Mount Gaurus, a little N. of the promontory Misenum. It became in early times a great and flourishing city, and founded its colonies in Italy and Sicily—Puteoli, Palaeopolis, afterwards Neapolis, Zancle, afterwards Messana. It maintained its independence till 417, when it was taken by the Campanians and most of its inhabitants sold as slaves. From this time CAPUA became the chief city of Campania.—Cumae was said to have been the residence of the earliest Sibyl.

CŪNAXA (-ae), a small town in Babylonia, on the Euphrates, famous for the battle fought here between the younger Cyrus and his brother Artaxerxes Mnemon, in which the former was killed, B.C. 401.

Curetes and the infant Zeus; the seated figure is either Adrasteia or Rhea-Cybele. (From a relief in the Capitoline Museum.)

CŪPĪDO. [EROS.]

CŪRES (-ium), an ancient town of the Sabines, the birthplace of T. Tatius and Numa Pompilius.

CŪRĒTES (-um; Κουρῆτες), a mythical people, said to be the most ancient inhabi-

tants of Acarnania and Aetolia. They occur in Crete as the priests of Zeus, and are spoken of in connection with the Corybantes and Idaean Dactyli. The infant Zeus was entrusted to their care by Rhea; and by clashing their weapons in a warlike dance, they drowned the cries of the child, and prevented his father Cronus from finding out where he was concealed. The occurrence of their name in several places is perhaps due to the fact that the custom of scaring away evil powers by the clashing of arms belonged to the religious rites of several different tribes.

CŪRĬĀTĬI, an Alban family. Three brothers of this family fought with three Roman brothers, the Horatii, and were conquered by them. Hence, it was said, Alba became subject to Rome.

CŪRĬO, C. SCRIBONĬUS. **1.** Praetor, B.C. 121, one of the most distinguished orators of his time.—**2.** Son. of No. 1, tribune of the plebs, B.C. 90; afterwards served under Sulla in Greece; was praetor 82; consul 76; and after his consulship obtained the province of Macedonia, where he carried on war against the barbarians as far N. as the Danube. He was a personal enemy of Caesar, and supported P. Clodius. In 57 he was appointed pontifex maximus, and died 53. He had some reputation as an orator, and was a friend of Cicero.—**3.** Son of No. 2, also a friend of Cicero, was married to Fulvia, afterwards the wife of Antony. He at first belonged to the Pompeian party, by whose influence he was made tribune of the plebs, 50; but he was bought over by Caesar, and employed his power as tribune against his former friends. On the breaking out of the Civil war (49), he was sent by Caesar to Sicily with the title of propraetor. He succeeded in driving Cato out of the island, and then crossed over to Africa, where he was defeated and slain by Juba and P. Attius Varus.

CURIOSLĪTAE, a Gallic people on the Ocean in Armorica, near the Veneti, in *Corseult*, near St. Malo.

CŪRĬUM (-i; *Piscopia*), a town on the S. coast of Cyprus, near the promontory CURIAS, W. of the mouth of the Lycus.

CŪRĬUS DENTĀTUS. [DENTATUS.]

CŪRĬUS, M'., lived for several years as a negotiator at Patrae in Peloponneus. In his will he left his property to his intimate friends, Atticus and Cicero.—2. Quaestor urbanus in B.C. 61, also a friend of Cicero, who had been quaestor to the father of this Curius.

CURSOR, L. PĂPĪRĬUS. **1.** Roman general in the second Samnite war, was five times consul (B.C. 333, 320, 319, 315, 313), and twice dictator (325, 309). He frequently defeated the Samnites, but his greatest victory over them was gained in his second dictatorship. Although a great general, he was not popular with the soldiers, on account of his severity.—**2.** Son of No. 1, was, like his father, a distinguished general. In both his consulships (293, 272) he gained victories over the Samnites, and in the second he brought the third Samnite war to a close.

CURTĬUS, METTUS, or METTĬUS, a Sabine, fought with the rest of his nation against Romulus. According to one tradition, the *Lacus Curtius*, which was part of the Roman forum, was called after him, because in the battle with the Romans he escaped with difficulty from a swamp, into which his horse had plunged. But the more usual tradition respecting the name of the Lacus Curtius was that in B.C. 362 the earth in the forum gave way, and a chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon M. Curtius mounted his steed in full armour, and, declaring that Rome possessed no greater treasure than a brave citizen, leaped into the abyss, upon which the earth closed over him. The spot was supposed to be marked by a circular pavement in the Roman forum.

CURTĬUS RŪFUS, Q., wrote a history of Alexander the Great. He lived in the first century of our era.

CUTĬLĬAE AQUAE. [AQUAE, No. 3.]

CŸĂNĒ (-es), a Sicilian nymph and playmate of Proserpine, changed into a fountain through grief at the loss of the goddess. The stream from this fountain flows into the Anapus.

CŸĂNĔAE INSŬLAE (Κυανέαι νῆσοι or πέτραι, *Urek-Jaki*), two small rocky islands at the entrance of the Thracian Bosporus into the Euxine, the PLANCTAE (Πλάγκται) and SYMPLĒGĂDES (Συμπληγάδες) of mythology, so called because they are said to have been once moveable and to have rushed together, and thus destroyed every ship that attempted to pass through them. After the ship Argo had passed through them in safety, they became stationary.

CYAXĂRES (-is), king of Media B.C. 634–594, son of Phraortes, and grandson of Deioces. He was the most warlike of the Median kings, defeated the Assyrians, who had slain his father in battle, and laid siege to Ninus (Nineveh). But while he was before the city, he was defeated by the

Scythians, who held the dominion of Upper Asia for twenty-eight years (634–607), but were at length driven out of Asia by him. After the expulsion of the Scythians, Cyaxares again turned his arms against Assyria, and with the aid of the king of Babylon (probably the father of Nebuchadnezzar), he took and destroyed Ninus, in 606. He subsequently carried on war for five years against Alyattes, king of Lydia. He died in 594, and was succeeded by his son Astyages.—Xenophon speaks of a Cyaxares II., king of Media, son of Astyages, respecting whom see CYRUS.

CŸBĔLĒ. [RHEA.]

CYBISTRA (ōram), a city of Asia Minor, at the foot of Mount Taurus, in the part of Cappadocia bordering on Cilicia.

CYCLĂDES (-um), a group of islands in the Aegaean sea, so called because they lay in a circle (ἐν κύκλῳ) around Delos. The most important of them were DELOS, CEOS, CYTHNOS, SERIPHOS, RHENIA, SIPHNOS, CIMOLOS, NAXOS, PAROS, SYROS, MYCONOS, TENOS, ANDROS.

CYCLŌPES (-um; Κύκλωπες)—that is, creatures with round or circular eyes—are described differently by different writers. Homer speaks of them as a gigantic and lawless race of shepherds in Sicily, who devoured human beings and cared nought for Zeus, but were skilled herdsmen. Each of them had only one eye, in the centre of his forehead; the chief among them was POLYPHEMUS. Hesiod has a tradition that the Cyclopes were Titans, sons of Uranus and Ge, were three in number, ARGES, STEROPES, and BRONTES, and each of them had only one eye, on his forehead. They were thrown into Tartarus by Cronus, but were released by Zeus, whom they provided with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. They were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Asclepius. A later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and Mount Aetna in Sicily and the neighbouring isles were considered as their abodes. As the assistants of Hephaestus they make the metal armour and ornaments for gods and heroes. Besides the three mentioned by Hesiod, we also find PYRACMON and ACAMAS. The name of Cyclopian walls was given to the walls built of great masses of unhewn stone, of which specimens are still to be seen at Mycenae and other parts of Greece, and also in Italy. They were probably constructed by the prehistoric races who are included in the name 'Pelasgi'; and later generations ascribed their building to a fabulous race of beings.

CYCNUS (-i). **1.** Son of Apollo by Hyrie, vexed at the refusal of a boon which he had asked, threw himself into a lake, and was changed into a swan.—**2.** Son of Poseidon, was king of Colonae in Troas. His second wife Philonome fell in love with Tenes, her stepson, and as he refused her offers, she accused him to his father, who threw Tenes with Hemithea in a chest into the sea. Tenes escaped and became king of Tenedos. [TENES.] In the Trojan war both Cycnus and Tenes assisted the Trojans, but both were slain by Achilles. When Achilles was going to strip Cycnus of his armour, the body disappeared, and was changed into a swan.—**3.** Son of Sthenelus, king of the Ligurians. While he was lamenting the fate of his friend Phaethon, he was changed by Apollo into a swan, and placed among the stars.

CŸDIPPĒ. [ACONTIUS.]

CYDNUS (-i; *Tersoos Chai*), a river of Cilicia Campestris, rising in the Taurus, and flowing through the city of Tarsus. It was celebrated for the clearness and coldness of its water. Alexander nearly lost his life bathing in it.

CŸDŌNĬA, more rarely CŸDŌNIS (*Khania*), one of the chief cities of Crete, was situated on the NW. coast, and derived its name from the CYDŌNES, a Cretan race (probably of Phoenician origin), placed by Homer in the W. part of the island. At a later time a colony of Zacynthians settled in Cydonia; they were driven out by the Samians about B.C. 524; and the Samians were in their turn expelled by the Aeginetans. Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy, and its inhabitants were some of the best Cretan archers (*Cydonio arcu*, Hor. *Od.* iv. 19, 17).

CYLLĂRUS (-i), a centaur, killed at the wedding feast of Peirithous.

CYLLĒNĒ (-es). **1.** (*Zyria*), the highest mountain in Peloponnesus on the frontiers of Arcadia and Achaia, sacred to Hermes, who had a temple on the summit, was said to have been born there, and was hence called Cyllenius.—**2.** A seaport town of Elis.

CYLON (-ōnis), an Athenian who married the daughter of Theagenes, tyrant of Megara, and gained an Olympic victory B.C. 640. Encouraged by the Delphic oracle, he seized the Acropolis, intending to make himself tyrant of Athens. Pressed by famine, Cylon and his adherents were

driven to take refuge at the altar of Athene, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid, on a promise that their lives should be spared. Their enemies put them to death as soon as they had them in their power.

CŸMĒ (-es; *Sandakli*), the largest of the Aeolian cities of Asia Minor, stood upon the coast of Aeolis, on a bay named after it, Cumaeus (also Elaïticus) Sinus. It was the mother city of Side in Pamphylia and Cumae in Campania.

CŸNAEGEIRUS (-i; Κυναίγειρος), brother of the poet Aeschylus, distinguished himself by his valour at the battle of Marathon, B.C. 490. When the Persians were endeavouring to escape by sea, Cynaegeirus seized one of their ships to keep it back, but fell with his right hand cut off.

CŸNĒTES, a people dwelling in the extreme W. on the coast of Gallia Narbonensis.

CŸNŎSARGES, a gymnasium sacred to Heracles, outside Athens, E. of the city and before the gate Diomēa. [ATHENAE.]

CYNOSCĔPHĂLAE (Κυνὸς κεφαλαί), 'Dog's Heads.' **1.** Two hills near Scotussa in Thessaly, where Flamininus gained a victory over Philip of Macedonia, B.C. 197.— **2.** A hill between Thebes and Thespiae in Boeotia.

CYNOSSĒMA (Κυνὸς σῆμα), 'Dog's Tomb,' a promontory in the Thracian Chersonesus near Madytus, so called because it was supposed to be the tomb of Hecuba, who had been changed into a dog.

CŸNŎSŪRA (-ae; Κυνόσουρα), an Idaean nymph, and one of the nurses of Zeus, who placed her among the stars. [ARCTOS.]

CYNOSŪRA, 'Dog's Tail,' a promontory in Attica, S. of Marathon.

CYNTHUS (-i), a mountain in Delos, whence Apollo and Artemis were called CYNTHĬUS, and Cynthĭa.

CYNŪRĬA (-ae), a district on the frontiers of Argolis and Laconia, for the possession of which the Argives and Spartans carried on frequent wars, and which the Spartans obtained about B.C. 550.

CYPARISSĬA (-ae), a town in Messenia on the W. coast, S. of the river Cyparissus, and on a promontory and bay of the same name.

CŸPĂRISSUS (-i), son of Telephus. Having accidentally killed his favourite stag, he was seized with immoderate grief, and was changed into a cypress.

CYPĂRISSUS (-i), a small town in Phocis on Parnassus near Delphi.

CYPRĬA, CYPRIS, surnames of Aphrodite, from the island of Cyprus.

CYPRUS (-i; *Cyprus*), a large island in the Mediterranean, S. of Cicilia and W. of Syria. To Syrian nations it was known as *Kittim*. The island is of a triangular form: its length from E. to W. is about 140 miles; its greatest breadth, which is in the W. part, is about 50 miles from N. to S., but it gradually narrows towards the E. A range of mountains called Olympus by the ancients runs through the whole length of the island from E. to W. The plains are chiefly in the S. of the Island, and were celebrated in ancient as well as in modern times for their fertility. The Salaminian plain is in the E. part of the island near Salamis. Cyprus was in early times famed for its yield of copper, found especially in the mountainous country of Tamassus, Amathus, Soli, and Curium. Cyprus was never entirely Greek: it was colonised by the Phoenicians at a very early period; Greek colonies were subsequently planted in the island by emigrants from Athens, Salamis, Arcadia, and Cynthus; and we read of nine independent Greek states, each governed by its own king, SALAMIS, CITIUM, AMATHUS, CURIUM, PAPHOS, MARIUM, SOLI, LAPETHUS, CERYNIA; but the island was, with few intervals, under the rule of Egypt, Assyria, or Persia. During the hegemony of Athens (478–449) Cyprus was free from Eastern rulers; but fell afterwards to a great extent under a Phoenician adventurer who got possession of Salamis. He was dethroned and slain in 411; and in the following year EVAGORAS of Salamis began to unite the whole island in one kingdom. He handed down the sovereignty to his son NICOCLES. It was subdued by the Persian king Ochus in 346; but, recovering some independence in the wars of Alexander, eventually fell to the share of the Ptolemies in Egypt, and was governed by them, sometimes united to Egypt, and sometimes by separate princes of the royal family. In 58 the Romans made Cyprus one of their provinces, and sent M. Cato to take possession of it. At first it was united to the province of Cicilia; then (B.C. 22) separated and given to the senate, governed by a propraetor with title of proconsul.

CYPSĔLĂ (-ōrum). **1.** A town in Arcadia on the frontiers of Laconia.— **2.** A town in Thrace on the Hebrus.

CYPSĔLUS (-i). **1.** Father of Merope and grandfather of Aepytus. [AEPYTUS.]— **2.** Of Corinth, son of Aeëtion. The mother of Cypselus belonged to the house of the

Bacchiadae—that is, to the Doric nobility of Corinth. As the oracle of Delphi had declared that her son would prove formidable to the ruling party at Corinth, the Bacchiadae attempted to murder the child. But his mother concealed him in a chest (κυψέλη), from which he derived his name, Cypselus. When he had grown up he expelled the Bacchiadae, and established himself as tyrant. He reigned 30 years, B.C. 655–625, and was succeeded by his son Periander.

CYRAUNIS, an island off the N. coast of Africa; probably the same as CERCINE.

CYRĒNĂĪCA (-ae), the NE. part of *Tripoli*, a district of N. Africa, between Marmarica on the E. and the Regio Syrtica on the W. It consists of a moderately elevated tableland, sinking down to the coast in a succession of terraces. These slopes produced abundance of fruits, vegetables, and flowers—above all, the silphium or *laserpitium*, an umbelliferous plant not exactly determined by modern botanists, which was valuable for its fruit, its stalk, its leaf, and its juice, and formed a great part of the wealth of Cyrene.—The first occupation of this country by the Greeks of which we have any clear account, is ascribed to BATTUS, who led a colony from the island of Thera, and first established himself on the island of Platea at the E. extremity of the district, and afterwards built CYRENE (B.C. 631), where he founded a dynasty, which ruled over the country during eight reigns. The earliest cities founded were TEUCHIRA and HESPERIS, then BARCA, a colony from Cyrene; and these, with Cyrene itself and its port APOLLONIA, formed the original Libyan Pentapolis. The dynasty was overthrown and a republic established in the latter part of the 5th century, B.C. The country was made subject to Egypt by Ptolemy the son of Lagus. In B.C. 95, the last Egyptian governor, Apion, an illegitimate son of Ptolemy Physcon, made the country over to the Romans, and soon afterwards Cyrenaica was formed into a province.

CYRĒNĒ (-es), daughter of Hypseus, mother of Aristaeus by Apollo, was carried by the god from Mount Pelion to Libya, where the city of Cyrene derived its name from her.

CYRĒNĒ (-es), the chief city of CYRENAICA in N. Africa, was founded by Battus (B.C. 631). The city stood about 9 miles from the coast, on the edge of the upper of two terraces of tableland, at the height of 1800 feet above the sea. For the history of the city and surrounding country, see CYRENAICA. Among its natives were the philosopher Aristippus and the poet Callimachus.

CYRESCHĀTA or CYRŌPŌLIS, a city of Sogdiana, on the Jaxartes, the furthest of the colonies founded by Cyrus, and the extreme city of the Persian empire; destoyed, after many revolts, by Alexander.

CYRNUS. [CORSICA.]

CYRRHESTĪCĒ (-es), the name given under the Seleucidae to a province of Syria, lying between Commagene on the N. and the plain of Antioch on the S., between Mount Amanus and the Euphrates.

CYRRHUS, a town in Macedonia, near Pella.

CŸRUS (-i; Κῦρος). **1.** THE ELDER, the founder of the Persian Empire. The account of Herodotus is as follows: Cyrus was the son of Cambyses, a Persian, and of Mandane, daughter of the Median king Astyages. Astyages dreamed that his grandson would be master of Asia, and when his daughter bore a child, he committed it to Harpăgus, with orders to kill it. Harpagus gave it to a herdsman of Astyages, who was to expose it. But the wife of the herdsman brought it up as her own child. When he was ten years old, his true parentage was discovered, and Astyages, hoping that the dream had been fulfilled by the boy's having been, as he was told, chosen king in his childish games, sent him back to his parents in Persia. When Cyrus grew up he conspired with Harpagus, and marched against Astyages, whom he defeated and took prisoner, B.C. 559. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians.—Cyrus now conquered other parts of Asia. In 546 he overthrew the Lydian monarchy, and took Croesus prisoner. [CROESUS.] The Greek cities in Asia Minor were subdued by his general, Harpagus. In 538 he conquered the Assyrian empire, and took Babylon. Subsequently he crossed the Araxes, to subdue the Massagetae, a Scythian people, but he was defeated and slain in battle. Tomyris, the queen of the Massagetae, cut off his head, and threw it into a bag filled with human blood, that he might satiate himself (she said) with blood. He was killed in 529. He was succeeded by his son CAMBYSES.—Ctesias, who as physician to Artaxerxes Memnon must undoubtedly have had access to Persian records, contradicts Herodotus on many points, especially as regards the early life of Cyrus. He says that Astyages was no blood relation to Cyrus, who raised troops against him, conquered him and drove him from Media, but

afterwards treated him with honour, and married his daughter Amytis. He represented Cyrus as dying from a wound received in battle against the Derbices. Xenophon's account in the *Cyropaedīa* is different from both the above, and brings in a king Cyaxares, of whom nothing is known from other writers. He intends to draw a picture of what a wise and just prince ought to be. The work is justly termed a 'philosophical novel,' and must not be regarded as a genuine history.—**2.** THE YOUNGER, the second of the four sons of Darius Nothus, king of Persia, and of Parysatis, was appointed by his father commander of the coasts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia, B.C. 407. He aided Lysander and the Lacedaemonians with large sums of money in their war against the Athenians. On the death of his father in 404, Cyrus formed a plot against his elder brother Artaxerxes Mnemon, who had succeeded to the throne. His plot was betrayed by Tissaphernes to the king, who condemned him to death; but on the intercession of Parysatis, he spared his life and sent him back to his satrapy. Cyrus now gave himself up to the design of dethroning his brother. He collected a powerful native army, but he placed his chief reliance on a force of Greek mercenaries. He set out from Sardis in the spring of 401, and, having crossed the Euphrates at Thapsacus, marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Here he found Artaxerxes prepared to meet him. Artaxerxes had from 400,000 to a million of men; Cyrus had about 100,000 Asiatics and 13,000 Greeks. The battle was at first altogether in favour of Cyrus. His Greek troops on the right routed the Asiatics who were opposed to them; and he himself pressed forward in the centre against his brother, and had even wounded him, when he was killed by one of the king's bodyguard.—**3.** An architect at Rome, who died on the same day as Clodius, 52.

CŸRUS (-i; *Kour*), one of the two great rivers of Armenia, rises in the Caucasus, flows through Iberia, and after forming the boundary between Albania and Armenia, unites with the Araxes, and falls into the W. side of the Caspian.

CŸTHĒRA (-ae; *Cerigo*), a mountainous island off the SE. point of Laconia, with a town of the same name in the interior, the harbour of which was called SCANDĒA. It was colonised at an early time by the Phoenicians, who introduced the worship of Aphrodite into the island. This goddess was hence called CŸTHĒRAEA, CŸTHĒRĒIS; according to some traditions, it was in the neighbourhood of this island that she first rose from the foam of the sea. [APHRODITE.] The Argives took possession of Cythera, but were driven out of it by the Lacedaemonians.

CYTHNUS (-i; *Thermia*), an island in the Aegaean sea, one of the Cyclades.

CYTINĬUM (-i), one of the four cities in Doris, on Parnassus. It commanded the pass from the valley of Doris to the plain of Amphissa.

CŸTŌRUS or -UM (-i; *Kidros*), a town on the coast of Paphlagonia, between Amastris and the promontory Carambis. It stood upon or near the mountain of the same name, which is mentioned by the Romans as abounding in box-trees.

CŸZĬCUS (-i), one of the most ancient and powerful of the Greek cities in Asia Minor, stood upon an island of the same name in the propontis (*Sea of Marmora*). This island, the earlier name of which was Arctonnēsus, lay close to the shore of Mysia, to which it was joined by two bridges, and afterwards (under Alexander the Great) by a mole, which has formed an isthmus. The city of Cyzicus stood on the S. side of the island. It was colonised by the Milesians, B.C. 675, as the emporium for their trade with the Black Sea. Some time after the peace of Antalcidas, Cyzicus shook off the Persian yoke, and preserved its freedom under Alexander and his successors. Its resistance to Mithridates, when he besieged it by sea and land (B.C. 75), was of great service to the Romans. Under Constantine it became the chief city of the new province of Hellespontus. It was greatly injured by an earthquake in A.D. 443, and finally ruined by its conquest by the Arabians in 675.

D.

DĂAE. [DAHAE.]

DĀCĬA (-ae; *adj.* Dācus), as a Roman province, was bounded on the S. by the Danube, which separated it from Moesia, on the N. by the Carpathian mountains, on the W. by the river Tysia (*Theiss*), and on the E. by the river Hierasus (*Pruth*), thus comprehending the modern *Transylvania*, *Wallachia*, *Moldavia*, and part of *Hungary*. The Daci were of the same race and spoke the same language as the Getae. They were a brave and warlike people. In the reign of Augustus they crossed the Danube and plundered the

allies of Rome, but were defeated and driven back into their own country by the generals of Augustus. [COTISO.] In the reign of Domitian they became so formidable under their king DECEBALUS, that the Romans were obliged to purchase a peace of them by the payment of tribute. Trajan delivered the empire from this disgrace; he crossed the Danube, and after a war of five years (A.D. 101–106), conquered the country and made it a Roman province. At a later period Dacia was invaded by the Goths; and as Aurelian considered it more prudent to make the Danube the boundary of the empire, he resigned Dacia to the Barbarians, removed the Roman inhabitants to Moesia, and gave the name of Dacia to that part of the province along the Danube where they were settled.

DACTŸLI (-ōrum), fabulous beings of superhuman size and strength, to whom the discovery of iron, the art of working it by means of fire, and also magical powers were ascribed. Their name Dactyls—that is, Fingers—is accounted for in various ways; by their number being five or ten, or by the fact of their serving Rhea just as the fingers serve the hand, or by the story of their having lived at the foot (ἐν δακτύλοις) of Mount Ida. As belonging to the Phrygian Ida, they were called Idaean Dactyls. In Phrygia they were connected with the worship of Rhea.

DAEDĂLA (ōrum), a city in Asia Minor, upon the Gulf of Glaucus, on the borders of Caria and Lycia.

DAEDĂLUS (-i). **1.** A mythical personage, under whose name the Greek writers personified the earliest development of the arts of sculpture and architecture, especially among the Athenians and Cretans. Some traditions represent Daedalus as an Athenian, of the royal race of the Erechtheidae. He is said to have been the son of Metion, the son of Eupalamus, the son of Erechtheus. He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son TALUS, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. Being condemned to death by the Areiopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well-known wooden cow for Pasiphaë; and when Pasiphaë gave birth to the Minotaur, Daedalus constructed the labyrinth, at Cnossus, in which the monster was kept. Daedalus was imprisoned by Minos; but Pasiphaë released him, and, as Minos had seized all the ships on the coast of Crete, Daedalus made wings for himself and his son Icarus. Daedalus himself crossed the sea safely, but, as Icarus flew too near the sun, the wax by which his wings were fastened on

Daedalus and Icarus. (From a relief in the Villa Albani.)

was melted, and he dropped into that part of the Aegaean which was called after him the Icarian sea. Daedalus, after alighting at Cumae, in Italy, took refuge in Sicily with Cocalus, the king of the Sicani. Minos pursued him thither, and was slain by Cocalus.

DĂHAE (-arum; Δάαι), a Scythian people, who wandered over the country on the E. of the Caspian.

DALMĂTĬA or DELMĂTĬA (-ae), a part of the country along the E. coast of the Adriatic sea included under the general name of Illyricum, separated from Liburnia on the N. by the Titius (*Kerka*), and from Greek Illyria on the S. by the Drilon (*Drino*). The capital was DALMINIUM or Delminium. The next most important town was SALONA, the residence of Diocletian. The Dalmatians were a brave and warlike people, and gave much trouble to the Romans. In B.C. 119 their country was overrun by L. Metellus, who assumed the surname Dalmaticus, but they continued independent of the Romans. In 39 they were defeated by Asinius Pollio, of whose *Dalmaticus triumphus* Horace speaks (*Od.* ii. 1, 16); but it was not till the year 23 that they were finally subdued, by Statilius Taurus. They took part in the great Pannonian revolt under their leader Bato, but after a three years' war were

again reduced to subjection by Tiberius, A.D. 9. The province originally called Illyricum was after the time of Augustus usually known as Dalmatia. It comprised all the coast west of Macedonia from Lissus, and the river Drilon on the south to the river Arsia on the north.

DĂMĂLIS or BOUS, a small place in Bithynia, on the shore of the Thracian Bosporus, N. of Chalcedon; celebrated by tradition as the landing-place of Io.

DAMARĀTUS. [DEMARATUS.]

DĂMASCUS (-i; Δάμασκος), son of Hermes and Halimede, who migrated from Arcadia and founded the Syrian city which bore his name. When Dionysus on his eastern travels came there, Damascus opposed the planting of the vine, and was flayed alive by the god.

DĂMASCUS (-i; *Damascus*), stood in the district afterwards called Coele-Syria, upon both banks of the river Chrysorrhoas or Bardines (*Burada*). In 106, when Arabia Petraea became a Roman province, Damascus was united with the province of Syria. It flourished greatly under the emperors, and Diocletian established in it a great factory for arms; whence the fame of Damascus blades.

DAMASIPPUS, L. JUNIUS BRUTUS. [BRUTUS No. 10.]

DĂMĂSIPPUS, LICĬNĬUS. **1.** A Roman senator, fought on the side of the Pompeians in Africa, and perished B.C. 47. —**2.** A contemporary of Cicero, who mentions him as a lover of statues, and speaks of purchasing a garden from him. He is probably the same person as the Damasippus ridiculed by Horace (*Sat.* ii. 3, 16, 64).

DAMNŎNĬI. **1.** Or DUMNONII or DUMNUNII, a powerful people in the SW. of Britain, inhabiting *Cornwall*, *Devonshire*, and the W. part of *Somersetshire*, from whom was called the promontory DAMNONIUM, also OCRĪNUM (*C. Lizard*) in Cornwall.—**2.** Or DAMNĬI, a people in N. Britain, inhabiting parts of *Perth*, *Argyle*, *Stirling*, and *Dumbarton-shires*.

DAMO (-ūs; Δάμω), a daughter of Pythagoras and Theano, to whom Pythagoras entrusted his writings.

DAMOCLES (-is), a Syracusan, one of the companions and flatterers of the elder Dionysius. Damocles having called Dionysius happy because of his wealth and power, the tyrant invited him to try what his happiness really was, and placed him at a banquet, in the midst of which Damocles saw a naked sword suspended over his head by a single horse-hair.

DAMOCRITUS (-i), a strategus of the Aetolians, B.C. 200, opposed the Romans, but was defeated at Heracleia, near Mount Oeta, by Flamininus in 191. He was taken to Rome, to adorn the triumph, but escaped from his prison, and being pursued killed himself.

DĀMŌN (-ōnis; Δάμων), a Pythagorean and friend of PHINTIAS (not Pythias). When the latter was condemned for a plot against Dionysius I. of Syracuse, he asked leave of the tyrant to go home to settle his affairs, promising to find a friend who would be pledge for his appearance at the time appointed for his punishment. Damon offered himself to be put to death instead of his friend, should he fail to return. Phintias arrived just in time to redeem Damon, and Dionysius was so struck with this instance of firm friendship on both sides, that he pardoned Phintias, and entreated to be admitted as a third into their bond of brotherhood.

DANA. [TYANA.]

DĂNĂĒ (-es; Δανάη). [See ACRISIUS.]

DANĂI. [DANAUS.]

DĂNĂĬDES. [DANAUS.]

DANĂLA (-ōrum; τὰ Δάναλα), a city in the territory of the Trocini, in the NE. of Galatia, notable in the history of the Mithridatic war as the place where Lucullus resigned the command to Pompey.

DANAPRIS. [BORYSTHENES.]

DANASTRIS. [TYRAS.]

Danaids. (From a relief in the Vatican.)

DĂNĂUS (-i; Δάναος), son of Belus and twin-brother of Aegyptus. Belus had assigned Libya to Danaüs, but the latter, fearing his brother and his brother's sons,

fled with his fifty daughters to Argos. Here he was elected king by the Argives in place of Gelanor, the reigning monarch. The story of the murder of the fifty sons of Aegyptus by the fifty daughters of Danaüs (the Danaides) is given under AEGYPTUS. There was one exception to the murderous deed. The life of Lynceus was spared by his wife Hypermnestra; and according to the common tradition he afterwards avenged the death of his brothers by killing his father-in-law, Danaüs. The Danaides were punished in Hades by being compelled everlastingly to pour water into a sieve or a jar with a hole in it (*inane lymphae dolium fundo pereuntis imo*, Hor. *Od.* iii. 11, 26).—The Argives were called *Danai*, which name was often applied by the poets to the collective Greeks.

DĀNŬBĬUS (*Danube*), called ISTER (Ἴστρος) by the Greeks, one of the chief rivers of Europe, rises in the Black Forest, and after flowing 1770 miles falls into the Black Sea. The Danube formed the N. boundary of the empire, with the exception of the time that DACIA was a Roman province.

DAPHNAE PĒLŪSĬAE, a border fortress of Lower Egypt against Arabia and Syria, on the right hand of the Nile.

DAPHNĒ (-es). **1.** Daughter of the river-god Ladon in Arcadia, or of the river-god Peneus in Thessaly; a third account makes her the daughter of the Laconian Amyclas, which explains the allusion in Verg. *Ecl.* vi. 83. She was loved by Apollo, who pursued her, and as she was on the point of being overtaken by him, she prayed for aid, and was changed into a laurel-tree (δάφνη), which became the favourite tree of Apollo.—**2.** Daughter of Tiresias, better known under the name of MANTO.

DAPHNĒ (-es; Δάφνη), a park or pleasure garden near Antioch. Here was a grove of laurels and cypresses, consecrated by Seleucus Nicator to Apollo, to whom also a magnificent temple was built by Antiochus Epiphanes.

DAPHNIS (-ĭdis; Δαφνίς), son of Hermes, a Sicilian hero, to whom the invention of bucolic poetry is ascribed. He was brought up by nymphs; was taught by Pan to play on the flute; became a shepherd, and tended his flocks on Mount Aetna. A Naiad fell in love with him, and made him swear that he would never love any other maiden, threatening him with blindness if he broke his oath. He proved faithless, and was stricken with blindness, but Hermes raised him up to heaven. In Theocritus there is a different story, with no allusion to blindness and another ending to his life. Daphnis in despair at unrequited love for Xenia drowns himself and is mourned by all nature.

DARDĀNI (-ōrum; Δάρδανοι). **1.** [DARDANIA.]—**2.** A people in Upper Moesia, who also occupied part of Illyricum, and extended as far as the frontiers of Macedonia.

DARDĀNĬA (-ae; Δαρδανία), a district of the Troad, lying along the Hellespont, SW. of Abydos, and adjacent on the land side to the territories of Ilium and Scepsis. Its people, the DARDANI (Δάρδανοι), were apparently akin to the Trojans, both having descended from the highlands of Asia Minor towards the coast. Their name seems to be rightly traced on Egyptian records of about 1300 as allies of the Hittites, who were defeated by Ramses II. In the Iliad they appear as fighting under command of Aeneas in defence of Troy (ii. 819, xv. 425); and their name in Latin poets is often interchanged with that of the Trojans.

DARDĂNUS (-i; Δάρδανος), son of Zeus and Electra, and the mythical ancestor of the Trojans. He migrated from Samothrace to Asia, where he received a tract of land from King Teucer, on which he built the town of Dardania. His grandson was Tros, who removed to Troy the Palladium, which had belonged to his grandfather. According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythus (Cortona), or of Zeus by the wife of Corythus; and, as in the Greek tradition, he afterwards emigrated to Phrygia.

DARDĂNUS (-i; ἡ Δάρδανος), also, -UM and -IUM, a Greek city in the Troad on the Hellespont, near the Prom. Dardanis or Dardanium and the mouth of the river Rhodius, 12 Roman miles from Ilium, and nine from Abydus. From Dardanus arose the name of the *Castles of the Dardanelles*, after which the Hellespont is now called.

DĂRĒS (-etis; Δάρης), a priest of Hephaestus at Troy, mentioned in the Iliad (v. 9), to whom was ascribed in antiquity an Iliad, which was believed to be more ancient than the Homeric poems. There is extant a Latin work in prose on the destruction of Troy, bearing the title *Daretis Phrygii de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is evidently of later origin; possibly of the fifth century A.D.

DĀRĪUS (-i; Δαρεῖος). I. King of Persia, B.C. 521–485, was the son of Hystaspes,

satrap of the province of Persis, and of the royal family of the Achaemenidae. He had served under Cambyses in Egypt, and with six other Persian chiefs slew the usurper Gomates [SMERDIS], and possessed himself of the Persian throne. According to Herodotus (iii. 85), the seven chiefs agreed that the one of them whose horse neighed first at an appointed time and place, should become king; and as the horse of Darius neighed first he was declared king. A few years after his succession the Babylonians revolted, but after a siege of twenty months, Babylon was taken (as Herodotus relates, iii. 183) by a stratagem of ZOPYRUS in 516. The reduction of Babylon was followed by the invasion of Scythia (about 503). On his return to Asia, he sent part of his forces, under Megabazus, to subdue Thrace and Macedonia, which thus became subject to the Persian empire. In the reign of Darius began the great war between the Persians and the Greeks. In 501 the Ionian Greeks revolted; they were assisted by the Athenians, who burnt Sardis, and thus provoked the hostility of Darius. [ARISTAGORAS; HISTIAEUS.] In 492 Mardonius was sent with a large army to invade Greece, but he lost a great part of his fleet off Mount Athos, and the Thracians destroyed a vast number of his land forces. [MARDONIUS.] He was, in consequence, recalled, and Datis and Artaphernes appointed to the command of the invading army. They took Eretria in Euboea, and landed in Attica, but were defeated at Marathon by the Athenians under the command of Miltiades. [MILTIADES.] Darius now resolved to call out the whole force of his empire for the purpose of subduing Greece: but, after three years of preparation, his attention was called off by the rebellion of Egypt. He died in 485, leaving the execution of his plans to his son XERXES. Darius was great both as a conqueror and as an organiser. To him especially is due the centralisation of the Persian government at Susa, with which the twenty satrapies were connected by roads and posts.—II., King of Persia, 424–405, named OCHUS (Ὦχος) before his accession, and then surnamed NOTHUS (Νόθος), or the *Bastard*, from his being one of the bastard sons of Artaxerxes I. Darius obtained the crown by putting to death his brother SOGDIANUS, who had murdered Xerxes II. He married Parysatis, daughter of Xerxes I., by whom he had two sons, Artaxerxes II., who succeeded him, and Cyrus the younger.—III., Last king of Persia, 336–331, named CODOMANNUS before his accession, was the son of Arsames and Sisygambis, and a descendant of Darius II. He was raised to the throne by Bagoas, after the murder of ARSES. The history of his overthrow by Alexander the Great, and of his death, is given in the life of ALEXANDER.

DASCȳLĬUM (-i; Δασκύλιον), a town of western Bithynia, on the Propontis, upon a small lake Dascylitis, between the sea and two larger lakes, Appolloniatis and Miletopolitis.

DASSARĒTII (-ōrum), a people on the borders of Illyria and Macedonia.

DĂTĂMES (-is), a Persian general, Carian by birth, son of Camissares. He succeeded his father as satrap of Cilicia, under Artaxerxes II. (Mnemon), but he joined the other satraps who had revolted from Persia. He defeated the generals who were sent against him, but was assassinated by Mithridates, son of Ariobarzanes, about B.C. 362.

DĀTIS (-is; Δᾶτις), a Mede, commanded, with Artaphernes, the Persian army of Darius which was defeated at Marathon, B.C. 490.

DATUM or DATUS (-i), a Thracian town on the Strymonic gulf, subject to Macedonia, with gold mines in Mount Pangaeus in the neighbourhood, whence came the proverb a 'Datum of good things.'

DAULIS or DAULIA (-idis; Δαυλίς), an ancient town in Phocis on the road from Chaeronēa and Orchomenus to Delphi, celebrated in mythology as the residence of the Thracian king TEREUS, and as the scene of the tragic story of PHILOMELA and PROCNE. Hence DAULIAS (Δαυλιάς) is the surname both of Procne and Philomela.

DAUNĬA. [APULIA.]

DAUNUS (-i). **1.** Son of Lycaon, and brother of Iapyx and Peucetius. The three brothers crossed over from Illyria, and settled in Apulia, which was divided into three parts, and named after them. The poets sometimes gave the name of Daunia to the whole of Apulia.—**2.** Son of Pilumnus and Danaë, and ancestor of Turnus.

DĔCĒBĂLUS (-i), king of the Dacians during the reigns of Domitian and Trajan. For four years (A.D. 86–90) he carried on war against the Romans with such success, that Domitian was at length glad to conclude peace with him by the payment of an annual tribute. Trajan renewed the war. He defeated the Dacians, and compelled Decebalus to sue for peace (101–103). But in 104 the war broke out again; Decebalus was again defeated, and put an end to his own life; and Dacia became a Roman province, 106.

DĔCĔLĒA or -ĪA (ae; Δεκέλεια; *Tatoi*;

a demus of Attica, NW. of Athens, on the borders of Boeotia, near the sources of the Cephissus. In the nineteenth year of the Peloponnesian war (B.C. 413), the Peloponnesians under Agis seized and fortified Decelea, and thereby annoyed the Athenians during the remainder of the war.

DECETĬA (*Desize*), a city of the Aedui, in Gallia Lugdunensis, on an island in the Liger. (*Loire*).

DECĬDĬUS SAXA. [SAXA.]

P. DĔCĬUS MŪS (of a plebeian gens). **1.** Consul B.C. 340 with T. Manlius Torquatus in the great Latin war. Each of the consuls had a vision that the general of one side and the army of the other were devoted to death. The consuls thereupon agreed that the one whose wing first began to waver should devote himself and the army of the enemy to destruction. Decius commanded the left wing, which began to give way, whereupon he devoted himself and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans.—**2.** Son of the preceding, four times consul, 312, 308, 297, and 295. In his fourth consulship he commanded the left wing at the battle of Sentinum, where he was opposed to the Gauls, and when his troops began to give way, he imitated the example of his father, devoted himself and the enemy to destruction, and fell as a sacrifice for his nation.

DĔCĬUS, Roman emperor, A.D. 249–251, whose full name was C. MESSIUS QUINTUS TRAJANUS DECIUS, was born at Bubalia in Pannonia. He was sent by the emperor Philippus in 249 to restore subordination in the army of Moesia, but the troops compelled him to accept the purple. His short reign was chiefly occupied in warring against the Goths. He fell in battle against them, in the marshes near Forum Trebonii in Moesia, together with his son, in 251. In his reign the Christians were persecuted with great severity; but he was in the rest of his administration, and wholly in his military activity, deserving of admiration.

DĔCŪMĀTES AGRI. [AGRI DECUMATES.]

DĒĬĀNĪRA (-ae; Δηϊάνειρα), daughter of Althaea and sister of Meleager. Achelous and Heracles both loved Deïanira. Heracles was victorious, and she became his wife. She was the unwilling cause of her husband's death by presenting him with the poisoned robe which the centaur Nessus gave her. In despair she put an end to her own life.

DEĬDĂMĪA. [ACHILLES.]

DĒĬŌCES (-is), first king of Media, was the son of Phraortes, and reigned B.C. 709–656. He built the city of Ecbatana, which he made the royal residence.

DĒĬŌNĒ (-es), mother of Miletus, who is hence called DEIONIDES.

DEIŎTĂRUS (-i). **1.** Tetrarch of Galatia, adhered firmly to the Romans in their wars in Asia against Mithridates, and was rewarded by the senate with the title of king, and the addition of Armenia Minor to his dominions. In the Civil war he sided with Pompey, and was present at the battle of Pharsalia, B.C. 48. Caesar deprived him of part of his dominions, but allowed him to retain his regal title. Two years afterwards (45) his grandson Castor accused him of having formed a design against Caesar's life, when he received Caesar in Galatia. He was defended by Cicero before Caesar, in the speech (*pro Rege Deiotaro*) still extant. The result of the trial is not known; but it seems likely that Cicero's advocacy so far prevailed on Caesar that the prosecution was dropped. In 42 he joined the party of Brutus and Cassius, and died shortly afterwards at a great age.—**2.** Son and successor of the above. In the war between Antony and Octavian he took part with the former, but went over from him to the enemy in the battle of Actium, 31.

DĒĬPHŎBE. [SIBYLLA.]

DĒĬPHŎBUS (-i; Δηΐφοβος), a son of Priam and Hecuba, and next to Hector the bravest among the Trojans. He supported Paris in his refusal to deliver up Helen to the Trojans; and he married her after the death of Paris. Accordingly, on the fall of Troy, the vengeance of the Greeks was directed chiefly against him. His house was one of the first committed to the flames, and he was slain by Menelaus.

DĒLĬUM (-i; Δήλιον; *Dhilessi*), a small town on the coast of Boeotia in the territory of Tanagra, near the Attic frontier, with a temple of the Delian Apollo. The Athenians used it as a fortress in the early part of the Peloponnesian war, and in B.C. 434 they were defeated here by the Boeotians.

DĒLĬŪS. [APOLLO.]

DELLĬUS, Q., a Roman eques, who frequently changed sides in the civil wars. He joined Octavian shortly before the battle of Actium, 31. He seems to have gained the friendship of Maecenas also. He

wrote a history of Antony's war against the Parthians, in which he had himself fought. He is probably the Dellius in Hor. *Od.* ii. 3.

DĒLOS (-i; ἡ Δῆλος), the smallest of the islands called Cyclades, in the Aegaean Sea, lay in the strait between Rhenea and Myconus. It was also called in earlier times, Asteria, Ortygia, and Chlamydia. According to a legend, founded perhaps on some tradition of its volcanic origin, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting place to Leto, for the birth of Apollo and Artemis. Apollo afterwards obtained possession of Delos, by giving Calauria to Poseidon in exchange for it. Delos was peopled by the Ionians, for whom it was the chief centre of political and religious union in the time of Homer. In the time of Peisistratus, Delos became subject to the Athenians; it was made at first the common treasury of the Greek confederacy for carrying on the war with Persia. The city of Delos stood on the W. side of the island at the foot of Mount Cynthus (whence the god's surname of Cynthius), near a little river called Inopus. It contained a temple of Leto, and the great temple of Apollo, near the harbour. With this temple were connected games, called Delia, which were celebrated every four years, and were said to have been founded by Theseus. A like origin is ascribed to the sacred embassy (θεωρία) which the Athenians sent to Delos every year.

DELPHI (-ōrum; οἱ Δελφοι), a small town in Phocis, but one of the most celebrated in Greece, on account of its oracle of Apollo. It was situated on a deep declivity on the S. slope of Mount PARNASSUS. It was shut in on the N. by a barrier of rocky mountains, which were cleft in the centre into two great cliffs with peaked summits, between which, from the rocks called Phaedriadae, issued the waters of the Castalian spring. The rocks from which the spring issues were called Hyampeia, and from them, or from the neighbouring rock Nauplia, were hurled criminals. It was originally called PYTHO (Πυθώ), by which name alone it is mentioned in Homer. Delphi was colonised at an early period by Doric settlers from the neighbouring town of Lycorēa, on the heights of Parnassus. The government was an oligarchy, and was in the hands of a few distinguished families of Doric origin. From them were taken the chief magistrates, the priests, and a senate. Delphi was regarded as the central point of the whole earth, and was hence called the 'navel of the earth'; for it was said that two eagles sent forth by Zeus, one from the E. and one from the W., met at Delphi. —Delphi was the principal seat of the worship of Apollo, whose name is most intimately associated with it; but Dionysus, too, was especially worshipped here, and many of the Delphic festivals were in his honour. [See APOLLO; DIONYSUS; PARNASSUS.] The Pythian games were also celebrated here, and it was one of the two places of meeting of the Amphictyonic council. The temple of Apollo was situated at the NW. extremity of the town. The first stone temple was built by Trophonius and Agamedes; and when this was burnt down, B.C. 548, it was rebuilt by the Amphictyons with still greater splendour. It contained immense treasures; for not only were rich offerings presented to it by kings and private persons who had received favourable replies from the oracle, but many of the Greek states had in the temple separate *thesauri*, in which they deposited, for the sake of security, many of their valuable treasures. The wealth of the temple attracted Xerxes, who sent part of his army into Phocis to obtain possession of its treasures, but the Persians were driven back by the god himself, according to the account of the Delphians. The Phocians plundered the temple to support them in the war against Thebes and the other Greek states (357–346); and it was robbed at a later time by BRENNUS and by SULLA.—In the centre of the temple there was a small opening (χάσμα), in the ground, from which, from time to time, a vapour arose, which was believed to come from the well of Cassotis. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after inhaling the vapour were believed to contain the revelations of Apollo. They were carefully written down by the priests, and afterwards communicated in hexameter verse to the persons who had come to consult the oracle. Beyond the temple was the Lesche of the Cnidians, adorned with paintings by Polygnotus, between which and the temple was the fountain of Cassotis (cf. Eur. *Ion.* 112), and west of this the Theatre.

DELPHĪNĬUM (-i; το Δελφίνιον). **1.** A temple of Apollo Delphinius at Athens said to have been built by Aegeus, in which the Ephetae sat for trying cases of intentional but justifiable homicide.—**2.** The

harbour of Oropus in Attica.—**3.** A town on the E. coast of the island Chios.

DELPHUS (-i; Δέλφος), son of Poseidon and Melantho, to whom the foundation of Delphi was ascribed.

DELTA. [AEGYPTUS.]

DĒMĀDES (-is; Δημάδης, a contraction of Δημεαδης), an Athenian orator. He belonged to the Macedonian party, and was a bitter enemy of Demosthenes. He was taken prisoner at the battle of Chaeronēa, B.C. 338, but was dismissed by Philip with distinguished marks of honour. He was put to death by Antipater in 318, because a letter of Demades was discovered urging the enemies of Antipater to attack him.

DĒMARĀTUS (-i; Δημαρατος). **1.** King of Sparta, reigned from about B.C. 510 to 491. He was at variance with his unscrupulous colleague Cleomenes, who at length accused him before the Ephors of being an illegitimate son of Ariston, and obtained his deposition by bribing the Delphic oracle, B.C. 491. Demaratus thereupon repaired to the Persian court, where he was kindly received by Darius. He accompanied Xerxes in his invasion of Greece.—**2.** A merchant-noble of Corinth, and one of the Bacchiadae. When the power of his clan had been overthrown by Cypselus, about B.C. 657, he fled from Corinth, and settled at Tarquinii in Etruria, where he married an Etruscan wife, by whom he had two sons, Aruns and Lucumo, afterwards L. Tarquinius Priscus.

DĒMĒTĒR (Δημήτηρ), called Cĕrēs by the Romans [CERES], one of the great divinities of the Greeks, was the goddess of the corn-bearing earth and of agriculture, and of settled family life. It is probable that the first part of her name is from the Cretan form of *ξεία*, *barley*, so that her name is '*Corn Mother*.' She was the deity of agricultural people, and therefore not one of the Olympian deities of Homer, where we hear very little of her, save that she is present among winnowers, beloved by Zeus, who slays in jealousy her mortal lover Iasion. This is not because her worship in Greece was more recent than Homer, but because the Homeric Achaeans were sea-men and warriors, not agriculturists, nor was Ithaca a corn-land. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of PERSEPHONE (Proserpina) or Cora. When Persephone was carried off by Aidoneus (Pluto), Demeter set out in search of her daughter. For nine days she wandered about without obtaining any tidings of her, but on the tenth she met Hecate, and from her—or, in another form of the story, from the all-seeing sun—she learnt the truth. Failing to obtain aid from Zeus, Demeter in her anger avoided Olympus, and dwelt upon earth at Eleusis. As the goddess still continued angry, and did not allow the earth to produce any fruits, Zeus first sent Iris and then all the gods to persuade Demeter to return. But she refused to dwell in Olympus, and to restore fertility to the earth, till she had seen her daughter again. Zeus then sent

Demeter of Cnidus. (From a statue in the British Museum.)

Hermes into Erebus to fetch back Persephone. Aïdoneus consented, but gave Persephone the seed of a pomegranate to eat. [ASCALAPHUS.] Demeter returned to Olympus with her daughter, but as Persephone had eaten in the lower world, she was obliged to spend one-third of the year with Aïdoneus, but was allowed to continue with her mother the remainder of the year. The earth now brought forth fruit again. The Attic story which is adopted in the Homeric Hymn makes Demeter in her wanderings come to the Eleusinian well and sit wearied on the 'sorrowful stone' (ἀγέλαστος πέτρα). Here she is found by the daughters of Celeus

who bring her to their mother Metaneira. By her she is installed as nurse of the child Demophoön, whom she would fain have made immortal by a baptism of fire [see CELEUS]. But in the versions of her story which have the greatest importance, the favoured son of Celeus (or Eleusis) is TRIPTOLEMUS, whom Demeter makes the teacher of agriculture to mankind, and who is associated with her in her mysteries as the deity or hero of Eleusis. In this myth, as preserved especially in the great festivals of the Eleusinia and the Thesmophoria, first the growth of the corn is shown. Persephone, who is carried off to the lower world, is the seed-corn, which remains concealed in the ground part of the year; Persephone, who returns to her mother, is the corn which rises from the ground and nourishes men and animals. But there is probably the higher mystery, symbolised by the seed, of the burial of the body and its future life. How far this was so, as the mysteries were never divulged by any ancient writer, we must always lack full knowledge. In works of art Demeter was represented sometimes in a sitting attitude, sometimes walking, and sometimes in a chariot drawn by horses or dragons, but always in full attire. She is most frequently grouped with Persephone (Cora), for the two are inseparably connected in Greek religion as *τὼ θεώ*, and with the youthful Iacchus or with Triptolemus. A noble representation of her is the Cnidian Demeter, now in the British Museum, a seated figure of the school of Praxiteles, which in its expression of dignified and resigned sorrow seems to show the goddess grieving for the loss of her daughter during the dead winter time. Around her head she often wore a garland of corn-ears, or a simple riband, or sometimes the *calathus*, and in her hand she held a sceptre, corn-ears, or a poppy, or a torch and the mystic basket, both of which belong to the Eleusinian rites of initiation. The Romans worshipped Demeter under the name of CERES, with rites borrowed from the Greek cities of Campania. But the Greek goddess, thus introduced, probably took the place and name of an old Italian deity Ceres, a goddess of the earth and its fruits.

DĒMĒTRĬAS (-ădis). **1.** A town in Magnesia in Thessaly, on the innermost recess of the Pagasaean bay, founded by Demetrius Poliorcetes.—**2.** A town in Assyria, not far from Arbela.

DĒMĒTRĬUS (-i). **1.** A Greek of the island of Pharos in the Adriatic. He was a general of Teuta, the Illyrian queen, and treacherously surrendered Corcyra to the Romans, who rewarded him with a great part of the dominions of Teuta, 228. During the Gallic war he ventured on many acts of piratical hostility against the Romans, and L. Aemilius Paulus (219) took Pharos itself, and obliged Demetrius to fly for refuge to Philip, king of Macedonia. He died in an attack on Ithome.—**2.** Younger son of Philip V., king of Macedonia, was sent as a hostage to Rome after the battle of Cynoscephalae (198).

I. *Kings of Macedonia.* **1.** Surnamed POLIORCĒTES (*Πολιορκητής*), or the Besieger, son of Antigonus, king of Asia, and Stratonice. He accompanied his father at an early age in his campaigns against Eumenes (B.C. 317, 316), and a few years afterwards was left by his father in the command of Syria, which he had to defend against Ptolemy. In 307 Demetrius was despatched by his father with a powerful fleet and army to wrest Greece from Cassander and Ptolemy. At Athens he was received with enthusiasm by the people as their liberator. Demetrius the Phalerean, who had governed the city for Cassander, was expelled, and the fort at Munychia taken. Demetrius took up his abode for the winter at Athens, where divine honours were paid him under the title of 'the Preserver' (*ὁ Σωτήρ*). He was recalled from Athens by his father to take the command of the war in Cyprus against Ptolemy, and in a great naval battle he annihilated the fleet of Ptolemy (306). Next year (305) he laid siege to Rhodes, because the Rhodians had refused to support him against Ptolemy. It was in consequence of the gigantic machines which Demetrius constructed to assail the walls of Rhodes, that he received the surname of Poliorcetes. He failed to take the city, and after the siege had lasted above a year, he made peace with Rhodes (304). In 301 the combined forces of Antigonus and Demetrius were defeated by those of Lysimachus and Seleucus in the battle of Ipsus, and Antigonus himself slain. Demetrius, to whose impetuosity the loss of the battle would seem to be in great measure owing, fled to Ephesus, and thence set sail for Athens; but the Athenians declined to receive him into their city. In 297, having become reconciled to Lysimachus and Seleucus, he made an effort to recover his dominions in Greece. He appeared with a fleet on the coast of Attica, but was at first unsuccessful. The death of Cassander, however, in the course of the same year, gave a new turn to affairs. Demetrius made himself master of Aegina, Salamis, and finally of Athens, after a long blockade (295). In the following year he

gained possession of Macedonia and retained it until 287, when he was deserted by his troops, and Pyrrhus was proclaimed king. He then crossed over to Asia, and after meeting with alternate success and misfortune, was at length obliged to surrender himself prisoner to Seleucus (286). That king kept him in confinement, but did not treat him with harshness. Demetrius died in the third year of his imprisonment and the fifty-sixth of his age (283).—**2.** Son of Antigonus Gonatas, succeeded his father, and reigned B.C. 239–229. He carried on war against the Aetolians, and was opposed to the Achaean League. He was succeeded by Antigonus Doson.

II. *Kings of Syria.* **1.** SOTER (reigned B.C. 162–150), was the son of Seleucus IV. Philopator and grandson of Antiochus the Great. While yet a child, he had been sent to Rome by his father as a hostage, and remained there during the whole of the reign of Antiochus IV. Epiphanes. After the death of Antiochus, he fled secretly from Rome, and went to Syria. The Syrians declared in his favour; and the young king Antiochus V. Eupator, with his tutor Lysias, was seized by his own guard and put to death. He expelled the oppressive satrap Heracleides from Babylon; and thus gained the surname *Soter* from the Babylonians. He was defeated and slain by Alexander Balas, who had raised an insurrection. He left two sons, Demetrius Nicator and Antiochus Sidetes, both of whom subsequently ascended the throne.—**2.** NICATOR (B.C. 146–142, and again 128–125), son of Demetrius Soter. With the assistance of Ptolemy Philometor he defeated Balas, and recovered his kingdom (whence came his surname); but, having like his father rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and thence marched against the Parthians, by whom he was defeated and taken prisoner, 138. He remained as a captive in Parthia ten years, but was kindly treated by the Parthian king Mithridates (Arsaces VI.), who gave him his daughter in marriage. Meanwhile, his brother, Antiochus VII. Sidetes, fell in battle against the Parthians, and Demetrius again obtained possession of the Syrian throne, 128. Ptolemy Physcon set up against him the pretender Alexander Zebina, by whom he was defeated and compelled to fly to Tyre, where he was assassinated, 125.

III. *Literary.*—**1.** PHĂLĒRĔUS, so called from his birthplace, the Attic demos of Phalērum, where he was born about B.C. 345. His parents were poor, but by his talents and perseverance he rose to the highest honours at Athens, and became distinguished as an orator, a statesman, a philosopher, and a poet. In 317 the government of Athens was entrusted to him by Cassander, and he discharged the duties of his office for 10 years. When Demetrius Poliorcetes approached Athens, in 307, Demetrius Phalereus was obliged to take to flight, and his enemies induced the Athenians to pass sentence of death upon him. He went to Ptolemy Lagi at Alexandria, with whom he lived for many years on the best terms; and it was probably owing to the influence of Demetrius that the great Alexandrine library was formed. Ptolemy Philadelphus banished Demetrius to Upper Egypt, where he is said to have died from the bite of a snake.—**2.** Of SUNIUM, a Cynic philosopher, lived from the reign of Caligula to that of Domitian, and was banished from Rome in consequence of the freedom with which he rebuked powerful men.

DĒMŎCĒDES (-is; Δημοκήδης), a celebrated physician of Crotona. He practised medicine successfully at Aegina, Athens, and Samos. He was taken prisoner along with Polycrates, in B.C. 522, and was sent to Susa to the court of Darius. Here he received great honours, but, longing to return to his native country, he contrived to join a Persian exploring expedition, from which he escaped at Tarentum, and reached Crotona, where he settled and married the daughter of the famous wrestler, Milo.

DĒMOCRĬTUS (-i; Δημόκριτος), a celebrated Greek philosopher, was born at Abdera in Thrace, about B.C. 460. He spent the inheritance which his father left him on travels into distant countries, in pursuit of knowledge. He died in 361 at a very advanced age, noted for his industry and for the simplicity of his life. Later writers spoke of him as only laughing at the follies of men (Juv. x. 28). It is probable that this was only a perversion of the anecdotes of his cheerfulness, which was undisturbed even by his blindness. His knowledge embraced the natural sciences, mathematics, mechanics, grammar, music, and philosophy. With Leucippus he was the founder of the theory that the world was created from the coming together of atoms or infinitely small elementary particles—the theory which is described by Lucretius.

DĒMŎPHŌN or DĒMŎPHŎŌN (-ontis; Δημοφῶν or Δημοφόων). **1.** Son of Celeus and Metaneira, whom Demeter wished to make immortal. For details see CELEUS. —**2.** Son of Theseus and Phaedra, accompanied the Greeks against Troy, and there procured the liberation of his grandmother Aethra, who lived with Helen as a slave. On his return from Troy, he gained the love of Phyllis, daughter of the Thracian king Sithon, and promised to marry her. But he first went to Attica to settle his affairs, and as he tarried longer than Phyllis had expected, she thought that she was forgotten, and put an end to her life, and was changed into a tree. Demophon became king of Athens. He marched out against Diomedes, who on his return from Troy had landed on the coast of Attica, and was ravaging it. He took the Palladium from Diomedes, but killed an Athenian in the struggle. For this murder he was summoned before the court ἐπὶ Παλλαδίῳ—the first time that a man was tried by that court. The legend of the capture of the Palladium by Demophon seems to be an attempt to explain the name of the judicial court.

DĒMOSTHĔNES (-is; Δημοσθένης). **1.** Son of Alcisthenes, a celebrated Athenian general in the Peloponnesian war. In B.C. 426 he showed great skill and energy in a campaign against the Ambraciots. In 425, though not in office, he sailed with the Athenian fleet, and was allowed by the Athenian commanders to remain with five ships at Pylos, which he fortified in order to assail the Lacedaemonians in their own territories. He rendered important assistance to Cleon, in making prisoners of the Spartans in the island of Sphacteria, though the whole glory of the success was given to Cleon. In 413 he was sent with a large fleet to Sicily, to assist Nicias. His advice to give up the war and take the fleet home was rejected. The Athenian fleet was destroyed, and when Demosthenes and Nicias attempted to retreat by land, they were obliged to surrender to the enemy with all their forces. Both commanders were put to death by the Syracusans.—**2.** The greatest of Athenian orators, was the son of a Demosthenes, and was born in the Attic demos of Paeania, about B.C. 385. At seven years of age he lost his father, who left him and his younger sister to the care of three guardians, Aphobus and Demophon, two relations, and Therippides, an old friend. These guardians squandered the greater part of the property of Demosthenes. At length, in 364, Demosthenes accused Aphobus before the archon, and obtained a verdict in his favour. Aphobus was condemned to pay a fine of ten talents. Emboldened by this success, Demosthenes ventured to come forward as a speaker in the public assembly. His first effort was unsuccessful, and he is said to have been received with ridicule; but he was encouraged to persevere by the actor Satyrus, who gave him instruction in action and declamation. In becoming an orator, Demosthenes had to struggle against the greatest physical disadvantages. His voice was weak and he stammered. It was only owing to the most unwearied exertions that he succeeded in overcoming the obstacles which nature had placed in his way. About this there are many stories; that he spoke with pebbles in his mouth to cure himself of stammering; that he repeated verses of the poets as he ran uphill, to strengthen his voice; that he declaimed on the sea-shore to accustom himself to the noise of the popular assembly. In 355 he delivered the oration against Leptines, and from this time we have a series of his speeches on public affairs. The influence which he acquired he employed for the good of his country, and not for his own interests. He clearly saw that Philip had resolved to subjugate Greece, and he therefore devoted all his powers to resist him. The history of his struggle is best given in the life of Philip. [PHILIPPUS.] It is sufficient to relate here that it was brought to a close by the battle of Chaeronēa (338), by which the independence of Greece was crushed. Demosthenes was present at the battle, and fled like thousands of others. His enemies reproached him with his flight, and upbraided him as the cause of the misfortunes of his country; but the Athenians judged better of his conduct, requested him to deliver the funeral oration upon those who had fallen at Chaeronēa, and celebrated the funeral feast in his house. At this time many accusations were brought against him. Of these one of the most formidable was the accusation of Ctesiphon by Aeschines, which was in reality directed against Demosthenes himself. Aeschines accused Ctesiphon for proposing that Demosthenes should be rewarded for his services with a golden crown in the theatre. Aeschines maintained that the proposal was not only made in an illegal form, but that the conduct of Demosthenes did not give him any claim to such a distinction. The trial was delayed till 330, when Demosthenes delivered his oration on the crown (περὶ στεφάνου). Aeschines was defeated and withdrew from Athens. [AESCHINES.]—Meantime important events had taken

place in Greece. The death of Philip in 336 roused the hopes of the patriots, and Demosthenes was the first to proclaim the tidings of the king's death, and to call upon the Greeks to unite their strength against Macedonia. But Alexander's energy, and the vengeance which he took upon Thebes, compelled Athens to submit and sue for peace. Alexander demanded the surrender of Demosthenes and the other leaders of the popular party, and with difficulty allowed them to remain at Athens. During the life of Alexander, Athens made no open attempt to throw off the Macedonian supremacy. In 325 Harpalus fled from Babylon with the treasure entrusted to his care by Alexander, and came to Athens, where he bribed some of the leading citizens. Antipater demanded their punishment, and Demosthenes was one of the accused. His guilt is doubtful; but he was condemned and thrown into prison, from which, however, he escaped. He now lived partly at Troezen and partly in Aegina, until, on the death of Alexander (323), the Greek states rose against Macedonia, and Demosthenes was recalled from exile. But in the following year (322) the confederate Greeks were defeated by Antipater at the battle of Crannon, and were obliged to sue for peace. Antipater demanded the surrender of Demosthenes, who thereupon fled to the island of Calauria, and took refuge in the temple of Poseidon. Here, pursued by the emissaries of Antipater, he took poison, and died in the temple, 322. — There existed sixty-five orations of Demosthenes in antiquity; but of these only sixty have come down to us. Several, however, are of doubtful genuineness.

DENTĀTUS, M'. CURĬUS, a favourite hero of the Roman republic, was celebrated in later times as a specimen of old Roman frugality and virtue. He was consul B.C. 290 with P. Cornelius Rufinus. The two consuls defeated the Samnites, and brought the Samnite wars to a close. In the same year Dentatus also defeated the Sabines, who appear to have supported the Samnites. In 283 he fought as praetor against the Senones. In 275 he was consul a second time, and finally defeated Pyrrhus near Beneventum. The booty which he gained was immense, but he would keep nothing for himself. In 274 he was consul a third time, and conquered the Lucanians, Samnites, and Bruttians, who still continued in arms after the defeat of Pyrrhus. Dentatus now retired to his small farm in the country of the Sabines, and cultivated the land with his own hands. Once the Samnites sent an embassy to him with costly presents, which he rejected, telling them that he preferred ruling over those who possessed gold, to possessing it himself. He was censor in 272, and in that year carried out important public works, the aqueduct which conveyed the water from the river Anio into the city (Aniensis Vetus), and a canal which carried off the water of the lake Velinus into the river Nar.

DĒŌ. [DEMETER.]

DERBE (-es), a town in Lycaonia, on the frontiers of Isauria.

DERCĔTO. [APHRODITE; SEMIRAMIS.]

DERCYLLĬDAS (-ae; Δερκυλλίδας), a Spartan, succeeded Thibron, B.C. 399, in the command of the army which was employed in the protection of the Asiatic Greeks against Persia. He carried on the war with success. In 396 he was superseded by Agesilaus.

DERTŌNA (-ae; *Tortona*), a town in Liguria, on the road from Genua to Placentia.

DEUCĂLĬON (-ōnis; Δευκαλίων). **1.** Son of Prometheus and Clymene, king of Phthia, in Thessaly, the mythical progenitor of the Hellenic race, with whose name were associated the traditions of a great flood. When Zeus, after the treatment he had received from Lycaon, had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days' flood, which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus in Phocis, or, according to other traditions, on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus, and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts as to the meaning of this command, they interpreted the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus, and built his first abode, at Opus or at Cynus. He became by Pyrrha the father of Hellen and Amphictyon.—**2.** Son of Minos and Pasiphaë, and father of Idomeneus, was an

Argonaut and one of the Calydonian hunters.

DEVA. **1.** (*Chester*), the principal town of the Cornavii in Britain, on the Seteia (*Dee*), and the head-quarters of the Legio XX. Victrix.—**2.** (*Dee*), an estuary in Scotland, on which stood the town Devana, near Aberdeen.

DĪA (-ae). **1.** The ancient name of NAXOS.—**2.** A small island off Crete, opposite the harbour of Cnossus.

DIACRĬA (-æ; ἡ Διακρεία), a mountainous district in the NE. of Attica, including the plain of Marathon. [ATTICA.] The inhabitants of this district (Διακριεῖς, Διάκριοι) formed one of the three parties into which the inhabitants of Attica were divided in the time of Solon: they were the most democratical of the three parties.

DIAEUS (-i; Δίαιος), of Megalopolis, general of the Achaean League B.C. 149 and 147, took an active part in the war against the Romans. He was defeated by Mummius near Corinth, and put an end to his own life.

DIĂGŎRAS (-ae; Διαγόρας). **1.** Son of Damagetus, of Ialysus in Rhodes, was renowned for his own victories and those of his sons and grandsons, in the Grecian games. His fame was celebrated by Pindar in the 7th Olympic ode. He was victor in boxing twice in the Olympian games, four times in the Isthmian, twice in the Nemean, and once at least in the Pythian. He gained his Olympic victory B.C. 464.—**2.** Surnamed the ATHEIST (Ἄθεος), a Greek philosopher and poet, was the son of Teleclides, and was born in the island of Melos, one of the Cyclades. He was a disciple of Democritus of Abdera. He was accused of impiety B.C. 411, and fled from Athens.

DIĀNA (the quantity of the first syllable is common), an ancient Italian divinity, whom the Romans identified with the Greek Artemis. At Rome Diana was the goddess of light and of the moon, and her name contains the same root as the word *dies*, *sub dio* (cf. JANUS). The attributes of the Greek Artemis were afterwards ascribed to the Roman Diana. [See ARTEMIS.] Among the most noticeable sites of her worship as a genuine Italian deity was Aricia, where she was worshipped with harvest festivals as the deity who gave fruitfulness both in the vegetable world, and also in the birth of children, and with a torchlight procession as being the goddess of light. It is not unlikely that the peculiar law by which the priest of her grove must have slain his predecessor was a relic of human sacrifice offered to her.

DIĀNĬUM. **1.** (*Gianuti*), a small island in the Tyrrhenian sea, opposite the gulf of Cosa.—**2.** (*Denia*), a town in Hispania Tarraconensis on a promontory of the same name (*C. Martin*), founded by the Massilians.

DICAEA, a town in Thrace, on the lake Bistonis.

DICAERCHĬA. [PUTEOLI.]

DICAERCHUS (Δικαίαρχος), a celebrated Peripatetic philosopher, geographer, and historian, was born at Messana in Sicily, but passed the greater part of his life in Greece Proper, and especially in Peloponnesus. He was a disciple of Aristotle and a friend of Theophrastus.

DĬCĒ (-es; Δίκη), the personification of justice, a daughter of Zeus and Themis, and the sister of Eunomia and Eirene.

DICTĒ (-es; Δίκτη), a mountain in the E. of Crete, where Zeus is said to have been brought up. Hence he bore the surname *Dictaeus*. The Roman poets employ the adjective Dictaeus as synonymous with Cretan.

DICTYNNA. [BRITOMARTIS.]

DICTYS CRETENSIS, the reputed author of an extant work in Latin on the Trojan war. In the preface to the work we are told that it was composed by Dictys of Cnossus, who accompanied Idomeneus to the Trojan war, that it was inscribed in Phoenician characters on tablets of lime-wood or paper made from the bark, and that the work was buried in the same grave with the author, and remained undisturbed till the sepulchre was burst open by an earthquake in the reign of Nero, and the work was discovered in a tin case. Although its alleged origin and discovery are quite unworthy of credit, it appears nevertheless to be a translation from a Greek work, probably of the 2nd or 3rd century.

DĬDĬUS. **1.** T., praetor in Macedonia, B.C. 100, where he defeated the Scordiscans, consul 98, and subsequently proconsul in Spain, where he defeated the Celtiberians. He fell in the Marsic war, 89.—**2.** C., a legate of Caesar, fell in battle in Spain, fighting against the sons of Pompey, 46.—**3.** M. DIDIUS SALVĬUS JULIANUS, bought the Roman empire of the praetorian guards, when they put up the empire for sale after the death of Pertinax, A.D. 193. Didius held the empire for only two months, from March 28th to June 1st, and was murdered by the soldiers when Severus wa marching against the city.

DĪDO (-ūs), also called ELISSA, the reputed founder of Carthage. She was

represented as the daughter of the Tyrian king Mutto (=Belus or Agenor), and sister of Pygmalion, who succeeded to the crown after the death of his father. She was married to her uncle, Acerbas or Sichaeus, a priest of Heracles, and a man of immense wealth. He was murdered by Pygmalion, who coveted his treasures; but Dido secretly sailed from Tyre with the treasures, and reached Africa. Here she purchased as much land as might be covered with the hide of a bull; but she ordered the hide to be cut up into the thinnest possible strips, and with them she surrounded a spot, on which she built a citadel called Byrsa (from βύρσα, *i.e.* the hide of a bull). Around this fort the city of Carthage arose, and soon became a powerful and flourishing place. The neighbouring king Iarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage, threatening Carthage with war in case of refusal. Dido, wishing to remain faithful to the memory of her husband, pretended to yield, and under pretence of soothing the spirit of Acerbas by sacrifices, she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity. Virgil has altered this tradition. According to the common chronology, there was an interval of more than 300 years between the capture of Troy and the foundation of Carthage (B.C. 853); but Virgil makes Dido a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him, Dido in despair destroyed herself on a funeral pile.

DIDŸMA. [BRANCHIDAE.]

DIESPĬTER. [JUPITER.]

DĪGENTĬA (*Licenza*), a small stream in Latium, beautifully cool and clear, which rises in Lucretilis, and flows into the Anio near *Vicovaro*. It flowed through the Sabine farm of Horace. [For the site of the villa, see HORATIUS.]

DEINARCHUS (-i; Δείναρχος), the last of the ten Attic orators, was born at Corinth about B.C. 361. He was brought up at Athens, and studied under Theophrastus. As he was a foreigner, he could not come forward himself as an orator, and was therefore obliged to content himself with writing orations for others. He belonged to the friends of Phocion and the Macedonian party. When Demetrius Poliorcetes advanced against Athens in 307, Deinarchus fled to Chalcis in Euboea, and was not allowed till 292 to return to Athens, where he died at an advanced age.

DINDŸMĒNĒ. [DINDYMUS.]

DINDŸMUS, or DINDŸMA, -ŌRUM (Δίνδυμα). 1. (*Gunusu Dagh*), a mountain in Phrygia on the frontiers of Galatia, near the town Pessinus, sacred to Cybele, the mother of the gods, who is hence called Dindymēne.—2. (*Murad Dagh*), a mountain in Phrygia, near the frontiers of Mysia, the source of the river Hermus, also sacred to Cybele.—3. (*Kapu Dagh*), a mountain near Cyzicus. [RHEA.]

DIO CASSĬUS, the historian, was the son of a Roman senator, Cassius Apronianus, and was born A.D. 155, at Nicaea in Bithynia. He was appointed by Macrinus to the government of Pergamus and Smyrna, 218; was consul about 220; proconsul of Africa 224, under Alexander Severus, by whom he was sent as legate to Dalmatia in 226, and to Pannonia in 227. In 229 he retired to his native town Nicaea, where he passed the remainder of his life.—Dio wrote several historical works, but the most important was a History of Rome (Ῥωμαϊκὴ ἱστορία), in eighty books, from the landing of Aeneas in Italy to A.D. 229. Unfortunately, only a comparatively small portion of this has come down to us entire.

DIOCLĔTĬĀNUS, VALĔRĬUS, Roman emperor, A.D. 284–305, was born near Salona in Dalmatia, in 245, of obscure parentage. Having entered the army, he served with high reputation under Probus and Aurelian, followed Carus to the Persian war, and, after the death of Numerianus, was proclaimed emperor by the troops, 284. Next year (285) he carried on war against Carinus, on whose death he became undisputed master of the empire. He now took Maximianus as his colleague in the empire and in his campaign against the barbarians. Maximian had the care of the Western empire, and Diocletian that of the Eastern. But as the dangers which threatened the Roman dominions from the attacks of the Persians in the East, and the Germans and other barbarians in the West, became still more imminent, Diocletian made a further division of the empire. In 292, Constantius Chlorus and Galerius were proclaimed Caesars, and the government of the Roman world was divided between these four rulers. Diocletian had the government of the East with Nicomedia as his residence; Constantius, Britain, Gaul, and Spain, with Trèves as his residence; Galerius, Illyricum, and the whole line of the Danube, with Sirmium as his residence. At length, after an

anxious reign of twenty-one years, Diocletian longed for repose, and in 305 abdicated at Nicomedia, and compelled his colleague Maximian to do the same at Milan. Diocletian retired to his native Dalmatia, and passed the remaining eight years of his life in philosophic retirement near Salona, where he built the magnificent villa of which the remains form the town of *Spalatro*, and there, in 313, he died.

DIŎDŌRUS (-i; Διόδωρος). **1.** SICULUS, of Agyrium, in Sicily, was a contemporary of Julius Caesar and Augustus. In order to collect materials for his history, he travelled over a great part of Europe and Asia, and lived a long time at Rome. He spent altogether thirty years upon his work. It was entitled Βιβλιοθήκη ἱστορική, *The Historical Library*, and was a universal history, embracing the period from the earliest mythical ages down to the beginning of Caesar's Gallic wars. Of the 40 books into which the work was divided, only the following portions are extant entire: the first five books, which contain the early history of the Eastern nations, the Egyptians, Aethiopians, and Greeks; and from book eleven to book twenty, containing the history from the second Persian war, B.C. 480, down to 302.—**2.** Of Tyre, a Peripatetic philosopher, a disciple and follower of Critolaüs, whom he succeeded at the head of the Peripatetic school at Athens, B.C. 110.

DĬŎDŎTUS (-i; Διόδοτος), a Stoic philosopher and a teacher of Cicero, in whose house he lived for many years at Rome. In his later years, Diodotus became blind: he died in Cicero's house, B.C. 59, and left to his friend a property of about 100,000 sesterces.

DĬŎGĔNES (-is; Διογένης). **1.** Of APOLLONIA in Crete, an eminent natural philosopher, lived in the fifth century B.C., and was a pupil of Anaximenes. He wrote a work in the Ionic dialect, entitled Περὶ φύσεως, *On Nature*, in which he treated of physical science. He made air the element of all things.—**2.** The BABYLONIAN, a Stoic philosopher, was a native of Seleucia in Babylonia, was educated at Athens under Chrysippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens. He was one of the three ambassadors sent by the Athenians to Rome in B.C. 155.—**3.** The CYNIC philosopher, was born at Sinope in Pontus, about B.C. 412, and went thence to Athens. His youth is said to have been spent in dissolute extravagance; but at Athens his attention was arrested by the character of Antisthenes, who at first drove him away. Diogenes, however, could not be prevented from attending him even by blows, but told him that he would find no stick hard enough to keep him away. Antisthenes at last relented, and under his teaching Diogenes began to practise the greatest austerity of life, and finally, according to the common story, took up his residence in a tub (a large earthenware jar) belonging to the Metroum, or temple of the Mother of the Gods. In spite of his eccentricities, Diogenes appears to have been much respected at Athens, and to have been privileged to rebuke anything of which he disapproved. He seems to have ridiculed and despised all intellectual pursuits which did not directly and obviously tend to

Diogenes in his tub. (From fragment of lamp in British Museum.)

some immediate practical good. He abused literary men for reading about the evils of Odysseus, and neglecting their own; musicians for stringing the lyre harmoniously while they left their minds discordant; men of science for troubling themselves about the moon and stars, while they neglected what lay immediately before them; orators for learning to say what was right, but not to practise it.—On a voyage to Aegina he was taken prisoner by pirates, and carried to Crete to be sold as a slave. He was purchased by Xeniades, of Corinth, over whom he acquired such influence, that he soon received from him his freedom, was entrusted with the care of his children, and passed his old age in his house. During his residence at Corinth his interview with Alexander the Great is said to have taken place. The conversation between them began by the king's saying, 'I am Alexander the Great;' to which the philosopher replied, 'And I am

Diogenes the Cynic.' Alexander then asked whether he could oblige him in any way, and received no answer except, 'Yes, you can stand out of the sunshine.' We are further told that Alexander admired Diogenes so much that he said, 'If I were not Alexander, I should wish to be Diogenes' (Plut. *Alex.* 14; Cic. *Tusc.* v. 32, 92). Diogenes died at Corinth at the age of nearly ninety, B.C. 323.—**4.** LAËRTIUS, of Laërte in Cilicia, of whose life we have no particulars, probably lived in the second century after Christ. He wrote the Lives of the Philosophers in ten books, which are still extant.

DĬŎMĒDĒAE INSŬLAE, five small islands in the Adriatic sea, N. of the promontory Garganum in Apulia, named after Diomedes. [DIOMEDES.] The largest of these, called Diomedea Insula or Trimerus (*Tremiti*), was the place where Julia, the grand-daughter of Augustus, died.

DĬŎMĒDES (-is; Διομήδης). **1.** Son of Tydeus and Deïpyle, whence he is constantly called Tydīdes (Τυδείδης), succeeded Adrastus as king of Argos.—*Homeric Story.* Tydeus fell in the expedition against Thebes, while his son Diomedes was yet a boy; but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with eighty ships, and was, next to Achilles, the bravest hero in the Greek army. He was helped by Athene against Hector and Aeneas, and even against the gods who aided the Trojans. He thus wounded both Aphrodite and Ares. In the Odyssey we are told that he reached Argos on his return from Troy in three days.—*Later Stories.* Diomedes and Odysseus carried off the palladium from the city of Troy, since it was believed that Troy could not be taken so long as the palladium was within its walls. Diomedes carried it with him to Argos; but according to others it was taken from him by Demophon in Attica. [DEMOPHON.] Afterwards he migrated from Argos to Aetolia, and thence came to Daunia, where king Daunus gave him his daughter in marriage. He lived there till his death, and was buried in one of the islands off cape Garganum, which were called after him the Diomedean islands. His companions were changed into birds (*Aves Diomedēae*), which, mindful of their origin, used to fly joyfully towards the Greek ships, but to avoid those of the Romans.—**2.** Son of Ares and Cyrene, king of the Bistones in Thrace, who dwelt near Abdera, possessing famous mares, which he fed with human flesh. He was killed by Heracles.

DĬOMĔDON (-ontis), an Athenian commander at the battle of Arginusae (B.C. 406), was put to death with five of his colleagues on his return to Athens.

DĬON (-ōnis; Δίων), a Syracusan, son of Hipparinus, and a relation of Dionysius, born about 408 B.C. His sister Aristomache was the second wife of the elder Dionysius; and Dion himself was married to Arete, the daughter of Dionysius by Aristomache. Dion was treated by the elder Dionysius with the greatest distinction, and was employed by him in many services of trust and confidence. Dion appears to have been naturally a man of a proud and stern character, and, as such, disliked and suspected by the younger Dionysius. He became an ardent disciple of Plato, who visited Syracuse in the reigns of both the elder and the younger Dionysius. He dreamed of making Syracuse a free city, of giving liberty to the Greek cities in Sicily, and of expelling the Carthaginians; but the intrigues of the opposite party, headed by Philistus, were successful in procuring his banishment. Dion retired to Athens; but Dionysius having confiscated his property, and compelled his wife to marry another person, he determined on attempting the expulsion of the tyrant by force. In the year 357 he sailed from Zacynthus with only a small force and obtained possession of Syracuse, except Ortygia, without opposition during the absence of Dionysius in Italy. Dionysius returned shortly afterwards, and, aided by Philistus, attempted to raise the blockade of Ortygia: a battle was fought in the Great Harbour, in which Philistus was defeated and put to death; and Dionysius found himself obliged to quit Syracuse and sail away to Italy. Dion eventually became master of all Syracuse; but the people were discontented with his rule, which did not give them the freedom which they had expected. He caused his chief opponent, Heracleides, to be put to death, and confiscated the property of his adversaries. Callippus, an Athenian, who had accompanied him from Greece, formed a conspiracy against him, and caused him to be assassinated in his own house, 353.

DĬŌNĒ (-es; Διώνη), in Homer, is the mother of Aphrodite by Zeus: in Hesiod, she is the daughter of Oceanus, but in later mythologists, of Uranus and Ge. In post-Homeric authors she is sometimes Aphrodite herself. Dione was probably in the earliest Greek mythology the feminine of Zeus (whence her name), worshipped as a supreme goddess in conjunction with him at Dodona; but afterwards she was displaced by Hera as the wife of Zeus, and in

many of her attributes by the Cyprian Aphrodite, who thereupon becomes her daughter in mythology.

DIŌNȳSĬUS. **1.** The Elder, tyrant of Syracuse, son of Hermocrates, born B.C. 430. He began life as a clerk in a public office. He was one of the partisans of Hermocrates, the leader of the aristocratical party, and was severely wounded in the attempt which Hermocrates made to return from exile. The disasters to Sicily in the Carthaginian invasion led to the removal of the Syracusan generals, and the appointment of others in their stead, among whom was Dionysius himself, B.C. 406. In the following year (405) the other generals were deposed, and Dionysius, though only 25 years of age, got himself appointed sole general, with full powers. His first step towards despotism was to procure the appointment of a body-guard, which he speedily increased to the number of 1000 men. By his marriage with the daughter of Hermocrates he secured to himself the support of the partisans of that leader. He converted the island of Ortygia into a strong fortress, in which he lived. After concluding a peace with Carthage, he began to direct his arms against the other cities of Sicily. Naxos, Catana, and Leontini, successively fell into his power, either by force or treachery. In 397 he declared war against Carthage. At first he met with great success, but in 395 his fleet was totally defeated, and he was obliged to shut himself up within the walls of Syracuse, where he was besieged by the Carthaginians both by sea and land. A pestilence shortly after broke out in the Carthaginian camp, whereupon Dionysius attacked the enemy both by sea and land, defeated the army, and burnt great part of their fleet. The Carthaginians were now obliged to withdraw. In 393 they renewed the war with no better success, and in 392 they concluded a peace with Dionysius. Dionysius was now free to invade Italy. In alliance with the Lucanians, he subdued Caulonia, Hipponium, and Rhegium, 387, and his powerful fleets gave him the command both of the Tyrrhenian and Adriatic seas. Dionysius died at Syracuse, 367. Dionysius had married Doris, a Locrian of distinguished birth, and Aristomache, a Syracusan, the daughter of his supporter Hipparinus, and the sister of Dion. By Doris he had three children, of whom the eldest was his successor, Dionysius. In his latter years he became extremely suspicious, and apprehensive of treachery even from his nearest friends, and was taken by many ancient writers as the type of a tyrannical despot. On the other hand, he increased the famed splendour of Syracuse by his public buildings, and by his encouragement of literature and art. He himself wrote tragedies which won prizes at Athens, and he gathered about him men distinguished for literature, especially Plato and Philoxenus.—**2.** The younger, son of the preceding, succeeded his father as tyrant to Syracuse, B.C. 367. The ascendency which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures. Yet his court was at this time a place of resort for philosophers and men of letters: besides Plato, whom he induced to pay him a second visit, Aristippus of Cyrene, Eudoxus of Cnidus, Speusippus, and others spent some time with him at Syracuse; and he cultivated a friendly intercourse with Archytas and the Pythagoreans of Magna Graecia. Dion, who had been banished by Dionysius, returned to Sicily in 357, at the head of a small force, with the avowed object of dethroning Dionysius, who was then in Italy. Dionysius returned, but finding it impossible to retain his power, he sailed away to Locri, in Italy, and thus lost the sovereignty after a reign of 12 years, 356. His rule at Locri was cruel, and when, in 346, he availed himself of dissensions at Syracuse to return as tyrant to that city, the Locrians revolted, and wreaked their vengeance on his wife and daughters. He continued to reign in Syracuse for the next three years, till TIMOLEON came to Sicily, to deliver the Greek cities of the island from tyrants. As he was unable to resist Timoleon he surrendered the citadel on condition of being allowed to depart in safety to Corinth, 343. Here he spent the remainder of his life in a private condition. According to some writers, he was reduced to support himself by keeping a school; others say, that he became one of the attendants on the rites of Cybele, a set of mendicant priests of the lowest class.—**3.** Tyrant of Heraclēa on the Euxine, son of Clearchus, succeeded his brother Timotheus in the tyranny about B.C. 338. He was said to have been the mildest and justest of all the tyrants that had ever lived. He married Amastris, niece of Darius. In 306 he assumed the title of king, and died shortly afterwards at the age of 55.—**4.** Of HALICARNASSUS, a celebrated rhetorician, came to Rome about B.C. 29, for the purpose of making himself acquainted with the Latin language and literature. He lived at Rome on terms of friendship with many distinguished men, such as Q. Aelius Tubero, and the rhetorician Caecilius; and he remained in

the city for 22 years, till his death, B.C. 7. His principal work, which he composed at Rome in the later period of his life, was a history of Rome in 22 books, entitled Ῥωμαϊκὴ Ἀρχαιολογία. It contained the history of Rome from the mythical times down to B.C. 264, in which year the history of Polybius begins with the Punic wars.—**5.** Of HERACLEA, son of Theophantus, was a pupil of Zeno, and adopted the tenets of the Stoics. But in consequence of a painful complaint, he abandoned the Stoic philosophy and joined the Eleatics, who regarded the absence of pain as the highest good.—**6.** Surnamed PERIĒGETES, from his being the author of a περιήγησις τῆς γῆς, which is still extant; probably lived about A.D. 300. The work contains a description of the whole earth, derived in great measure from Eratosthenes in hexameter verse.

DIŎNȳSUS (Διόνυσος: *Epic* Διώνυσος), the god of wine (originally a nature-god of all trees and of fruitfulness in general). He is also called both by the Greeks and Romans BACCHUS (Βάκχος), that is, the god who is worshipped with loud cries. His names EVIUS and SABAZIUS are derived from the cry εὐοῖ σαβοί uttered by his worshippers; BASSAREUS from the long dress, called *bassara*, worn by his Bacchanals, and he is called BROMIUS as the god of revelry. Dionysus is a deity of whom small account is made in Homeric story. It does not appear that he was known to Homer as the wine-god: he is never so spoken of; and Maron who gives the wine in *Od.* ix. 193 is priest of Apollo. The earliest mention of him as the giver of wine is in Hesiod (*Op.* 615). The history of Dionysus as generally represented in post-Homeric literature and art, but made up of various legends of different origins and dates, is as follows: Dionysus was the son of Zeus and Semele the daughter of Cadmus of Thebes. Zeus appeared to Semele in thunder and lightning. She was terrified and overpowered by the sight, and being seized by the flames, she gave premature birth to a child. Zeus saved the child from the flames, sewed him up in his thigh, and thus preserved him till he came to maturity. After the birth of Dionysus, Zeus entrusted him to Hermes, or, according to others, to Persephone or Rhea, who took the child to Ino and Athamas at Orchomenos, and persuaded them to bring him up as a girl. Hera was now urged on by her jealousy to throw Ino and Athamas into a state of madness. Zeus, in order to save his child, changed him into a ram, and carried him (or Hermes carried him) to the nymphs of Mount Nysa, who brought him up in a cave, and were afterwards rewarded by Zeus, by being placed as Hyades among the stars. Mount Nysa, from which the god was believed to have derived his name, was in Thrace; but mountains of the same name are found in

Dionysus drawn by tigers. (*Museum Capitolinum*, vol. iv. tav. 63.

different parts of the ancient world where he was worshipped, and where he was believed to have introduced the cultivation of the vine. When he had grown up, he travelled through Eastern lands, teaching the inhabitants of Asia the cultivation of the vine, and introducing among them the elements of civilisation. In Euripides (*Bacch.* 15) his progress Eastwards does not extend further than Bactria; but, after the conquests of Alexander, legends made Bacchus also reach and subjugate India. Hence he is frequently represented in works of art as drawn by tigers in triumph. The various stories of his inflicting punishment on those who rejected him denote no doubt the resistance which the spread of his worship encountered in various countries. [See DAMASCUS; LYCURGUS; PENTHEUS.] A legend (which may have grown out of a custom among sailors of wreathing their masts at certain times with vine-leaves and ivy and clusters of grapes in honour of vintage festivals) has been a favourite subject with poets and artists in illustration of the divine power of Dionysus. He hired a ship which belonged to Tyrrhenian pirates to take him from Icaria to Naxos; but the men instead of landing at Naxos, steered towards Asia to sell him there as a slave. Thereupon the god changed the mast and oars into serpents, and himself into a lion; ivy grew around the vessel, and the sound of flutes was heard on every side; the sailors were seized with madness, leaped into the sea, and were changed into dolphins. After he had thus established his divine power throughout the world, he took his mother out of Hades, called her Thyone, and rose with her into Olympus. This myth of his descent to the underworld and his return with his mother was regarded as symbolising future life and a triumph over death. In a beautiful Etruscan mirror the youthful Dionysus is shown rejoining his mother in the underworld, Apollo standing by.

Origin of the Worship of Dionysus.—Herodotus (ii. 52) speaks of Dionysus as a very late addition to the Hellenic gods, and such doubtless he was under the guise familiar in Greek literature; but among the deities who had been identified with him and absorbed into his worship, were old gods of the country whose local rites gave rise to many of the legends about Dionysus himself. He represents especially a nature-god of the fruitfulness of all trees and vegetation, and this from a period before the vine, afterwards his chief gift, had been introduced into Greece. This deity was a tree spirit, or a spirit of any other vegetable product of the earth, and either the tree itself or some animal regarded in any locality as the incarnation of the vegetation, became sacred and received sacrifices—in earlier times, even human sacrifices. Of this early Greek deity of trees and vegetation incorporated into the worship of Dionysus, we have the survival in Διόνυσος δενδρίτης, or ἔνδενδρος; and in very ancient art the god is represented as a rude image, half tree and half human. The new religion of Dionysus, which absorbed these old beliefs and rites, was derived in the first instance from the Thracians. Herodotus speaks of the three chief divinities of Thrace as Dionysus, Ares, and Artemis (= Bendis). The god of the Getae, named Zalmaxis, seems to be the same as Sabazius (=Dionysus), who was worshipped both in Thrace and in Phrygia. In Thrace, as in Phrygia, was an early home of Dionysus; and it is probable that the dances, with cymbals and drums, of Bacchantic women, variously called Maenades, Thyiades, or Clodones, was originally an incantation to wake and recall the sleeping god of vegetation in the spring-time. From Thrace the worship of Dionysus—perhaps simultaneously with the introduction of the vine, which seems to have come from Asia Minor through Thrace into Greece—spread through Thessaly to Delphi. At Delphi the worship of Dionysus and his oracle there were older than that of Apollo. As deity of the vegetation of the earth, of its death and reproduction, Dionysus was one of the χθόνιοι θεοί, and therefore was held to possess oracular powers. Though Apollo eventually became the great Delphic god, sole possessor of the oracle, and reigned at Delphi for nine out of the twelve months, yet Dionysus held a place only second to him. The establishment of the worship of Dionysus in Boeotia is shown in the story of PENTHEUS. More important still from its effect on literature as well as on religion is the introduction of this worship into Attica. The myth, which is related under ICARIUS, seems to have arisen in explanation of the rituals of the *ascoliasmus*, or peasant dance on the wine-skins, and the swinging images (the Latin *Oscilla*) by which the god of trees was propitiated. Dionysus so worshipped was especially the peasant god, and the simpler rites were preserved in the wine-feasts of the rural Dionysia. The really important result was that from the custom of representing in sacred choruses the history of the god, as a benefactor of mankind who through insults and sufferings gained his victory over all Greek lands, the Attic Tragedy was developed as a national act of worship

to the god. The mysteries in the worship of Dionysus were partly due to the Orphic rites from Thracian and Phrygian cult, but were probably more directly derived from the Cretan worship of Dionysus-Zagreus. The mythical story tells that this deity was born from Zeus (in the form of a snake) and Persephone; that from the jealousy of Hera he was torn in pieces by the Titans, after he had in vain assumed many shapes, and lastly that of a bull, to escape them. His mangled body was buried at Delphi, but Athene gave the heart to Zeus, who swallowed it and brought forth the new Dionysus, named IACCHUS, who was nursed by nymphs and satyrs, and swung in the winnowing basket as a cradle, the 'mystica vannus' of Iacchus. The story (nearly akin to the Egyptian myth of OSIRIS, whom the Greeks identified with Dionysus) is a myth in the first place of the death in winter and renewal in spring of the vegetation; and the swinging of the basket was the ritual by which in early times it was sought to rouse the plant-life from its sleep; and in the second place it expressed the belief in a death and a resurrection: for both these reasons Iacchus (or Dionysus) was associated with Demeter and Core (or Persephone) in the mysteries. Dionysus, or Bacchus, was introduced into the Roman worship through Magna Graecia and Etruria, and with all the worst features of the rites, and the name and story of Bacchus took the place of the native Italian deity of the vintage. [See under LIBER.] In primitive art Dionysus was worshipped as a figure partly tree partly man. In more advanced art he was represented as a bearded man, often of dignified appearance, fully clothed in the long tunic, and crowned with ivy or vine, often with the thyrsus in his hand; and this type re-appears in late Hellenic and in Roman art. But the type which predominated from Praxiteles onwards, was that of a youth or young man, a soft and almost feminine shape, with a languid expression, naked, or clad only with a fawn-skin, and crowned with ivy or vine leaves. In many reliefs and pictures he has his attendant troops of satyrs and nymphs, and is sometimes drawn by tigers and panthers in allusion to his Indian conquests. In the scene engraved above, representing Dionysus as the guest of a mortal—according to some of Icarius; according to others, of a successful poet—the god is attended by Silenus and youthful satyrs.

Dionysus received as a guest. (From the Combe Marbles, British Museum.)

DIŎPHĂNES (-is; Διοφάνης), of Mytilene, a distinguished Greek rhetorician came to Rome, where he instructed Tib Gracchus and became his intimate friend After the murder of Gracchus, Diophanes also was put to death.

DIŎPHANTUS (-i; Διόφαντος), an Attic orator and contemporary of Demosthenes, with whom he opposed the Macedonian party.

DIOPĪTHES, or DIŎPEITHES. 1. A half-fanatic, half-impostor, who made at Athens an apparently thriving trade of

oracles.—**2.** An Athenian general, father of the poet Menander, was sent out to the Thracian Chersonesus about B.C. 344, at the head of a body of Athenian settlers or κληροῦχοι. In the Chersonese he became involved in disputes with the Cardians, who were supported by Philip. Diopeithes was arraigned by the Macedonian party, but was defended by Demosthenes in the oration, still extant, on the Chersonese, B.C. 341, in consequence of which he was permitted to retain his command.

DĬOSCŎRĬDES (-is), of Anazarba in Cilicia, a Greek physician and writer on medicine, probably lived in the second century of the Christian era.

DĬOSCŪRI (Διόσκοροι: later Διόσκουροι —that is, sons of Zeus—the well-known heroes, CASTOR (Κάστωρ) and POLLUX or Polydeuces (Πολυδεύκης). According to Homer, they were the sons of Leda and Tyndareus, king of Lacedaemon, and brothers of Helen. Hence they are often called by the patronymic *Tyndăridae*. But in later tradition they are sons of Zeus. It is only in late tradition that they, like Helen, are born from an egg. Castor was famous for his skill in taming and managing horses, and Pollux for his skill in boxing. Both had disappeared from the earth before the Greeks went against Troy.—According to another story again, Pollux and Helen only were children of Zeus, and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death like every other mortal.—The life of the Dioscuri is marked by three great events. 1. *Their expedition against Athens.* Theseus had carried off their sister Helen from Sparta, and kept her in confinement at Aphidnae, under the superintendence of his mother Aethra. While Theseus was absent from Attica, the Dioscuri marched into Attica. The Dioscuri took Aphidnae by assault, carried away their sister Helen, and made Aethra their prisoner. 2. *Their part in the expedition of the Argonauts*, as they had before taken part in the Calydonian hunt. During the voyage of the Argonauts, it once happened that when the heroes were detained by a vehement storm, and Orpheus prayed to the Samothracian gods, the storm suddenly subsided, and stars appeared on the heads of the Dioscuri. On their arrival in the country of the Bebryces, Pollux fought against Amycus, the gigantic son of Poseidon, and conquered him. 3. *Their battle with the sons of Aphareus.* Once the Dioscuri, in conjunction with Idas and Lynceus, the sons of Aphareus, had carried away a herd of oxen from Arcadia. Idas appropriated the herd to himself, and drove it to his home in Messene. The Dioscuri then invaded Messene, drove away the cattle of which they had been deprived, and much more in addition. Hence arose a war between the Dioscuri and the sons of Aphareus, which was carried on in Messene or Laconia. Castor, the mortal, fell by the hands of Idas, but Pollux slew Lynceus, and Zeus killed Idas by a flash of lightning. Pollux then prayed to Zeus to be permitted to die with his brother. Zeus gave him the option, either to live as his immortal son in Olympus, or to share his brother's fate and to live alternately one day under the earth, and the other in the heavenly abodes of the gods. A variation of the story makes the quarrel arise about the daughters of Lycippus, Phoebe and Hilaira, whom the brothers had carried off. They were therefore attacked by Idas and Lynceus, to whom the maidens were betrothed. From the Peloponnese the worship of the Dioscuri spread to the Greek colonies in Sicily and Magna Graecia. Their principal characteristic was that of θεοὶ σωτῆρες—that is, mighty helpers of man—whence they were sometimes called ἄνακες or ἄνακτες: and under this name (which belonged also to the Cabiri) they were worshipped at Athens, where they had a temple called ἀνάκειον, on the northern slope of the Acropolis. They were worshipped more especially as the protectors of travellers by sea, and their stars appeared above the ship as a sure sign of help (Hor. *Od.* i. 3, 2; i. 12, 27): a myth which is with much probability derived from the phenomenon 'St. Elmo's Fire.' The archaic symbols of the twin

The Dioscuri. (From a coin of Bruttium of 3rd cent. B.C.)

gods were two beams (δόκανα), two amphorae, often entwined with snakes, or two stars; and on coins the stars often appear above the two horsemen. Their distinctive dress was the chlamys and the conical cap (πῖλος) which, however, does not seem to have belonged to them earlier than the third century B.C., when it begins to appear

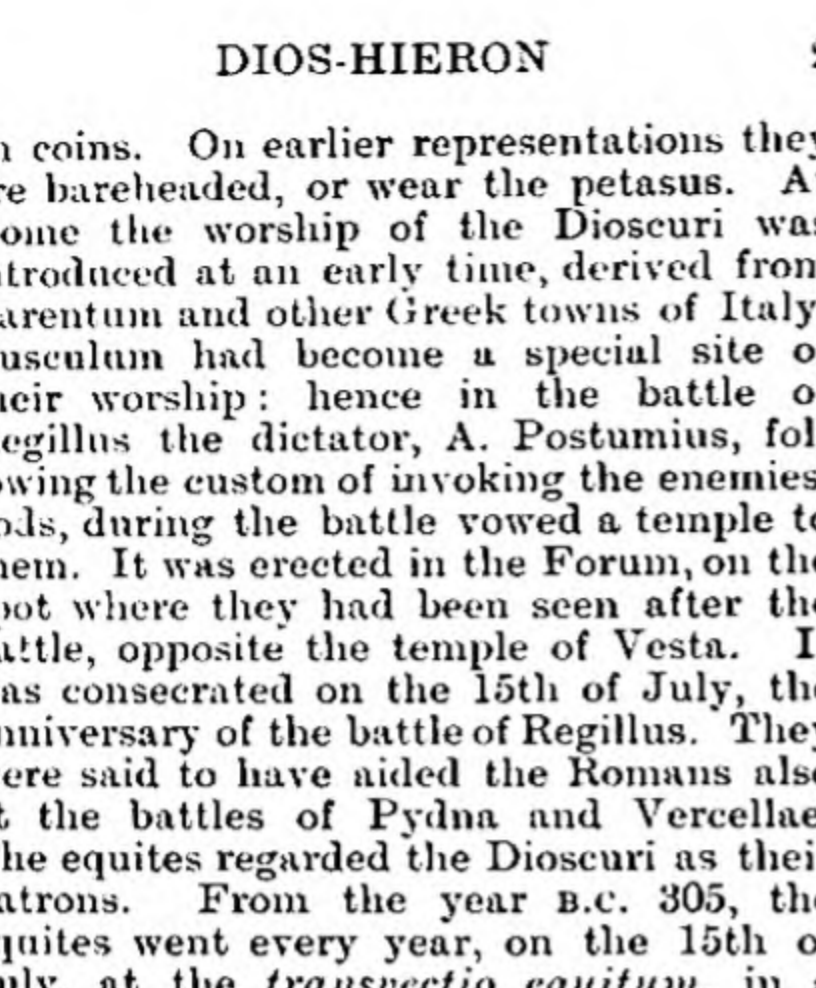
on coins. On earlier representations they are bareheaded, or wear the petasus. At Rome the worship of the Dioscuri was introduced at an early time, derived from Tarentum and other Greek towns of Italy. Tusculum had become a special site of their worship: hence in the battle of Regillus the dictator, A. Postumius, following the custom of invoking the enemies' gods, during the battle vowed a temple to them. It was erected in the Forum, on the spot where they had been seen after the battle, opposite the temple of Vesta. It was consecrated on the 15th of July, the anniversary of the battle of Regillus. They were said to have aided the Romans also at the battles of Pydna and Vercellae. The equites regarded the Dioscuri as their patrons. From the year B.C. 305, the equites went every year, on the 15th of July, at the *transvectio equitum*, in a procession on horseback, from the temple of Mars through the main streets of the city, across the Forum, and by the temple of Castor and Pollux.

DIOS-HIĔRON (Διός Ἱερόν), a small town on the Cayster, N. of Ephesus.

DĪPHĬLUS (-i; Δίφιλος), one of the principal Athenian comic poets of the New Comedy and a contemporary of Menander and Philemon, was a native of Sinope.

DĪRAE. [EUMENIDES.]

DIRCĒ (-es; Δίρκη), daughter of Helios



Dirce, by Apollonius and Tauriscus.

and wife of Lycus. Her story is related under AMPHION. Her punishment is the subject of the sculpture at Naples by APOLLONIUS and TAURISCUS, called 'The Farnese Bull,' which shows Zethus and Amphion binding Dirce to the horns of the bull. Antiope appears in the background, and on the base are the hound of Zethus, the lyre of Amphion, and a figure representing Mount Cithaeron.

DIRPHYS (ŭos; Δίρφυς), a mountain in Euboea.

DIS. [PLUTO.]

DĪUM (-i; Δῖον: *Malathria*). **1.** A town in Macedonia on the Thermaic gulf, so called after a temple of Zeus.—**2.** A town in Chalcidice in Macedonia, on the Strymonic gulf.

DĪVĬCO (ōnis), the leader of the Helvetians in the war against L. Cassius in B.C. 107, was at the head of the embassy sent to Julius Caesar, nearly fifty years later, B.C. 58, when he was about to attack the Helvetians.

DĪVĬTĬĂCUS, an Aeduan noble and brother of Dumnorix, was a warm adherent of the Romans and of Caesar, whom he persuaded to pardon the treason of Dumnorix in B.C. 58. In the same year he took the most prominent part among the Gallic chiefs in seeking Caesar's aid against Ariovistus.

DIVODŪRUM (*Metz*), subsequently Mediomatrici, and still later Metis or Mettis, the capital of the Mediomatrici in Gallia Belgica.

DIVONA. [CADURCI.]

DŎBĒRUS (-i; Δόβηρος), a town in Paeonia in Macedonia, E. of the river Echedorus.

DŌDŌNA (-ae; Δωδώνη), the most ancient oracle in Greece, was situated in Epirus, in the valley of the *Tcharacovitza*, about eleven miles SW. of the town and lake of *Janina* (the ancient L. Pambotis). The oracle was founded by the Pelasgians, and was dedicated to Zeus. The responses of the oracle were given from lofty oaks or beech trees. The will of the god was declared by the wind rustling through the trees; and in order to render the sounds more distinct, brazen vessels were suspended on the branches of the trees, which being set in motion by the wind came in contact with one another. These sounds were in early times interpreted by men, but afterwards, when the worship of Dione became connected with that of Zeus, by two or three aged women, who were called πελειάδες or πέλειαι, because pigeons were said to have brought the command to found the oracle. There were, however, also priests, called Selli or Helli, who had the management of the temple. The oracle of

Dodona had less influence in historical times than in the heroic age. It was chiefly consulted by the neighbouring tribes, the Aetolians, Acarnanians, and Epirots, and by those who would not go to Delphi on account of its partiality for the Dorians. In B.C. 219, the temple was destroyed by the Aetolians, and the sacred oaks cut down. The foundations of the temple and votive tablets were discovered in 1876.

DŎLĀBELLA, CORNĒLĬUS. **1.** P., consul B.C. 283, conquered the Senones.—**2.** CN., curule aedile 165, in which year he and his colleague, Sex. Julius Caesar, had the *Hecyra* of Terence performed at the festival of the Megalesia. In 159 he was consul.—**3.** CN., a partisan of Sulla, by whom he was made consul, 81. He afterwards received Macedonia for his province. In 77 he was accused by the young Julius Caesar of having been guilty of extortion in his province, but he was acquitted.—**4.** CN., praetor urbanus 81. The year after he had Cilicia for his province; C. Malleolus was his quaestor, and the notorious Verres his legate. Dolabella not only tolerated the extortions and robberies committed by them, but shared in their booty. On his return to Rome, he was accused of extortion, was condemned, and went into exile.—**5.** P., the son-in-law of Cicero, whose daughter, Tullia, he married after divorcing his wife, Fabia, 51. On the breaking out of the Civil war he joined Caesar and fought on his side at the battle of Pharsalia (48), in Africa (46), and in Spain (45). Caesar raised him to the consulship in 44. After the murder of Caesar, he forthwith joined the party of Brutus and Cassius; but when Antony gave him the province of Syria, he changed sides again. On his way to his province he plundered the cities of Greece and Asia Minor. Cassius, who had received Syria from the senate, marched against him. Dolabella threw himself into Laodicēa, which was taken by Cassius. Dolabella, in order not to fall into the hands of his enemies, ordered one of his soldiers to kill him.

DŎLĬCHĒ (-es; Δολίχη), a town in Thessaly on the W. slope of Olympus.

DŎLŌN (ōnis; Δόλων), a Trojan, sent by night to spy the Grecian camp, was slain by Odysseus and Diomedes.

DŎLŎPES (-um; Δόλοπες), a people of Thessaly, on the Enipeus. At a later time they dwelt at the foot of Mount Pindus; and their country, called DOLOPIA (Δολοπία), was reckoned part of Epirus.

DŎMĬTĬĀNUS, or with his full name, T. FLAVIUS DOMITIANUS AUGUSTUS, Roman emperor A.D. 81–96, was the younger son of Vespasian and was born at Rome, A.D. 51. On the death of Titus (81), he was proclaimed emperor by the soldiers. He soon showed his vicious and tyrannical character. His wars were mostly unfortunate. In 83 he undertook an expedition against the Chatti, which was attended with no result, but he celebrated a triumph, and assumed the name of Germanicus. In 85 Agricola, whose success and merits excited his jealousy, was recalled to Rome. [AGRICOLA.] From 86 to 90 he had to carry on war with Decebalus and the Dacians, who defeated the Roman armies, and at length compelled Domitian to purchase peace on very humiliating terms. [DECEBALUS.] It was after the Dacian war especially that he gave full sway to his cruelty and tyranny, and his rule at Rome was a reign of terror, described particularly by Tacitus and Juvenal. At length, by the contrivance of his wife, Domitia, he was murdered by Stephanus, a freedman, on the 18th of September, 96.

DŎMĬTĬUS AFER. [AFER.]

DOMĬTĬUS CORBŬLO. [CORBULO.]

DOMĬTĬUS MARSUS. [MARSUS.]

DOMĬTĬUS ULPIĀNUS. [ULPIANUS.]

DONĀTUS, AELĬUS, a celebrated grammarian, who taught at Rome in the middle of the fourth century, and was the preceptor of Saint Jerome. His most famous work is a system of Latin Grammar, which has formed the groundwork of most elementary treatises upon the same subject.

DŎNŪSA or DŎNŪSĬA (-ae; Δονουσία: *Stenosa*), one of the smaller Sporades in the Aegaean sea, S. of Naxos. It produced green marble, whence Virgil (*Aen.* iii. 125) calls the island *viridis*. Under the emperors it was used as a place of banishment.

DŌRĬEUS (-ei; Δωριεύς). **1.** Eldest son of Anaxandrides, king of Sparta, by his first wife, was, however, born after the son of the second marriage, Cleomenes, and therefore excluded from the succession. On the accession of Cleomenes to the throne, Dorieus led a colony first to Libya; but, driven away thence, he passed over to Eryx in Sicily, where he fell in a battle with the Egestaeans and Carthaginians, about B.C. 508.—**2.** Son of Diagoras of Rhodes (DIAGORAS), was celebrated for his victories in all the great Grecian games. He settled in Thurii, and from this place, after the defeat of the Athenians at Syracuse, he led thirty galleys to the aid of the Spartan cause in Greece, B.C. 412. He continued to take an active part in the

war till 407, when he was captured by the Athenians; but the people, in admiration of his beauty and athletic prowess, dismissed him without a ransom.

DŎRĬMĂCHUS (-i; Δορίμαχος), a native of Trichonium in Aetolia, led a band of freebooters to plunder Messenia in B.C. 221, and fought against that country during the two following years. In 220 he was chosen general of the Aetolians; and in an invasion of Epirus destroyed the temple of Dodona.

DŌRIS (-ĭdis; Δωρίς), Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the name of this divinity for the sea itself.

DŌRIS (-ĭdis; Δῶρις). 1. A small and mountainous country in Greece, formerly called DRYŎPIS (Δρυοπίς), was bounded by Thessaly on the N., by Aetolia on the W., by Locris on the S., and by Phocis on the E. It contained four towns—Boum, Citinium, Erineus, and Pindus—which formed the Dorian tetrapolis. The country is of importance as the home of the Dorians (Δωριεῖς: *Dores*), one of the great Hellenic races, who claimed descent from the mythical Dorus. The Dorians, however, had not always dwelt in this land. Herodotus relates (i. 56) that they first inhabited Phthiotis in the time of Deucalion; that next, under Dorus, they inhabited Histiaeotis at the foot of Ossa and Olympus; that, expelled from thence by the Cadmeans, they settled on Mount Pindus; and that they subsequently took up their abode in Dryopis, afterwards called Doris. Their fifth and last migration was to Peloponnesus, which they conquered, according to tradition, eighty years after the Trojan war. It was related that Aegimius, the king of the Dorians, had been driven from his dominions by the Lapithae, but was reinstated by Heracles; that the children of Heracles hence took refuge in this land when they had been expelled from Peloponnesus; and that it was to restore them to their rights that the Dorians invaded Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called the Return of the Heraclidae, under which story probably lies the fact that the Dorians were aided by the Aetolians in the conquest of Peloponnesus. [See HERACLIDAE.]—The Dorians were divided into three tribes: the *Hylleis* (Ὑλλεῖς), *Pamphyli* (Πάμφυλοι), and *Dymanes* (Δυμᾶνες). The first derived their name traditionally from Hyllus, son of Heracles; the last two, from Pamphylus and Dymas, sons of Aegimius. It is probable that the name Pamphyli denoted a tribe made up of a number of scattered elements [*Dict. of Ant.* art. *Tribus*]. The Dorians were the ruling class throughout Peloponnesus; the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of *Periocci* (Περίοικοι).—2. A district in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the Dorian hexapolis, consisting of Lindus, Ialȳsus, and Camirus in the island of Rhodes, the island Cos, and Cnidus and Halicarnassus on the mainland.

DŎRISCUS (-i; Δορίσκος), a town in Thrace at the mouth of the Hebrus, in the midst of an extensive plain of the same name, where Xerxes reviewed his vast forces.

DORYLAEUM (-i; Δορύλαιον: *Eski-Shehr*), a town in Phrygia Epictetus, on the river Thymbris, from which the roads diverged to Pessinus, Iconium, and Apamea.

DOSSENNUS FABĬUS or DORSENNUS, the name of one of the standard characters in the Atellane farces.

DRABESCUS (-i; Δράβησκος), a town in Edōnis in Macedonia, on the Strymon.

DRĂCO (Δράκων), the author of the first written code of laws at Athens; that is to say, he adopted the penalties which had usually been inflicted by archons, and committed them to writing; so that the severity belonged to the times rather than to the man. In this code the penalty of death was affixed to almost all crimes—to petty thefts, for instance, as well as to sacrilege and murder. Hence it was said that his laws were written, not in ink, but in blood. His legislation is placed in B.C. 621. After the legislation of Solon (594), most of the laws of Draco fell into disuse. He seems also to have made political reforms, creating (according to one account) the senate of 400, and giving a more definite shape to the Ecclesia.

DRANGIĀNA (-ae; *Sedjestân*), a part of Ariana, was bounded by Gedrosia, Carmania, Arachosia, and Aria.

DRAUDĂCUM (-i; *Dardasso*), a fortress of the Penestae in Greek Illyria.

DRĀVUS (-i; *Drave*), a tributary of the Danube, rises in the Noric Alps near Aguntum, flows through Noricum and Pannonia, and falls into the Danube.

DRĔPĂNUM (-i; Δρέπανον), that is, a sickle. 1. Also DREPĂNA (τὰ Δρέπανα), more rarely DRĔPĂNA (*Trapani*), a seaport town in the NW. corner of Sicily, so

called because the land on which it was built was in the form of a sickle. It was founded by the Carthaginian Hamilcar, at the beginning of the first Punic war, and was one of the chief naval stations of the Carthaginians; it was the attempt of Hanno to effect its relief that brought on the battle of Aegates Insulae.—**2**. The ancient name of CORCYRA. — **3**. Also DRĔPĂNE, a town in Bithynia, on the Sinus Astacenus, the birthplace of Helena, mother of Constantine the Great, in whose honour it was called HELENOPOLIS, and made an important place.

DRĬLAE (Δρίλαι), a people in Pontus, near Trapezus.

DRUENTĬA (-ae; *Durance*), a river in Gallia Narbonensis, rises in the Alps, and flows into the Rhone near Avenio (*Avignon*).

DRŪNA (-ae; *Drôme*), a river in Gallia Narbonensis, rises in the Alps at Mount Genèvre, near Briançon, and flows into the Rhone S. of Valencia (*Valence*).

DRŪSILLA. **1**. LIVIA, mother of the emperor Tiberius and wife of Augustus. [LIVIA.]—**2**. Daughter of Germanicus and Agrippina, and sister of Caligula, married first to L. Cassius Longinus, and afterwards to M. Aemilius Lepidus.—**3**. Daughter of Herodes Agrippa I., king of the Jews, married first Azizus, king of Emesa, whom she divorced, and secondly Felix, the procurator of Judea.

DRŪSUS, the name of a distinguished family of the Livia gens.—**1**. M. LIVIUS DRUSUS, tribune of the plebs with C. Gracchus, B.C. 122. He was a staunch adherent of the aristocracy, and after putting his veto upon the laws proposed by Gracchus, he brought forward almost the same measures, in order to gain popularity for the optimates. He proposed to release from rent those who received land under the law of Gracchus, and to plant twelve colonies. These laws were passed, and the people did not re-elect Gracchus as tribune. Drusus was consul 112, obtained Macedonia as his province, and conquered the Scordisci.—**2**. M. LIVIUS DRUSUS, son of No. 1. He was tribune of the plebs, 91, in the consulship of L. Marcius Philippus and Sex. Julius Caesar. To relieve the people and to reform the constitution he proposed to increase the largesses of corn, to reserve all the undistributed land in Italy and Sicily for colonies of citizens, to take away the office of jurymen from the equestrian order, and lastly he pledged himself to give the Roman franchise to the Italian allies. These measures were not popular. Neither the senate nor the equites were satisfied with the judicial reform: the Roman populace also were opposed to the Roman franchise being given to the Latins and the Socii. The senate perceiving the dissatisfaction of all parties, voted that all the laws of Drusus, being carried against the auspices, were null and void from the beginning. Shortly after, as Drusus was entering the hall of his own house, he was stabbed by an unknown assassin, and died a few hours afterwards. —**3**. LIVIUS DRUSUS CLAUDIANUS, father of Livia, who was the mother of the emperor Tiberius. He was proscribed after the battle of Philippi and killed himself.—**4**. CLAUDIUS DRUSUS NERO was the son of Tib. Claudius Nero and Livia, and younger brother of the emperor Tiberius, born in 38. He married Antonia, the daughter of the triumvir. He was greatly trusted by Augustus, who employed him in important offices. In 15, in conjunction with Tiberius, he defeated the Rhaeti and Vindelici. In 12 he drove the Sicambri and their allies out of Gaul, crossed the Rhine, then followed the course of the river down to the ocean, and subdued the Frisians. It was apparently during this campaign that Drusus dug a canal (*Fossa Drusiana*) from the Rhine near Arnheim to the Yssel. In the years 11–9, Drusus subdued the country of the Sicambri, and of the Cherusci as far as the Visurgis (*Weser*); conquered the Chatti and other German tribes, and advanced as far as the Albis (*Elbe*). On the return of the army to the Rhine, Drusus died in consequence of a fracture of his leg, caused by a fall from his horse.—**5**. DRUSUS CAESAR, sometimes called DRUSUS JUNIOR, was the son of the emperor Tiberius by his first wife, Vipsania. He married Livia, the sister of Germanicus. After the death of Augustus, A.D. 14, he was sent into Pannonia to quell the mutiny of the legions. In 15, and again in 21, he was consul; and in 22 he received the *tribunicia potestas*, by which he was pointed out as the intended successor to the empire. But Sejanus persuaded Livia, the wife of Drusus, to poison her husband.—**6**. DRUSUS, second son of Germanicus and Agrippina. After the death of Drusus, the son of Tiberius [No. 5], Drusus and his elder brother Nero became the heirs to the imperial throne. Sejanus therefore resolved to get rid of them both. First Nero was banished and died, then Drusus was denounced as an enemy of the state. Tiberius kept him imprisoned for three years, and then starved him to death 33.

DRŸĂDES. [NYMPHAE.]

DRŸAS. [LYCURGUS.]

DRŸMAEA or DRŸMUS (Δρυμαία), a town in Phocis, a little S. of the Cephissus.

DRYMUSSA (-ae; Δρυμοῦσσα), an island in the Hermaean gulf, off the coast of Ionia.

DRŸŎPĒ (-es; Δρυόπη), daughter of king Dryops, and mother, by Apollo, of Amphissus.

DRŸŎPES (um; Δρυόπες), dwelt first in Thessaly, and afterwards in Doris, which was originally called from them DRYOPIS (Δρυοπίς). Driven out of Doris by the Dorians, they migrated to other countries, and settled at Hermione and Asine in Peloponnesus, at Styrus and Carystus in Euboea, and in the island of Cythnus, and in Ionia; part also were established in Epirus, near Ambracia, in which district the name Dryopis remained.

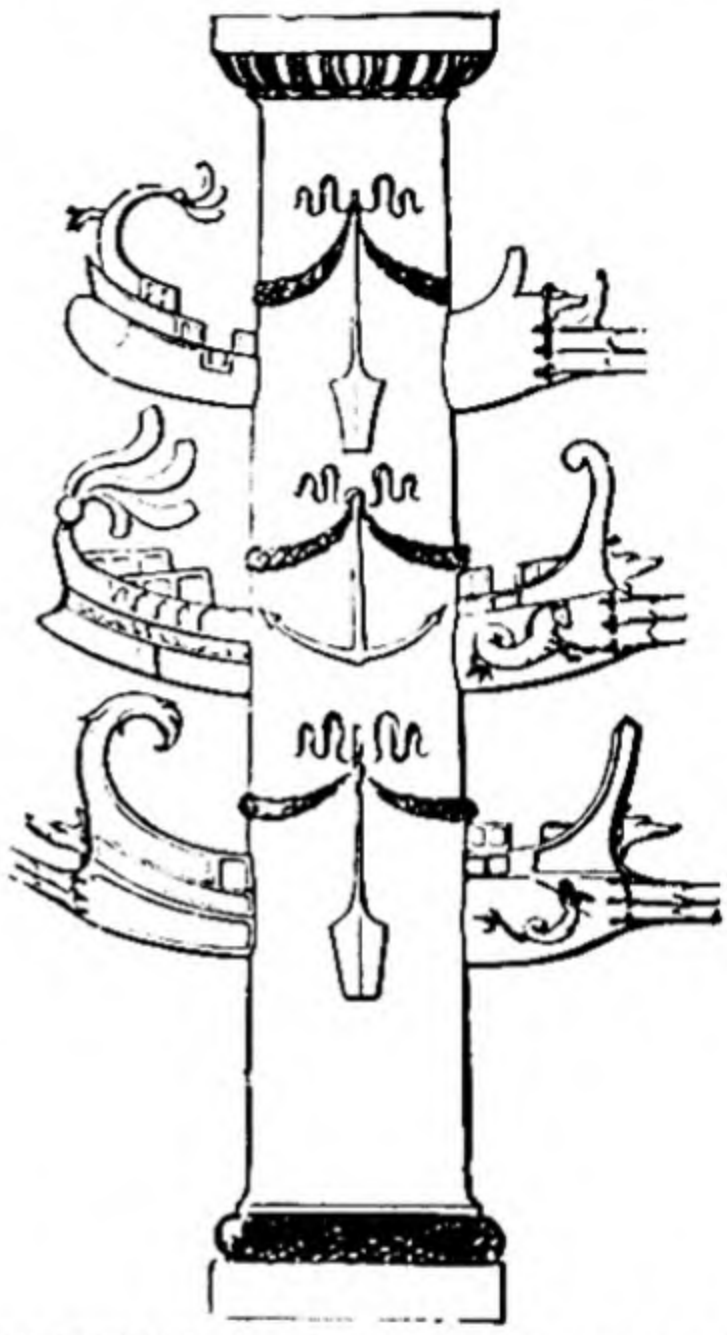
DRYOS CEPHĂLAE (Δρυὸς Κεφαλαί), a narrow pass of Mount Cithaeron, between Athens and Plataeae.

DŪBIS (-is; *Doubs*), a river in Gaul, rises in Mount Jurassus (*Jura*), flows past Vesontio (*Besançon*), and falls into the Arar (*Saône*) near Cabillonum (*Châlons*).

DUBRIS PORTUS (*Dover*), a seaport town of the Cantii, in Britain: here was a fortress erected by the Romans against the Saxon pirates.

DŪCĔTĬUS (-i), a chief of the Siceli. In the fifth century B.C. the native tribes in the interior of Sicily, enlarged and fortified his native town Menaenum, and afterwards founded a new city, Palice, in the plain below, near the sanctuary of the Palici. He was eventually defeated by the Syracusans.

DUĪLĬUS. **1.** M., tribune of the plebs B.C. 471.—**2.** K., one of the decemvirs, 450, on whose overthrow he went into voluntary exile (Liv. iii. 58.)—**3.** C., consul 260, with Cn. Cornelius Scipio Asina, in the first Punic war. In this year the Romans built their first fleet, using for their model a Carthaginian vessel which had been thrown on the coast of Italy. The command of this fleet was given to Scipio, who was defeated by the Carthaginians off Lipara. Thereupon Duilius was entrusted with the command, and as he perceived the disadvantages under which the clumsy ships of the Romans were labouring, he devised the grappling irons by means of which the enemy's ships might be drawn toward his, and the sea-fight thus changed into a land-fight. By this means he gained a brilliant victory over the Carthaginian fleet near Mylae, and then prosecuted the war in Sicily with success. This was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the



Columna Rostrata of Duilius. (From a copy in Museum of the Capitol.)

beaks of the conquered ships (*Columna Rostrata*). Duilius was further rewarded for this victory by being permitted, whenever he returned home from a banquet at night, to be accompanied by a torch and a flute-player.

DULGIBĪNI (-ōrum), a people in Germany, dwelt on the W. bank of the Weser.

DULICHĬUM. [ECHINADES.]

DUMNŎRIX (-ĭgis), a chieftain of the Aedui, conspired against the Romans, B.C. 58, but was pardoned by Caesar in consequence of the entreaties of his brother, Divitiacus. When Caesar was going to Britain in 54, he suspected Dumnorix too much to leave him behind in Gaul, and he insisted upon his accompanying him. Dumnorix fled from the Roman camp, but was overtaken and slain.

DUNIUM. [DUROTRIGES.]

DŪRĬA (-ae). **1.** (*Dora Baltea*), a river

which rises on the S. side of Mont Blanc, with an affluent which rises in the Little St. Bernard, flows through the country of the Salassi, past Augusta Praetoria (*Aosta*), bringing gold dust with it, and falls into the Po.—**2.** (*Dora Susa*) rises on the Italian side of Mount Genèvre, flows past Segusio (*Susa*), and joins the Po at Augusta Taurinorum (*Turin*).

DŪRIS (Δοῦρις), of Samos, the historian, was a descendant of Alcibiades, and lived in the reign of Ptolemy Philadelphus. He became ruler of his native island. He wrote a history of Greece, from B.C. 370 to 281.

DŪRĬUS (-i; *Douro*), one of the chief rivers of Spain, rises near Numantia, and flows into the Atlantic.

DUROCORTŎRUM (-i; *Rheims*), the capital of the Remi in Gallia Belgica, subsequently called Remi.

DURONĬA, a town in Samnium, W. of the Caudine passes.

DUROVERNUM or DARVERNUM (*Canterbury*), a town of the Cantii in Britain, afterwards called Cantuaria.

DŸMAS. [HECUBA.]

DŸMĒ (Δύμη), a town in the W. of Achaia, near the coast; one of the twelve Achaean towns.

DYRRHĂCHĬUM (*Durazzo*), formerly called EPIDAMNUS, a town in Greek Illyria, on a peninsula in the Adriatic sea. It was founded by the Corcyraeans, and received the name Epidamnus (Thuc. i. 24). The disputes regarding it between Corinth and Corcyra were one of the causes of the Peloponnesian war. Pliny says that the Romans changed the name as being ill-omened: but Dyrrhachium was probably an old name of the whole peninsula. Under the Romans it became an important place; it was the usual place of landing for persons who crossed over from Brundisium.

DYSŌRUM (τὸ Δύσωρον), a mountain in Macedonia with gold mines, between Chalcidice and Odomantice.

E.

EBORĀCUM (-i; *York*), a town of the Brigantes in Britain, was made a Roman station by Agricola, and soon became the chief Roman settlement in the whole island. It was both a municipium and a colony. It was the head-quarters of the sixth legion, and the residence of the Roman emperors when they visited Britain. Here the emperors Septimius Severus and Constantius Chlorus died. Part of the ancient Roman walls still exist at York; and many Roman remains have been found.

EBŪDAE or HEBŪDAE (*Hebrides*), islands in the Western Ocean off Britain.

EBURŌNES, a German people, who crossed the Rhine and settled in Gallia Belgica, between the Rhine and the Maas.

EBUROVĪCES. [AULERCI.]

EBŪSUS or EBŪSUS (*Iviza*), the largest of the Pityusae Insulae, off the E. coast of Spain, reckoned by some writers among the Baleares.

ECBĂTĂNA (-ōrum; τὰ Ἐκβάτανα), a city near the foot of Mount Orontes, in the N. of Great Media, was the capital of the Median kingdom, and afterwards the summer residence of the Persian and Parthian kings.

ECETRA (-ae), an ancient town of the Volsci.

ĔCHEDŌRUS (Ἐχέδωρος, or Ἐχείδωρος), a small river in Macedonia, which falls into the Thermaic gulf.

ĔCHĔMUS (-i; Ἔχεμος), son of Aëropus and grandson of Cepheus, succeeded Lycurgus as king of Arcadia. In his reign the Dorians invaded Peloponnesus, and Echemus slew, in single combat, Hyllus, the son of Heracles.

ECHĔTUS (Ἔχετος), a cruel king of Epirus, who put out the eyes of his own daughter.

ĔCHIDNA (-ae; Ἐχιδνα), a monster, half-woman and half-serpent. She became by Typhon the mother of the Chimaera, of the many-headed dog Orthus, of the hundred-headed dragon which guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, of Cerberus (hence called *Echidnēus canis*), of Scylla, of Gorgon, of the Lernaean Hydra, of the eagle which consumed the liver of Prometheus, and of the Nemean lion. She was killed in her sleep by Argus Panoptes.

ĔCHĪNĂDES (-um; Ἐχινάδες: *Curzolari*), small islands at the mouth of the Achelous, formed by the alluvial deposits of the river. The largest was named DULĬCHĬUM (Δουλίχιον): at present united to the mainland.

ĔCHĪON (-ŏnis; Ἐχίων). **1.** One of the five surviving Sparti who had grown up from the dragons' teeth which Cadmus had sown. He married Agave, by whom he became the father of Pentheus.—**2.** Son of Hermes, and Antianīra, twin-brother of Erytus or Eurytus, with whom he took part in the Calydonian hunt, and in the expedition of the Argonauts.

ĒCHŌ (-ūs; Ἠχώ), an Oreade who,

according to the legend, related by Ovid, enabled Jupiter to deceive Juno by her incessant talking. Juno punished her by changing her into an Echo—that is, a being with no control over its tongue, neither able to speak before anybody else has spoken, nor to be silent when somebody else has spoken. Echo in this state fell desperately in love with Narcissus; but as her love was not returned, she pined away in grief, so that in the end there remained of her nothing but her voice. In another story Echo was beloved by Pan, and, because she rejected him, was torn in pieces by shepherds, but her voice still lived.

ĔDESSA or ANTIOCHĪA CALLIRRHŎĒ (O. T. Ur: *Urfah*), a very ancient city in the N. of Mesopotamia, the capital of Osroëne, on the river Scirtus. It was the seat of a kingdom from B.C. 137 to A.D. 216, when the king was sometimes partially, sometimes wholly, a vassal of Rome. [ABGARUS.]

EDĒTĀNI or SEDĒTĀNI, a people in Hispania Tarraconensis, E. of the Celtiberi.

ĒDŌNI or ĒDŌNES (Ἠδωνοί, Ἠδῶνες), a Thracian people, between the Nestus and the Strymon. They were celebrated for their wild worship of Bacchus; whence Horace says (*Od.* ii. 7, 26), *Non ego sanius bacchabor Edonis* and ĒDŌNIS in the Latin poets signifies a female Bacchante.—The poets use Edoni as synonymous with Thracians.

EËTĬON (Ἠετίων), king of Thebē in Cilicia, and father of Andromache, the wife of Hector. He and his sons were slain by Achilles.

ĒGĔRĬA, a goddess of fountains, who, like the Camenae (also goddesses of fountains: see CAMENAE), possessed the gift of prophecy. Hence in Roman legends she was the adviser and the wife of Numa, who met her at the grove of the Camenae near the Porta Capena. But she was specially worshipped in a sacred grove not only at Rome but also at Aricia, in connexion with Diana Nemorensis.

EGESTA. [SEGESTA.]

EGNĀTĬA (-ae; *Torre d' Anazzo*), a town in Apulia, on the coast, called GNATIA by Horace (*Sat.* i. 5, 97), who speaks of it as *Lymphis* (*i.e.*, *Nymphis*) *iratis exstructa*, probably on account of its bad or deficient supply of water. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood. Egnatia owed its chief importance to being situated on the great high road from Rome to Brundisium. This road reached the sea at Egnatia, and from this town to Brundisium it bore the name of the VIA EGNATIA. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also bore the name of the *Via Egnatia*. It was the great military road between Italy and the East. Commencing at Dyrrhachium, it passed by Lychnidus, Heraclēa, Lyncestis, Edessa, Thessalonica, Amphipolis, Philippi, and traversing the whole of Thrace, reached Byzantium.

EGNĀTĬI, a family of Samnite origin, some of whom settled at Teanum. **1.** GELLIUS EGNATIUS, leader of the Samnites in the third Samnite war, fell in battle against the Romans, B.C. 295.—**2.** MARIUS EGNATIUS, one of the leaders of the Italian allies in the Social war, was killed in battle, 89.—**3.** M. EGNATIUS RUFUS, aedile 20 and praetor 19, was executed in the following year, in consequence of his having formed a conspiracy against the life of Augustus.

EIDOTHEA, EILEITHYIA, EIRENE [IDOTHEA, &c.]

ĒĬON (-ŏnis; Ἠϊών), a town in Thrace, at the mouth of the Strymon, 25 stadia from Amphipolis, of which it was the harbour. Brasidas, after obtaining possession of Amphipolis, attempted to seize Eion also, but was prevented by the arrival of Thucydides with an Athenian fleet, B.C. 424.

ELAEA (-ae; Ἐλαία: *Kazlu*), a city on the coast of Aeolis in Asia Minor, 16 Roman miles from Pergamum, to which it served for a harbour. It was destroyed by an earthquake in B.C. 90. The gulf on which it stood, which forms a part of the great Gulf of Adramyttium, was named after it Sinus Elaïticus (Ἐλαϊτικὸς κόλπος, *G. of Chandeli*).

ELAEŪS (-untis; Ἐλαιοῦς; *Critia*), a town on the SE. point of the Thracian Chersonese, with a harbour and a chapel of Protesilaus.

ELAGABĂLUS, Roman emperor, A.D. 218–222, son of Julia Soemias and Varius Marcellus, was born at Emesa about 201, and was originally called VARIUS AVITUS BASSIANUS. While almost a child he became, along with his cousin Alexander Severus, priest of Elagabalus, the Syro-Phoenician Sun-god, whose name he assumed. He became emperor through the intrigues of his grandmother Julia Maesa (sister of Julia Domna), who pretended that he was the son of Caracalla, and induced the troops in Syria to salute him as their sovereign by the title of M. AURELIUS ANTONINUS, the 16th of May, 218. He was infamous for his profligacy. In 221 he adopted his cousin Alexander Severus, and proclaimed him Caesar.

Having become jealous of Alexander, he attempted to put him to death, but was himself slain along with his mother Soemias by the soldiers, with whom Alexander was a great favourite.

ĔLATĒA (-ae; Ἐλάτεια). **1.** A town in Phocis, near the Cephissus in a fertile valley, which was an important pass from Thessaly to Boeotia. The alarm caused at Athens when Philip seized this, the key of Southern Greece, is described by Demosthenes (*de Cor.* p. 284, § 169).—**2.** A town in Pelasgiotis in Thessaly, near Gonni.—**3.** Or ELATRĒA, a town in Epirus, near the sources of the Cocytus.

ĔLĂTUS (-i; Ἔλατος), a prince of the Lapithae at Larissa in Thessaly, husband of Hippēa, and father of Caeneus and Polyphemus.

ELĀVER (*Allier*), subsequently Elaris or Elauria, a river in Aquitania, a tributary of the Liger.

ELBO (-ūs; Ἔλβω), an island on the coast of the Delta of Egypt, between the Phatnitic and the Tanitic mouths of the Nile.

ELĔA. [VELIA.]

ĒLECTRA (Ἠλέκτρα). **1.** Daughter of Oceanus and Tethys, wife of Thaumas, and mother of Iris and the Harpies, Aëllo and Ocypete.—**2.** Daughter of Atlas and Pleïŏne, one of the seven Pleiades, and by Zeus mother of Iasion and Dardanus. She is represented as living in Samothrace. According to an Italian tradition, she was the wife of the Italian king Corythus, by whom she had a son Iasion; whereas by Zeus she was the mother of Dardanus, and of Harmonia. It was through her means, according to another tradition, that the Palladium came to Troy; and when she saw the city of her son Dardanus perishing in flames, she tore out her hair for grief, and was placed among the stars as a comet. According to others, Electra and her six sisters were placed among the stars as the seven Pleiades, and lost their brilliancy on seeing the destruction of Ilium.—**3.** Daughter of Agamemnon and Clytaemnestra, sister of Iphigenia and Orestes. She does not appear in Homeric story, though she is said to be the same as the Laodice of Homer. After the murder of her father by her mother, she saved the life of her young brother Orestes by sending him under the protection of a slave to king Strophius in Phocis, who had the boy educated together with his own son Pylades. According to Sophocles, she lived an unhappy life during her brother's absence: according to Euripides, she was married by the orders of Aegisthus to a peasant-farmer near Mycenae. When Orestes had grown up to manhood, Electra excited him to avenge the death of Agamemnon, by slaying their mother, Clytaemnestra. [ORESTES.] Orestes gave her in marriage to his friend Pylades.

ELECTRĬDES INSŬLAE. [ERIDANUS.]

ĒLECTRŬON (Ἠλεκτρύων), son of Perseus and Andromeda, king of Mycenae, husband of Anaxo, and father of Alcmene.

ELĔŌN (Ἐλέων), a town in Boeotia, near Tanagra.

ĔLĔPHANTĪNĒ or ĔLĔPHANTIS (Ἐλεφαντίνη, Ἐλεφαντίς), an island in the Nile, with a city of the same name, opposite to Syene, and seven stadia below the Little Cataract, was the frontier station of Egypt towards Ethiopia (*i.e.*, the southern limit of Upper Egypt).

ĔLEPHANTIS (-ĭdis), a Greek poetess under the early Roman emperors.

ĔLĔPHĒNOR (-ŏris; Ἐλεφήνωρ), prince of the Abantes in Euboea, whom he led against Troy. He was one of the suitors of Helen: killed before Troy by Agenor.

ĔLEUSIS (-ĭnis; Ἐλευσίς), a town and demus of Attica, belonging to the tribe Hippothoontis, was situated on the coast NW. of Athens, and about 12 miles from it. The town lay upon the slopes of a rocky hill which separates the Thriasian from the Parian plain. To the S. and E. of it is the Bay of Eleusis with Salamis in the background. It seems to have been an independent state with its own worship of Demeter in the time when the Homeric *Hymn to Demeter* was written. After its union under the headship of Athens, it became merely one of the demes, but of importance far beyond all other towns of Attica except Athens herself, since it gave its name to the great festival and mysteries of the Eleusinia which were celebrated in honour of Demeter and Persephone. Eleusis was approached from Athens by the sacred way, which passed out of the Dipylon Gate across the Cephissus, and then through a ravine in Mount Corydallus (the *Pass of Daphne*) to the sea-shore, along which it continued to the town and the entrance of the sacred precincts. The great gate, or Propylaea, was built by Hadrian. The sacred way led past temples and treasuries to the great hall of Initiation or of the Mysteries (τελεστήριον).

ĒLĬCĬUS, a surname of Jupiter at Rome, where King Numa dedicated to Jupiter Elicius an altar on the Aventine. The origin of the name is referred to the

Etruscans, who by certain prayers and sacrifices called forth (*eliciebant* or *evocabant*) lightning, or invited Jupiter to send lightning. The object of calling down lightning was to obtain omens.

ĔLIMĒA, -IA, or ELIMIŌTIS (Ἐλίμεια), a district of Macedonia, on the frontiers of Epirus and Thessaly.

ĒLIS (-ĭdis; Ἦλις), a country on the W. coast of Peloponnesus, bounded by Achaia on the N., Arcadia on the E., Messenia on the S., and the Ionian sea on the W. Elis was divided into three parts:—**1.** ELIS PROPER or HOLLOW ELIS (ἡ Κοίλη Ἦλις), the N. part, watered by the Peneus, of which the capital was also called Elis. —**2.** PISĀTIS (ἡ Πισᾶτις), the middle portion, of which the capital was PISA.—**3.** TRIPHYLĬA (ἡ Τριφυλία), the S. portion (*i.e.*, the abode of three tribes, Epeans, Eleans, and Minyae or Arcadians), of which PYLOS was the capital, lay between the rivers Alpheus and Neda.—In the heroic times we find the kingdom of Nestor and the Pelīdae in the S. of Elis; while the N. of the country was inhabited by the Epeans (Ἐπειοί), with whom some Aetolian tribes were mingled. On the conquest of Peloponnesus by the Heraclidae, the Aetolian chief Oxylus received Elis as his share of the conquest. Elis owed its importance in Greece to the worship of Zeus at Olympia near Pisa, in honour of whom a splendid festival was held every four years. [OLYMPIA.]

ĔLISSA. [DIDO.]

ELLŎPĬA (-ae; Ἑλλοπία). **1.** A district in the N. of Euboea, near the promontory Cenaeum, with a town of the same name: the whole island of Euboea is sometimes called Ellopia.—**2.** An ancient name of the district about Dodona in Epirus.

ĔLŌNĒ (Ἑλώνη), a town of the Perrhaebi in Thessaly, afterwards called Līmone.

ELPĒNOR (-ŏris; Ἐλπήνωρ), one of the companions of Odysseus who were changed by Circe into swine and afterwards back into men. Elpenor one day fell asleep on the roof of Circe's palace, and in his attempt to rise he fell down and broke his neck.

ELUSĀTES, a people in Aquitania, in the interior of the country.

ĔLYMĀIS, a district of Susiana, extending from the river Eulaeus on the W. to the Oroatis on the E., derived its name from the Elymaei or Elymi (Ἐλυμαῖοι, Ἔλυμοι) a warlike and predatory people, who are also found in the mountains of Great Media: in the Persian armies they served as archers.

ĔLŸMUS (-i; Ἔλυμος), a Trojan, natural son of Anchises and brother of Eryx. Before the emigration of Aeneas, Elymus and Aegestus had fled from Troy to Sicily, and had settled on the banks of the river Crimisus. When afterwards Aeneas also arrived there, he built for them the towns of Aegesta and Elyme. The Trojans who, according to legends, settled in that part of Sicily, called themselves Elymi, after Elymus.

ĒLŸSĬUM (Ἠλύσιον πεδίον, later simply Ἠλύσιον), the *Elysian fields*. [HADES.] In the Odyssey Elysium forms no part of the realms of the dead; it is on the W. of the earth, near Ocean, described as a happy land, where there is neither snow, nor cold, nor rain. Hither favoured heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthus. Hesiod places the heroes of the fourth age, such as those who fought at Thebes and Troy, in the Isles of the Blessed (μακάρων νῆσοι), which he describes as set apart along the circumfluent Ocean (cf. Hor. *Epod.* xvi. 63), where Cronus rules and the land is fruitful. Pindar distinguishes Elysium, or the place of rest, where the good live a tearless life, and the sun always shines, from the μακάρων νῆσοι to which, as an extreme reward, those come who have gone through a probation thrice in this world and thrice in Elysium. Here Cronus reigns and Rhadamanthus judges. In this happy spot he places Peleus and Cadmus and Achilles. He also describes the former place or Elysium, and the life of those who dwell there in flowery meadows, delighting themselves with games and music, and never without the sun. From these legends was imagined the island of ATLANTIS. The Elysium of Virgil (*Aen.* vi. 541) is placed in the Under-world. [See HADES.]

ĒMĂTHĬA (-ae; Ἡμαθία), a district of Macedonia, between the Haliacmon and the Axius, formerly part of Paeonia, and the original seat of the Macedonian monarchy. The poets frequently give the name of Emathia to the whole of Macedonia, and sometimes even to the neighbouring Thessaly.

ĒMĂTHĬDES, the nine daughters of Pierus, king of Emathia.

ĒMERITA. [AUGUSTA EMERITA.]

ĒMĒSA (Ἔμεσα), a city of Syria, on the E. bank of the Orontes.

EMMĒNĬDAE (-ārum; Ἐμμενίδαι), a princely family at Agrigentum, who traced their origin to the mythical hero Polyneices

EMPĔDŎCLES (-is; Ἐμπεδοκλῆς), of Agrigentum in Sicily, lived about B.C. 490. He was learned and eloquent, and had much knowledge of natural science. He was called a magician (γόης), and he appears to have attributed to himself miraculous powers and a divine origin. His death happened about 430. Many legends grew up about it: one tradition represented him as having been removed from the earth, like a divine being; and another related that he threw himself into the flames of Mount Aetna, that by his sudden disappearance he might be believed to be a god; but it was added that the volcano threw up one of his sandals, and thus revealed the manner of his death.

EMPŎRĬAE (-ārum), a town of the Indigetes in Hispania Tarraconensis near the Pyrenees, on the river Clodianus. Founded by the Phocaeans from Massilia.

EMPŪLUM (-i; *Ampiglione*), a small town in Latium, near Tibur.

EMPŪSA (Ἔμπουσα), a monstrous spectre, which was believed to devour human beings.

ENCĔLĂDUS (-i; Ἐγκέλαδος), son of Tartarus and Ge, and one of the hundred-armed giants who made war upon the gods. He was killed, according to some, by a flash of lightning, by Zeus, who buried him under Mount Aetna; according to others Athene killed him and threw upon him the island of Sicily.

ENDIUS (-i; Ἔνδιος), a Spartan and a hereditary friend of Alcibiades, whose family name seems to have been adopted, for it was borne by the father of Endius. He was an Ephor, and was ambassador from Sparta to Athens in 420 and 410.

ENDŸMĬON (-ōnis; Ἐνδυμίων), a youth distinguished by his beauty. According to one set of legends he came from Elis to Mount Latmus in Caria, whence he is called the Latmian (*Latmius*). As he slept on Latmus, his beauty moved the heart of Selene (the moon), who came down to him, kissed him, and lay by his side. Selene caused him to sleep for ever that she might be able to kiss him without his knowledge.

ENGŸUM (-i; Ἔγγυον), a town in the interior of Sicily near the sources of the Monalus, originally a town of the Siculi.

ĔNĪPEUS (-ĕŏs, or -ĕī; Ἐνιπεύς). (*Tschamarly*), a river in Thessaly, rises in Mount Othrys, receives the Apidanus near Pharsalus, and flows into the Peneus.

ENNA or HENNA (-ae; Ἔννα: *Castro Giovanni*), an ancient town of the Siculi in Sicily, on the road from Catania to Agrigentum, on the summit of a rocky hill. It was surrounded by fertile plains, which bore large crops of wheat; it was one of the chief seats of the worship of Demeter. According to later tradition it was in a flowery meadow in the neighbourhood of Enna that Pluto carried off Persephone or Proserpine, and the cave was shown through which the god passed.

ENNĬUS, Q., the Roman poet, was born at Rudiae, in Calabria, B.C. 239. He was a Greek by birth, but a subject of Rome, and served in the Roman armies. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him in his train to Rome. In 189 Ennius accompanied M. Fulvius Nobilior through the Aetolian campaign. Through the son of Nobilior, Ennius when far advanced in life, obtained the rights of a Roman citizen. He maintained himself by teaching Greek to the sons of the Roman nobles, and translating Greek plays for the stage. Ennius gave to Roman poetry the form which it ultimately adopted. The epic of Naevius was in Saturnian metre. Ennius introduced the Greek hexameter and the Homeric treatment, and thus gave the lead which was followed by Virgil. He lived on terms of the closest intimacy with the elder Scipio Africanus. He died 169, at the age of seventy, and was buried in the sepulchre of the Scipios. Ennius was regarded by the Romans as the father of their poetry (*alter Homerus*, Hor. *Ep.* ii. 1, 50). Virgil was not ashamed to borrow many of his thoughts, and not a few of his expressions. All the works of Ennius are lost with the exception of a few fragments. His most important work was an epic poem, in dactylic hexameters, entitled *Annalium Libri xviii.*, being a history of Rome from the arrival of Aeneas in Italy to his own times.

ĔNŎPE (Ἐνόπη), a town in Messenia.

ENTELLA (-ae: *Entella*), an ancient town of the Sicani in the interior of the island on the W. side, said to have been founded by Entellus, one of the companions of the Trojan Acestes.

ĔNŸĂLĬUS (-i; Ἐνυάλιος), the Warlike, frequently occurs in the Iliad (never in the Odyssey) as an epithet of ARES. At a later time Enyalius and Ares were distinguished as two different gods of war; Enyalius was looked upon as a son of Ares and Enyo, or of Cronos and Rhea.

ĔNŸO (-ūs; Ἐνυώ), the goddess of war, who delights in bloodshed and the destruction of towns, and accompanies Ares in

battles. For the Roman goddess of war see BELLONA.

ĔORDAEA (-ae; Ἐορδαία, also Ἐορδία), a district and town in the NW. of Macedonia.

ĒŌS (Ἠώς, Att. Ἕως), in Latin AURŌRA, the goddess of the morning red, daughter of Hyperīon and Thia or Eurыphassa; or of the giant Pallas. Eos dwelt in the east, and at the close of every night she rose from the couch of her spouse Tithonus, and on a chariot (sometimes a *quadriga*, but usually a *biga*) drawn by the swift horses Lampus and Phaëthon she ascended to heaven from the river Oceanus, to announce the coming light of the sun. Goddess of all that was young and fresh, she is represented in myth as loving and carrying off youths of notable beauty. [For the stories thereon see CEPHALUS, ORION.] Memnon was her son by Tithonus. For these myths see MEMNON and TITHONUS.

ĔPĂMĪNONDAS (-ae; Ἐπαμεινώνδας), the Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. He saved the life of Pelopidas in battle, B.C. 385, and from that time their friendship was unbroken. Epaminondas had refused to take part in the conspiracy for the liberation of Thebes, because it involved assassination, but when the Spartans had been expelled from it, he took an active part in public affairs. In 371 he was one of the Theban commanders at the battle of Leuctra. In 370 he was one of the generals in the first invasion of Peloponnesus by the Thebans; and before leaving Peloponnesus he restored the Messenians to their country and established a new city, named Messene. On their return home Epaminondas and Pelopidas were impeached by their enemies, on a capital charge of having retained their command beyond the legal term. The fact itself was true enough; but they were both acquitted, Epaminondas having expressed his willingness to die if the Thebans would record that he had been put to death because he had humbled Sparta and taught his countrymen to face and to conquer their enemies. In 369 he returned to the Peloponnesus and took possession of Sicyon, and by his presence in that district so occupied the Lacedaemonian forces that the inhabitants of the new cities Messene and Megalopolis could complete their fortifications. He was repulsed by Chabrias in an attack which he made on Corinth. In 367 he effected the release of Pelopidas, who was kept a prisoner by Alexander of Pherae. In 362 he invaded the Peloponnesus for the fourth time, and gained a brilliant victory over the Lacedaemonians at Mantinēa; but in the full career of victory he received a mortal wound. He was told that his death would follow directly on the javelin being extracted from the wound; and he would not allow this to be done till he had been assured that his shield was safe, and that the victory was with his countrymen. Epaminondas was one of the greatest men of Greece. He raised Thebes to the supremacy of Greece, which she lost almost as soon as he died. He was not only a great general and tactician and a wise statesman, but alike in public and in private life he was distinguished by integrity and uprightness. His patriotism was of the widest and most enlightened kind, studying the general interests of the Hellenic race as well as those of his own state.

ĔPĂPHUS (-i; Ἔπαφος), son of Zeus and Io, born on the river Nile, after the long wanderings of his mother. He subsequently became king of Egypt, married Memphis, a daughter of Nilus, and built the city of Memphis. He had a daughter Libya, from whom Libya (Africa) received its name.

EPĒI. [ELIS.]

ĔPĒUS (-i; Ἐπειός), son of Panopeus, went with thirty ships from the Cyclades to Troy. He built the wooden horse with the assistance of Athene.

ĔPHĔSUS (-i; Ἔφεσος), the chief of the twelve Ionian cities on the coast of Asia Minor. The Greek settlers adopted the worship of the Asiatic nature-goddess which already existed there, and gave her the name of ARTEMIS. Ephesus stood a little S. of the river Cayster, near its mouth, where a marshy plain, extending S. from the river, is bounded by two hills, Prion on the E., and Coressus on the S. On the N. side of the city was a lake, communicating with the Cayster, and forming the inner harbour, now a marsh; the outer harbour was formed by the mouth of the river. In the plain, E. of the lake, and NE. of the city, beyond its walls, stood the celebrated temple of Artemis. The original temple is said to have been built by Theodorus of Samos about 630 B.C. Another was built in the latter half of the sixth century B.C., by an architect named Chersiphron. One of the sculptured columns of this temple dedicated by Croesus, and bearing part of his name inscribed on it, is now in the British Museum. This temple was burnt down by Herostratus in the night on which Alex-

ander the Great was born (Oct. 13–14, B.C. 356). The temple which took its place, built by the joint efforts of all the Ionian states, was regarded as one of the wonders of the world. With the rest of Ionia, Ephesus fell under the power successively of Croesus, the Persians, the Macedonians, and the Romans. Under the Romans it was the administrative capital of the province of Asia (though Pergamum was strictly the μητρόπολις), and by far the greatest city of Asia Minor.

ĔPHĬALTES (-is; Ἐφιάλτης). **1.** One of the Aloïdae. [ALOEUS.]—**2.** A Malian, who in B.C. 480, when LEONIDAS was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks.—**3.** The Athenian statesman, a friend and partisan of Pericles, whom he assisted in carrying his political measures. He was chiefly instrumental in the abridgment of the power of the Areopagus. The services of Ephialtes to the democratic cause excited the enmity of some of the oligarchs, and led to his assassination during the night, probably in 456.

ĔPHŌRUS (-i; Ἔφορος), of Cyme in Aeolis, a Greek historian, was a contemporary of Philip and Alexander, and lived from about 400 to about 333 B.C. He studied rhetoric under Isocrates, of whose pupils he and Theopompus were considered the most distinguished. He wrote *A History* (Ἱστορίαι) in thirty books, which began with the return of the Heracleidae, and came down to the siege of Perinthus in 341. It treated of the history of the barbarians as well as of the Greeks, and was thus the first attempt at writing a universal history that was ever made in Greece. Only a few fragments have been preserved of this work, of which Diodorus Siculus made great use.

ĔPHŸRA (Ἐφύρα). **1.** The ancient name of Corinth [CORINTHUS].—**2.** A town near the river Selleis in Elis.—**3.** A town in Thessaly, afterwards called CRANON.—**4.** A town in Epirus, afterwards called CICHYRUS.

ĔPĬCASTE (Ἐπικάστη), commonly called IOCASTE.

ĔPĬCHARMUS (-i; Ἐπίχαρμος), the chief comic poet among the Dorians, was born in the island of Cos, about B.C. 540. At the age of three months, Epicharmus was carried to Megara, in Sicily; thence he removed to Syracuse, when Megara was destroyed by Gelo (484 or 483). Here he spent the remainder of his life throughout the reign of Hiero, at whose court Epicharmus associated with the other great writers of the time, and among them with Aeschylus. He died at a great age, about 450. The plays at the Sicilian Megara before Epicharmus seem to have been merely rude farces It was he, together with Phormis, who gave to comedy a new form, and introduced a regular plot, but with no chorus. He was imitated by Crates, and also (in aiming at *rapid* movement of the drama) by Plautus, as we learn from the line of Horace (*Epist.* ii. 1, 58),—

Plautus ad exemplar Siculi properare Epicharmi.

EPICNEMIDII LOCRI. [LOCRIS.]

EPICRĂTES (Ἐπικράτης). **1.** An Athenian, took part in the overthrow of the Thirty. Afterwards, when sent on an embassy to the Persian king, he was accused of receiving money from Artaxerxes.

ĔPICTĒTUS (-i; Ἐπίκτητος), of Hierapolis in Phrygia, a celebrated Stoic philosopher, was a freedman of Epaphroditus, who was himself a freedman of Nero. He lived and taught first at Rome, and, after the expulsion of the philosophers by Domitian, at Nicopolis in Epirus. Only a few circumstances of his life are recorded, such as his lameness, which is spoken of in different ways, his poverty, and his few wants. Epictetus did not leave any works behind him, and the short manual (*Enchiridion*) which bears his name was compiled from his discourses by his faithful pupil Arrian. His great rule of life was 'endurance and abstinence' (ἀνέχου καὶ ἀπέχου).

ĔPĬCŪRUS (-i; Ἐπίκουρος), a celebrated Greek philosopher, and the founder of a philosophical school called, after him, the Epicurean. He was a son of Neocles and Charestrata, and was born B.C. 342, in the Attic demos of Gargettus, and hence is sometimes called the Gargettian. At an early age he was taken to Samos by his father, who had a settlement there as an Athenian colonist. At 18 Epicurus came to Athens, and there probably studied under Xenocrates, who was then at the head of the Academy. After a short stay at Athens he went to Mytilene and Lampsacus, in which places he was engaged for five years in teaching philosophy. In 306, when he had attained the age of 35, he again came to Athens, where he purchased for 80 minae a garden—the famous Κῆποι Ἐπικούρου—in which he established his philosophical school. He died in 270, at the age of 72. In his physical philosophy he followed mainly the atomic theory of

DEMOCRITUS. In his ethics he bids us seek for the absence of pain as the greatest good: this consists especially in repose of mind (ἀταραξία); and, since virtue tends to this repose, therefore virtue is essential for true happiness. He does not indeed forbid sensual pleasures, but he demands that man should be independent of them, and not their slave.

ĔPĬCŸDES (-is; Ἐπικύδης), a Syracusan by origin, but born and educated at Carthage. He served, together with his elder brother, Hippocrates, in the army of Hannibal, both in Spain and Italy; and they went as his envoys to Hieronymus, king of Syracuse, after the battle of Cannae (B.C. 216). Upon the murder of Hieronymus, they were the leaders of the Carthaginian party at Syracuse, and eventually became the masters of the city, which they defended against Marcellus. Epicydes fled to Agrigentum, when he saw that the fall of Syracuse was inevitable.

ĔPĬDAMNUS. [DYRRHACHIUM.]

ĔPĬDAURUS (-i; Ἐπίδαυρος). **1.** *Epidavra*), a town in Argolis on the Saronic gulf, formed with its territory EPIDAURĬA, a district independent of Argos, and was not included in Argolis till the time of the Romans. Epidaurus was the chief seat of the worship of Asclepius, whose temple was situated about five miles SW. of the city. On the slopes of Cynortion above the remains of the temple is the theatre, which is of the 4th century B.C., and the best preserved example of a Greek theatre.—**2.** Surnamed LIMĒRA, a town in Laconia, on the E. coast, said to have been founded by Epidaurus in Argolis.

ĔPĬGŎNI (Ἐπίγονοι), that is, 'the Descendants,' the name in ancient mythology of the sons of the seven heroes who perished before Thebes. [ADRASTUS.] Ten years after their death, the descendants of the seven heroes marched against Thebes to avenge their fathers. For the stories of the Epigoni, *see* ALCMAEON, AEGIALEUS, DIOMEDES, PROMACHUS, STHENELUS, THERSANDER, EURYALUS, and THEBAE.

ĔPĬMĒNĬDES (-is; Ἐπιμενίδης). **1.** A poet and prophet of Crete, whose history is to great extent mythical. There is a legend that when a boy, he was sent out by his father in search of a sheep, and that seeking shelter from the heat of the midday sun, he went into a cave, and there fell into a deep sleep, which lasted 57 years. On waking and returning home, he found to his great amazement that his younger brother had in the meantime grown an old man. He is further said to have attained the age of 154, 157, or even of 229 years. His visit to Athens, however, is a historical fact, and determines his date. The Athenians, who were visited by a plague in consequence of the crime of Cylon [CYLON], consulted the Delphic oracle. The god commanded them to get their city purified, and the Athenians invited Epimenides to undertake the purification. Epimenides accordingly came to Athens, B.C. 596, and performed certain rites and sacrifices, after which the plague ceased. He refused the money offered him by Athens, and accepted only a branch from the sacred olive of Athene. The verse 'Κρῆτες ἀεὶ ψεῦσται κακὰ θηρία γαστέρες ἀργαί,' quoted by the Apostle Paul (*Titus* i. 12), is from Epimenides.

ĔPĬMĒTHEUS. [PROMETHEUS and PANDORA.]

ĔPĬPHĂNES, a surname of Antiochus IV. and Antiochus XI., kings of Syria.

ĔPĬPHANĪA or -ĒA (Ἐπιφάνεια). **1.** In Syria (O. T. Hamath: *Hamah*), in the district of Cassiotis, on the left bank of the Orontes, an early colony of the Phoenicians.—**2.** In Asia Minor (*Urzin*), on the SE. border of Cilicia, close to the Pylae Amanides, formerly called Oeniandus. Pompey re-peopled this city with some of the pirates whom he had conquered.

EPIPŎLAE. [SYRACUSAE.]

ĒPĪRUS (-i; Ἤπειρος), that is, 'the mainland,' a country in the NW. of Greece, so called to distinguish it from Corcyra and the other islands off the coast. Homer gives the name of Epirus to the whole of the W. coast of Greece, thus including Acarnania in it. Epirus was bounded by Illyria and Macedonia on the N., by Thessaly on the E., by Acarnania and the Ambracian gulf on the S., and by the Ionian sea on the W. The principal mountains were the Acroceraunii, forming the NW. boundary, and Pindus, forming the E. boundary; besides which there were the mountains Tomarus in the E., and Crania in the S. The chief rivers were the Celydnus, Thyamis, Acheron, and Arachthus.—The original population is spoken of as Pelasgic; and the ancient oracle of Dodona in the country was always regarded as of Pelasgic origin. These early inhabitants were subsequently mingled with Illyrians, who at various times invaded Epirus and settled in the country. Epirus contained fourteen different tribes. Of these the most important were the CHAONES, THESPROTI and MOLOSSI, who gave their names to the three principal divisions of the country,

CHAONIA, THESPROTIA, and MOLOSSIS. The Molossian princes, who traced their descent from Pyrrhus (Neoptolemus), son of Achilles, acquired the sovereignty over the whole country, and took the title of kings of Epirus. The first who bore this title was Alexander, who invaded Italy to assist the Tarentines against the Lucanians and Bruttii, and perished at the battle of Pandosia, B.C. 326. The most celebrated of the later kings was PYRRHUS, who carried on war with the Romans. Under the Romans Epirus at first formed part of the province of Achaia; but from the time of Hadrian (perhaps earlier) it was an independent province.

EPĪRUS NOVA. [ILLYRICUM.]

ĔPŎNA (probably from the Celtic *epo*, horse), a goddess (most likely introduced from Gaul) worshipped at Rome, the protectress of horses and mules.

ĔPŎREDĬA (*Ivrea*), a town in Gallia Cisalpina, on the Duria, in the territory of the Salassi, colonised by the Romans, B.C. 100, on the command of the Sibylline books, to serve as a bulwark against the neighbouring Alpine tribes. It was important as commanding the approach to the Val d'Aosta and to the passes of the Great and Little St. Bernard.

EPŎREDŎRIX (-īgis), a chieftain of the Aedui, was one of the commanders of the Aeduan cavalry sent to Caesar's aid against Vercingetorix, in B.C. 52; but he himself revolted soon afterwards and joined the enemy.

EQUUS TŪTĬCUS or AEQUUM TŪTĬCUM, a small town of the Hirpini in Samnium, 21 miles from Beneventum.

ERAE (Ἔραι), a seaport town on the coast of Ionia, N. of Teos.

ERĂNA, a town of the Eleutherocilices in the district of Mount Amanus.

ĔRĂSĪNĬDES (Ἐρασινίδης). **1.** One of the Athenian commanders at the battle of Arginusae. He was among the six commanders who returned to Athens after the victory, and were put to death B.C. 406.—**2.** A Corinthian general in the Peloponnesian war.

ĔRĂSĪNUS (-i; Ἐρασῖνος). **1.** (*Kephalari*), the chief river in Argolis, rises in the lake Stymphalus, then disappears under the earth, rises again out of the mountain Chaon, and after receiving the river Phrixus, flows through the Lernaean marsh into the Argolic gulf.

ĔRĂTĬDAE (Ἐρατίδαι), a family of Ialysus in Rhodes, to which Damagetus and his son Diagoras belonged.

ERĂTO. [MUSAE.]

ĔRĂTOSTHĔNES (-is; Ἐρατοσθένης), of Cyrene, was born B.C. 276. He first studied in his native city and then at Athens. He left Athens at the invitation of Ptolemy Euergetes, who placed him over the library at Alexandria. Here he continued till the reign of Ptolemy Epiphanes. He was a man of very extensive learning, and wrote on almost all the branches of knowledge then cultivated—astronomy, geometry, geography, philosophy, history, and grammar. His works have perished, with the exception of some fragments. The most celebrated was a systematic treatise on geography, in three books, of which Strabo made great use.

ĔRĔBUS (-i; Ἔρεβος), son of Chaos, father of Aether and Hemera (Day). The name signifies darkness, and is therefore applied also to the dark and gloomy space under the earth, through which the shades pass into Hades.

ĔRECHTHĒUM (Ἐρέχθειον) stood on the site of the ancient temple, said to have been built by ERECHTHEUS, which was burnt down by the Persians in B.C. 480. [For its position see plan of ATHENAE.] It was supposed to stand upon the spot where Athene and Poseidon strove for the possession of Athens. The new Erechtheum was begun in the time of Pericles, but it was completed later, being still unfinished in 409. In its complete form it was a beautiful Ionic temple, 70 feet long (including the E. portico) and 32 broad. It had three divisions: the eastern portion of the cella contained the oldest image, or ξόανον, of Athene; the central and western parts were sacred to Poseidon and Erechtheus. The main entrance was probably the eastern portico; but the southern portico is more famous, because of the six

One of the Caryatides supporting the southern portico of the Erechtheum (now in the British Museum)

beautiful statues, called Cărўātĭdĕs, which formed its pillars.

ĔRECHTHEUS. [ERICHTHONIUS.]

ĔRĔSUS, or ERESSUS (-i; Ἔρεσος, Ἔρεσσος), a town on the W. coast of Lesbos, the birthplace of Theophrastus, and, according to some, of Sappho.

ĔRETRĬA (-ae; Ἐρέτρια), an ancient and important town in Euboea, on the Euripus, with a harbour Porthmos (*Porto Bufalo*), was founded by the Athenians, but had a mixed population, among which was a considerable number of Dorians. Its commerce and navy raised it in early times to importance; it contended with Chalcis for the supremacy of Euboea, and it planted colonies in Macedonia and Italy. It was destroyed by the Persians, B.C. 490, and most of its inhabitants were carried away into slavery.

ERETUM, a town of the Sabines, at the junction of the Viae Salaria and Nomentana, about 18 miles from Rome.

ERGĪNUS (Ἐργῖνος), son of Clymenus, king of Orchomenos. After Clymenus had been killed at Thebes, Erginus marched against Thebes and compelled the Thebans to pay him an annual tribute of 100 oxen, from which they were released by Heracles, who killed Erginus.

ĔRICHTHŎNĬUS (-i; Ἐριχθόνιος), or ĔRECHTHEUS (ēī or ĕŏs; Ἐρεχθεύς). In the ancient myths these two names indicate the same person; but later writers mention two heroes, one of whom is usually called Erichthonius or Erechtheus I., and the other Erechtheus II. Homer knows only one Erectheus, as an autochthon and king of Athens; and the first writer who distinguishes them is Pindar.—**1.** ERICHTHONIUS or ERECHTHEUS I., son of Hephaestus and Atthis, the daughter of Cranaus; according to others, of Hephaestus and the Earth (Gaia). Athene received the child from Gaia, and entrusted him to Agraulos, Pandrosos, and Herse, concealed in a chest. They were forbidden to open the chest, but they opened it, and saw the child with a snake coiled round him, whereupon they were seized with madness, and threw themselves down the rock of the Acropolis, or, according to others, were killed by the snake. Erichthonius was brought up in the temple of Athene (in some stories, under the form of a snake); when he had grown up, he became king of Athens. His wife Pasithea bore him a son, Pandion. He is said to have instituted the festival of the Panathenaea, and to have built a temple of Athene on the Acropolis. He was further the first who used a chariot with four horses, for which reason he was placed among the stars as Auriga. He was buried in the temple of Athene, and was worshipped as a god after his death. [ERECHTHEUM.]—**2.** ERECHTHEUS II. (or rather the Erechtheus of the stories which separate Erichthonius from Erechtheus), grandson of the former, son of Pandion by Zeuxippe, and brother of Butes, Procne, and Philomela. After his father's death, he succeeded him as king of Athens. He was married to Praxithea, by whom he became the father of Cecrops, Pandoros, Metion, Orneus, Procris, Creusa, Chthonia, and Orithyia. In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. [See AGLAUROS.] When one was drawn by lot, her three sisters resolved to die with her; and Erechtheus, at the prayer of Poseidon, was killed by Zeus with a flash of lightning.

ĔRICHTHŎNĬUS, king of Troy, son of Dardanus, and father of Tros or Assaracus.

ĒRĬDĂNUS (-i; Ἠρίδανος), a river god, a son of Oceanus and Tethys, and father of Zeuxippe. He is called the king of rivers, and on his banks amber was found. It is mentioned by Hesiod, and by Herodotus as a northern river, where amber was found. In later times the Eridanus was supposed to be the same as the Padus, because amber was exported from its mouth, brought to that spot probably by traders from the Baltic. Hence the *Electrides Insulae* or 'Amber Islands,' are placed at the mouth of the Po, and here Phaethon was supposed to have fallen when struck by the lightning of Zeus. Euripides identifies it with the Po (*Hipp.* 732), and the Latin poets used Padus and Eridanus as synonymous. [PADUS.]

ĒRĬGŎNĒ. **1.** [ICARIUS.]—**2.** Daughter of Aegisthus and Clytaemnestra.

ĔRĪNĔUS (-i; Ἐρινεός or Ἐρινεόν). **1.** A small town in Doris.—**2.** A town in Phthiotis in Thessaly.—**3.** A small river on the E. coast of Sicily (now the *Miranda*), between the Cacyparis and the Asinarus.

ĒRINNA (-ae; Ἠρίννα), a Greek poetess, said to have been born in Telos and to have been a contemporary and friend of Sappho (about B.C. 612). She died at the age of 19. On the other hand, Eusebius places her two centuries later. Her chief poem was entitled Ἠλακάτη, *the Distaff*: it consisted of 300 lines, of which only four are extant.

ĔRĪNŸES (Ἐριννύες Ἐριννύς), also called EUMĔNĪDES (Εὐμενίδες), and by the Romans FŪRĬAE or DIRAE, the Avenging Deities, were conceived as the personification of curses pronounced upon a criminal. The name Erinys is the more ancient one; the name Eumenides, which signifies 'the kindly deities,' is a mere euphemism, adopted to avoid using the harsher name. But at Athens their proper title was Σεμναὶ θεαί—that is, the venerable goddesses of the earth and of the underworld. Sometimes in the singular Erinys is spoken of in Homer and in later writers, but they are oftener a plurality of deities. Homer represents them as inhabitants of Erebos, where they remain quiet until some curse pronounced upon a criminal calls them into activity. They watch particularly over the family ties: the crime which they especially punish is failure in duty to parents. But Homer also makes them intervene sometimes to check those who in other ways overstep the limits of what is becoming or right, to punish the perjured and those who spurn the beggar or the suppliant. In punishing they took away from men all peace of mind, and led them into misery and misfortune. Aeschylus describes them as divinities more ancient than the Olympian gods, dwelling in Tartarus, dreaded by gods and men. Euripides is the earliest Greek poet who gives their number as *three*. With later writers their names are TISIPHŌNE, ALECTO, and MEGAERA. In their worship at Athens, where they had a sanctuary and a cavern near the Areiopagus, in their worship at Colonus, in that at Sicyon, and still more in the Erinys Thelpusa or Tilphossa, they appear as ancient deities of the powers of the earth, but especially as deities which in anger withheld the fruits of the earth and must by all means be propitiated. The offerings to them at Athens were bloodless, cakes and milk and honey mixed with water, called νηφάλια, since the drink offering had no wine. In art they seem to have been at first represented as mild and venerable beings. In the time of Aeschylus and afterwards they are described and painted as winged goddesses of terrible appearance, with snakes entwined in their hair, bearing torches and scourges and often dressed as huntresses.

ĔRĬPHŸLE. [AMPHIARAUS.]

ĔRIS (Ἔρις), the goddess of Discord. Homer describes her as the friend and sister of Ares, and as delighting with him in tumult of war. According to Hesiod she was the daughter of Night. The story that Eris threw the golden apple marked 'For the Fairest' into the assembly of gods at the wedding of Peleus (angry, like the malignant fairy in a fairy tale, because she alone was not invited), does not appear earlier than the Alexandrian writers. In Virgil DISCORDIA acts the part of Eris.

ĔROS (Ἔρως), in Latin AMOR or CUPĪDO, the god of Love. The Eros of poets, who gave rise to that notion of the god which is most familiar to us, is one of the youngest of all the gods. He is usually represented as a son of Aphrodite, but his father is either Ares, Zeus, or Hermes. This Eros is the god of sensual love, who bears sway over the inhabitants of Olympus as well as over men and all living creatures. His arms consist of arrows, which he carries in a golden quiver, and of torches which no one can touch with impunity. His arrows are of different

Eros whetting his darts. (De la Chausse, *Gemme Antiche.*)

power: some are golden, and kindle love in the heart they wound; others are blunt, and produce aversion and disaster. Gentler attributes were flowers, as belonging to the god of spring, the time of love, and the lyre for love songs. In art he was at first generally represented as a beautiful boy approaching the age of a young man; and from an early period, though it is uncertain how early, with wings, which usually denote a δαίμων rather than a θεός. The statues of Eros by Praxiteles at Thespiae and Parium were especially famous, represented no doubt as a youth. Both as a boy and as a child he is often represented as holding or stringing his bow. In later Greek and Roman times it became common to represent a child Eros with a number of winged Erōtes, like a fairy-tale scene, engaged in any sort of work, making wreaths or carpentering. On the gem given above he is whetting his arrows, as

in Horace (*Od.* ii. v. 16), 'semper ardentes acuens sagittas cote cruenta.'—ANTĔROS, which literally means return-love, is usually represented as the god who punishes those who did not return the love of others; thus he is the avenging Eros, or a *deus ultor*. But in some accounts he is described as a god opposed to Eros and

Eros. (*Museum Capitolinum*, vol. iv. tav. 57.)

struggling against him. Respecting the connexion between Eros and Psyche, see PSYCHE. The above is the type of Eros most familiar in literature, but it must be observed that there is a totally different EROS of the natural philosophers and of Hesiod, in his account of the origin of all things. This Eros was one of the most ancient deities, who brought the order and harmony of creation out of Chaos.

ĔRŸMANTHUS (-i; Ἐρυμάνθος; *Olenos*). 1. A mountain, 7,300 feet high, in Arcadia, on the frontiers of Achaia and Elis, celebrated in mythology as the haunt of the savage Erymanthian boar destroyed by Heracles. The Arcadian nymph Callisto, who was changed into a she-bear, is called *Erymanthis ursa*, and her son Arcas *Erymanthidis ursae custos*. [ARCTOS.]—2. A river in Arcadia, which rises in the above-mentioned mountain, and falls into the Alpheus.

ĔRŸSICHTHŌN (-ŏnis; Ἐρυσίχθων), that is, 'the Tearer up of the Earth.' 1. Son of Triopas, cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with fearful hunger, so that after spending all his substance on food he made his daughter Mestra support him by changing herself into various animals and working for him: even that did not suffice, and he devoured his own limbs. Some have tried to explain Erysichthon as meaning mildew; a recent ingenious interpretation of the myth is that it shows the barrenness and famine which result from destroying forests. The story may at any rate have had to do with tree-worship before it was fitted on to Demeter. —2. Son of Cecrops and Agraulos, died in his father's lifetime on his return from Delos, whence he brought to Athens the ancient image of Ilithyia.

ĔRYTHRAE (-ārum; Ἐρυθραί). 1. (Nr. *Pigadia*, Ru.), a town in Boeotia, not far from Plataeae and Hysia, and the mother city of Erythrae in Asia Minor.—2. A town of the Locri Ozolae, but belonging to the Aetolians, E. of Naupactus.—3. One of the twelve Ionian cities of Asia Minor, stood at the bottom of a large bay, on the W. side of the peninsula which lies opposite to Chios.

ĔRYTHRAEUM MARE (ἡ Ἐρυθρὰ θάλασσα), was the name applied originally to the whole expanse of sea between Arabia and Africa on the W., and India on the E., including its two great gulfs (the *Red Sea* and *Persian Gulf*). In this sense it is used by Herodotus, who also distinguishes the *Red Sea* by the name of Ἀράβιος κόλπος. [ARABICUS SINUS.] Afterwards, when the true form of these seas became better known, under the Ptolemies, their parts were distinguished by different names, the main body of the sea being called Indicus Oceanus, the *Red Sea* Arabicus Sinus, the *Persian Gulf* Persicus Sinus, and the name Erythraeum Mare being usually, though not always, confined to the gulf between the *Straits of Bab-el-Mandeb* and the *Indian Ocean*. It was also used as identical with Arabicus Sinus, or the corresponding genuine Latin term, Mare Rubrum (*Red Sea*).

ĔRYX (-ўcis; Ἔρυξ). 1. Also ĔRŸCUS MONS (*S. Giuliano*), a steep and isolated mountain in the NW. of Sicily, near Drepanum. On the summit of this mountain stood a temple of Aphrodite, said to have been built by Eryx, king of the Elymi, or according to Virgil, by Aeneas, but more probably by the Phoenicians, who introduced the worship of Aphrodite into Sicily. [APHRODITE.] From this temple the goddess bore the surname *Ĕrўcīnă*, under which name her worship was introduced at Rome about the beginning of the second Punic war.—2. The town of this name was on the W. slope of the mountain.

ESQUĬLĬAE. [ROMA.]

ESSUBĬI (-ōrum), a people in Gaul,

W. of the Sequana, also written ESSUI and SESSUVII.

ĔTĔOCLES (Ἐτεοκλῆς), son of Oedipus and Iocasta. After his father's flight from Thebes, he and his brother Polyneices undertook the government of Thebes by turns. But, disputes having arisen between them, Polyneices fled to Adrastus, who then brought about the expedition of Seven against Thebes. [ADRASTUS.] When many of the heroes had fallen, Eteocles and Polyneices resolved to decide the contest by single combat, and both the brothers fell. [ANTIGONE.]

ĔTĔOCLUS (-i; Ἐτέοκλος), a son of Iphis, was one of the seven heroes who went with Adrastus against Thebes.

ĔTĒSĪAE (-ārum; Ἐτησίαι, sc. ἄνεμοι), the *Etesian Winds*, derived from ἔτος, 'year,' signifying any *periodical winds*, but more particularly northerly winds, which blew in the Aegaean for 40 days from the rising of the dog star.

ĔTRŪRĬA, called by the Greeks TYRRHĒNĬA or TYRSĒNĬA (Τυρρηνία, Τυρσηνία), a country in central Italy. The inhabitants were called by the Romans ĔTRUSCI or TUSCI, by the Greeks TYRRHENI or TYRSĒNI (Τυρρηνοί, Τυρσηνοί), and by themselves RASĔNA. Etruria was bounded on the N. and NW. by the Apennines and the river Macra, which divided it from Liguria, on the W. by the Tyrrhene sea or Mare Inferum, on the E. and S. by the river Tiber, which separated it from Umbria and Latium.—The early history of the population of Etruria has given rise to much discussion in modern times. In their physical form, in their gloomy religion, in their customs, especially of burial, and in their language they were distinct alike from Greeks and Italians. It is admitted on all hands that the people known to the Romans under the name of Etruscans were not the original inhabitants of the country, but a mixed race. The most ancient inhabitants appear to have been Ligurians in the N. and Siculi in the S., both of whom were subsequently expelled from the country by the Umbrians. So far most accounts agree; but from this point there is great difference of opinion. The ancients generally stated that a colony of Lydians, led by Tyrsenus, son of the king of Lydia, settled in the country, to which they gave the name of their leader. On the other hand, many have supposed that the Etrusci arrived by land, and that they came down from Raetia, where we are told that the Etruscan language was spoken in historical times. It is by no means impossible that this invading race of barbarous Rasena from the north found a people of mixed Greek and Lydian (Tyrrheno-Pelasgian) origin in possession of Etruria, won by them from the Umbrians, and that the Etruscan nation was formed by the union of the conquering Rasena with this more civilised race. If so, the Rasena were numerically strong enough to preserve their language, while the art and to some extent the religion of the Lydian and Greek element were adopted. A likeness has been traced between the character of the tombs in Etruria and in Lydia. The language of a people is the only means by which we can pronounce with certainty respecting their origin. On this point, however, there is the greatest difference of opinion. Some maintain the language to be Italian; others hold that it is Turanian or Finnish. But whatever may have been the origin of the Etruscans, we know that they were a very powerful nation when Rome was still in its infancy, and that they had at an early period extended their dominion over the greater part of Italy, from the Alps and the plains of Lombardy on the one hand, to Vesuvius and the Gulf of Sorrento on the other. These dominions may be divided into three great districts: Circumpadane Etruria in the N., Etruria Proper in the centre, and Campanian Etruria in the S. In each of these districts there were 12 principal cities or states, who formed a confederacy for mutual protection. Through the attacks of the Gauls in the N., and of the Sabines, Samnites, and Greeks in the S., the Etruscans became confined within the limits of Etruria Proper, and continued long to flourish in this country, after they had disappeared from the rest of Italy. Of the 12 cities which formed the confederacy in Etruria Proper, there is no certainty except as regards Volsinii, Tarquinii, Perusia, Vetulonia, and Volci. Each state was independent of all the others. The government was a close aristocracy, and was strictly confined to the Lucumones, who united in their own persons the ecclesiastical as well as the civil functions. A meeting of the confederacy of the 12 states was held annually in the spring, at the temple of Voltumna near Volsinii.—The Etruscans were a highly civilised people, and from them the Romans borrowed many of their religious and political institutions. The last three kings of Rome were undoubtedly Etruscans, and they left in the city enduring traces of Etruscan power and greatness. The Etruscans paid the greatest attention to religion; and their religious

system was closely interwoven with all public and private affairs. The principal deities were divided into two classes. The highest class were the 'Shrouded Gods,' who did not reveal themselves to man, and to whom all the other gods were subject. The second class consisted of the twelve great gods, six male and six female, called by the Romans Dii Consentes. [CONSENTES.]—In architecture, the Etruscans were acquainted with the use of the arch at an early period, and they employed it in constructing the great cloacae at Rome. —In their earlier history they were allied with the Carthaginians, with whose aid they occupied and retained Corsica: and, as might be expected, they were at enmity with the Syracusans, who defeated them in 474 at Cyme, and who sought by incursions on the coasts of Etruria to repress the Tuscan pirates. Later the history of Etruria is a struggle against the rising power of Rome, to which it was finally compelled to yield. After the capture of Veii by the dictator Camillus, B.C. 396, the Romans obtained possession of the E. part of Etruria; and the Ciminian forest, instead of the Tiber, now became the boundary of the two people. The defeat of the Etruscans by Q. Fabius Maximus, in 310, was a great blow to their power. They still endeavoured to maintain their independence with the assistance of the Samnites and the Gauls; but after their decisive defeat by Cornelius Dolabella in 283, they became the subjects of Rome.

EUBOEA (-ae; Εὔβοια), the largest island of the Aegaean sea, lying along the coasts of Attica, Boeotia, and the S. part of Thessaly, from which countries it is separated by the Euboean sea, called the Euripus in its narrowest part. Euboea is about 90 miles in length; its extreme breadth is 30 miles, but in the narrowest part it is only four miles across. Throughout the length of the island runs a lofty range of mountains (a prolongation of Mount Othrys), which rise in one part as high as 7266 feet above the sea. It has a dangerous rocky shore towards the Aegaean, but good harbours, such as Chalcis and Eretria on its western coast. The centre of the island was inhabited chiefly by Ionians. At what time the Ionians came there it is impossible to say; but there was probably at an early date an amalgamation of these Greek immigrants with the earlier inhabitants, the Abantes, who were a Thracian people. It was in this part of Euboea that the Athenians planted the colonies of CHALCIS and ERETRIA, which were the two most important cities in the island. After the Persian wars Euboea became subject to the Athenians, who attached much importance to its possession; and Pericles made great exertions to subdue it when it revolted in B.C. 445. For its wars in 350 see CALLIAS. Under the Romans Euboea formed part of the province of Achaia.

EUBŪLUS (-i; Εὔβουλος), an Athenian orator, and one of the most formidable opponents of Demosthenes. Aeschines was his secretary in the earlier part of his life.

EUCLĪDES (-is; Εὐκλείδης). **1.** The celebrated mathematician has almost given his own name to the science of geometry in every country in which his writings are studied; but we know next to nothing of his private history. The place of his birth is uncertain. He lived at Alexandria in the time of the first Ptolemy, B.C. 323-283, and was the founder of the Alexandrian mathematical school. He was of the Platonic sect, and well read in its doctrines. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was no royal road. Of the works which are still extant, the most noted is Στοιχεῖα, the *Elements*.—**2.** Of Megara, one of the chief of the disciples of Socrates, on the death of his master (B.C. 399), took refuge in Megara, and there established a school which was called the 'Megaric.'—**3.** The Archon Eucleides was Arch. Eponymus in B.C. 403 (Ol. 94, 2), which is an important epoch both as marking the restored constitution after the fall of the Thirty, and also the adoption of the full Ionic alphabet of 24 letters instead of the old Attic alphabet. Thenceforth the laws and all state acts were to be written in the full Ionic alphabet.

EUDĀMĬDAS (-ae; Εὐδαμίδας). **1.** King of Sparta, reigned from B.C. 330 to about 300. He was the younger son of Archidamus III., and succeeded his brother Agis III.—**2.** King of Sparta, was son of Archidamus IV., whom he succeeded, and father of Agis IV.

EUDĒMUS (-i; Εὔδημος). Of Rhodes, a Peripatetic philosopher, and one of the most important of Aristotle's disciples. He edited many of Aristotle's writings; and one of them even bears the name of Eudemus — namely, the Ἠθικὰ Εὐδήμεια, which work was in all probability a recension of Aristotle's lectures edited by Eudemus.

EUDOXUS (-i; Εὔδοξος). Of Cnidus, son of Aeschines, a celebrated astronomer, geometer, physician, and legislator, lived about B.C. 366. He was a pupil of Archytas

and Plato, and also went to Egypt, where he studied some time, and returned to Athens. He wrote various works on astronomy and geometry, which are lost; but the substance of his φαινόμενα is preserved by ARATUS, who turned into verse the prose work by Eudoxus with that title.

EUGĂNEI, a people who formerly inhabited Venetia on the Adriatic sea, and were driven towards the Alps and the Lacus Benacus by the Heneti or Veneti. They possessed numerous flocks of sheep, the wool of which was celebrated.

EUHĒMĔRUS (-i; Εὐήμερος), probably a native of Messene in Sicily, lived at the court of Cassander in Macedonia, about B.C. 316. Cassander furnished him with the means to undertake a voyage of discovery. After his return he wrote a work entitled Ἱερὰ Ἀναγραφή, or a *Sacred History*, in nine books. He gave this title to his work because he pretended to have derived his information from Ἀναγραφαί, or inscriptions in temples, which he had discovered in his travels. The object of his book was to show that all the myths were representations of real historical events, *e.g.*, that Zeus was a king of Crete, who had made great conquests, after dethroning a former king of Crete named Cronus. This method of rationalising ancient myths (generally a false explanation) was followed in later times, and called Euhemerism.

EUMAEUS (-i; Εὔμαιος), the faithful swineherd of Odysseus, had been carried away from his father's house by Phoenician sailors, who sold him to Laërtes, the father of ODYSSEUS.

EUMĒLUS (-i; Εὔμηλος), son of Admetus and Alcestis, went with eleven ships from Pherae to Troy. His wife was Iphthima, daughter of Icarius (*Il.* ii. 711, xxiii. 375, 536; *Od.* iv. 798; Strab. p. 436).

EUMĔNES (-is; Εὐμένης). **1.** Of CARDIA, served as private secretary to Philip and Alexander, whom he accompanied throughout his expedition in Asia. After the death of Alexander (B.C. 323), Eumenes obtained the government of Cappadocia, Paphlagonia, and Pontus. When Perdiccas marched into Egypt against Ptolemy, he committed to Eumenes the conduct of the war against Antipater and Craterus in Asia Minor. Eumenes met with great success; he defeated Neoptolemus, who had revolted from Perdiccas; and subsequently he again defeated the combined armies of Craterus and Neoptolemus. After the death of Perdiccas, Antigonus employed the whole force of the Macedonian army to crush Eumenes. The struggle was carried on for some years (320-316). Eumenes maintained his ground against superior forces till he was surrendered by the Argyraspids to Antigonus, by whom he was put to death, 316.—**2.** I., King of PERGAMUM, reigned B.C. 263-241; and was the successor of his uncle, Philetaerus.—**3.** II., King of PERGAMUM, reigned B.C. 197-159; and was the son and successor of Attalus I. He supported the Romans in their war against Antiochus; and after the conquest of Antiochus (190) he received from the senate Mysia, Lydia, both Phrygias and Lycaonia, as well as Lysimachia, and the Thracian Chersonese. For the splendour of his capital see PERGAMUM.

EUMENĬDES. [ERINYES.]

EUMOLPUS (-i; Εὔμολπος), that is 'the good singer,' a Thracian bard, usually represented as a son of Poseidon and Chione, the daughter of Boreas. As soon as he was born, he was thrown into the sea by his mother, who was anxious to conceal her shame, but was preserved by his father Poseidon, who had him educated in Ethiopia by his daughter Benthesicyma, whose daughter he married. From Ethiopia he went with his son Ismarus to the Thracian king Tegyrius, who gave his daughter in marriage to Ismarus. Thence he came to Eleusis in Attica, where he formed a friendship with the Eleusinians. After the death of his son Ismarus, he returned to Thrace at the request of Tegyrius. The Eleusinians, who were involved in a war with Athens, called Eumolpus to their assistance. Eumolpus came with a numerous band of Thracians, but he was slain by Erechtheus. Eumolpus was regarded as the founder of the Eleusinian mysteries, and as the first priest of Demeter and Dionysus. He was succeeded in the priestly office by his son Ceryx (who was, according to some accounts, the son of Hermes), and his family, the *Eumolpidae*, continued till the latest times, the priests of Demeter at Eleusis.

EUNĒUS (Εὔνηος or Εὔνευς), a son of Jason and Hypsipyle in Lemnos, supplied the Greeks with wine during their war against Troy. [HYPSIPYLE.]

EUNŎMĬA. [HORAE.]

EUNUS (-i), a native of Apamea in Syria, was the leader of the Sicilian slaves in the Servile war, 134–132. When the insurrection was put down by Rutilius in 132, Eunus was captured and condemned to death, but died in prison.

EUPALIUM (-i.; Εὐπάλιον), a town of

the Locri Ozolae, NW. of Anticyra. Its harbour was Erythae.

EUPĂTŌR. [ANTIOCHUS, MITHRIDATES.]

EUPHĒMUS (-i; Εὔφημος), son of Poseidon, and ancestor of Battus, the founder of Cyrene. He was one of the Calydonian hunters, and helmsman of the Argo.

EUPHORBUS (-i; Εὔφορβος), son of Panthous, one of the bravest of the Trojans, was slain by Menelaus, who dedicated the shield of Euphorbus in the temple of Hera, near Mycenae. Pythagoras asserted that he had once been the Trojan Euphorbus, and in proof of his assertion took down at first sight the shield of Euphorbus from the temple of Hera (*clipeo Trojana refixo tempora testatus*, Hor. *Od.* i. 28, 11).

EUPHŎRĬON (-ōnis; Εὐφορίων). **1.** Father of Aeschylus.—**2.** Son of Aeschylus, who brought out four plays of his father, not produced on the stage in the lifetime of their author. Each won the first prize. He also wrote plays himself.—**3.** Of Chalcis in Euboea, grammarian and poet. He became the librarian of Antiochus the Great, 221.

EUPHRĀNOR (-ŏnis; Εὐφράνωρ), a distinguished sculptor and painter, was a native of the Corinthian isthmus, but worked at Athens about B.C. 536. His most celebrated statues were the Apollo Patroos and the Paris. His best paintings were preserved in a porch in the Cerameicus at Athens.

EUPHRATES (-is; Εὐφράτης; *El Frat*), a great river of W. Asia, forming the boundary of Upper and Lower Asia, consists, in its upper course, of two branches, both of which rise in the mountains of Armenia. The N. branch (*Kara-Su*), which is the true Euphrates, rises in the mountain above *Erzeroum*, flows W. and SW. till it breaks through the chain of the Anti-Taurus, and, after receiving the S. branch, the ARSANIAS (*Mourad-Chai*), it breaks through the main chain of the Taurus between Melitene and Samosata, and then flows in a general S. or SE. direction, till after passing through the plain of Babylonia, it joins the Tigris about 60 miles above the Persian gulf, having already had its waters much diminished by numerous canals, which irrigated the country in ancient times, but the neglect of which at present has converted much of the once fertile district watered by the Euphrates, into a marshy desert. The whole length of the Euphrates is between 500 and 600 miles. Its chief tributary besides the Arsanias, was the CHABORAS.

EUPHRŌSŸNĒ. [CHARIS.]

EUPŎLĪS (-is; Εὔπολις), son of Sosipolis, an Athenian poet of the Old Comedy, and one of the three who are distinguished by Horace, in his well-known line, 'Eupolis, atque Cratinus, Aristophanesque poetae,' above all the others 'quorum comoedia prisca virorum est.' He was born about B.C. 446, and is said to have exhibited his first drama in his seventeenth year, 429, two years before Aristophanes. The date of his death is probably 411. A close relation subsisted between Eupolis and Aristophanes, not only as rivals, but as imitators of each other. Cratinus attacked Aristophanes for borrowing from Eupolis, and Eupolis in his Βάπται made the same charge, especially with reference to the *Knights*. On the other hand, Aristophanes, in the second (or third) edition of the *Clouds*, retorts upon Eupolis the charge of imitating the *Knights* in his *Maricas*.

EURĪPĬDES (-is; Εὐριπίδης). **1.** The third great Attic tragedian, was the son of Mnesarchus and Clito, and is said to have been born at Salamis, B.C. 480, on the very day that the Greeks defeated the Persians off that island, whither his parents had fled from Athens on the invasion of Xerxes. Some writers relate that his parents were in mean circumstances, and his mother is represented by Aristophanes as a herb-seller (*Ach.* 454, *Thesm.* 387, *Eq.* 19, *Ran.* 339), but this is a tale unworthy of credit: it is contradicted by Philochorus; and we know, too, that the poet, when a boy, was cup-bearer to a chorus of noble Athenians at the Thargelian festival—an office for which nobility of blood was requisite—and that he was taught rhetoric by Prodicus, who was certainly not moderate in his terms. In early youth he won prizes in the Eleusinian and Thesean contests, but he soon abandoned gymnastic pursuits, and studied the art of painting, not, as we learn, without success. To philosophy and literature he devoted himself with much energy, studying physics under Anaxagoras and rhetoric under Prodicus. Traces of the teaching of Anaxagoras have been remarked in many passages of his plays. The first play which was exhibited in his name was the *Peliades*, when he was 25 years of age (B.C. 455). In 441 he gained for the first time the first prize, and he continued to exhibit plays until 408, the date of the *Orestes*. Soon after this he left Athens and went to Macedonia, to the court of Archelaüs, where he died in 406,

at the age of 75. Little credit need be given to the story that he was torn to pieces by the king's dogs, which, according to some, were set upon him through envy by two rival poets. There is no good foundation for the charge which has been brought against him, of hatred to the female sex. It is certain that the poet who drew such characters as Alcestis was not blind to the gentleness and unselfishness of women. There is more tendency in Euripides than in Sophocles (and still more than in Aeschylus), to bring down tragedy into the sphere of every-day life; men are represented, according to the remark of Sophocles quoted with approval by Aristotle (*Poet.* 25), not as they ought to be, but as they are; under the names of the ancient heroes the characters of his own time are set before us; it is not Medea, or Iphigenia, or Alcestis that is speaking, but abstractedly a mother, a daughter, or a wife. All this, indeed, gave a fuller scope for those scenes of tenderness and pathos in which Euripides especially excelled. Hence Aristotle (*Poet.* 13) calls Euripides 'the most tragic of poets,' because he neglected no means of appealing to the feelings of the audience—not even the misery of appearance, such as that of Telephus—and therefore most worked upon pity, which is the office of Tragedy. The most serious defects in his tragedies, artistically speaking, are: his constant employment of the 'Deus ex machina;' the disconnexion of his choral odes from the subject of the play; the extremely awkward and formal character of his prologues; and the frequent introduction of maxims, and of philosophical disquisitions. —**2**. The youngest of the three sons of the above. After the death of his father he brought out three of his plays at the great Dionysia, viz. the *Alcmaeon* (no longer extant), the *Iphigenia at Aulis*, and the *Bacchae*.

EURIPUS (-i; Εὔριπος), any part of the sea where the ebb and flow of the tide were remarkably violent, is the name especially of the narrow strait which separates Euboea from Boeotia. At Chalcis there was a bridge over the Euripus, uniting Euboea with the mainland.

EURŌPA (-ae; Εὐρώπη), according to the Iliad, a daughter of Phoenix, but according to the common tradition a daughter of the Phoenician king Agenor. Zeus in the form of a bull came to the spot where Europa and her maidens were sporting on the sea-shore. Europa ventured to mount his back; whereupon Zeus rushed into the sea, and swam with her in safety to Crete. Here she became by Zeus the mother of Minos, Rhadamanthus, and Sarpēdon. She afterwards married Asterion, king of Crete.

Europa. (Schlichtergroll, Stosch Collection.)

EURŌPA (-ae; Εὐρώπη), one of the three divisions of the ancient world. The name is not found in the Iliad and Odyssey, and first occurs in the Homeric *Hymn to Apollo*, but even there it does not indicate the continent, but simply the mainland of Hellas proper, in opposition to Peloponnesus and the neighbouring islands.

Aeschylus and Herodotus are the earliest writers who use it in the sense of one of the divisions of the world. The boundaries of Europe on the E. differed at various periods. In earlier times the river Phasis was usually supposed to be its boundary, and sometimes even the Araxes and the Caspian sea; but at a later period the river Tanais and the Palus Maeotis were usually regarded as the boundaries between Asia and Europe.

EURŌPUS. [TITARESIUS.]

EURŌTAS (-ae; Εὐρώτας), the chief river in Laconia, but not navigable, rises in Mount Borēum in Arcadia, then disappears under the earth, rises again near Sciritis, and flows southwards, passing Sparta on the E., through a narrow and fruitful valley, into the Laconian gulf.

EURŸĂLUS (-i; Εὐρύαλος). 1. Son of Mecisteus, one of the Argonauts and of the Epigoni, accompanied Diomedes to Troy.—2. [NISUS.]

EURŸBĂTES (Εὐρυβάτης), the herald of Odysseus.

EURŸBĂTUS (-i; Εὐρύβατος), an Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus. He, however, betrayed the whole matter to Cyrus. In consequence of this treachery, his name passed into a proverb amongst the Greeks.

EURYBĬĂDES. [THEMISTOCLES.]

EURYCLĒA (-ae; Εὐρύκλεια). Daughter of Ops, was purchased by Laërtes and brought up Telemachus. When Odysseus returned home, she recognised him by a scar.

EURŸDĪCĒ (-es; Εὐρυδίκη). 1 Wife of Orpheus. [ORPHEUS.]—2. The name of several Illyrian princesses, of whom the most notable was the granddaughter of Amyntas III. She married Alexander Arrhidaeus, the successor of Alexander the Great, and was put to death by Olympias, B.C. 317.

EURŸLŎCHUS (-i; Εὐρύλοχος). 1. Companion of Odysseus in his wanderings, was the only one that escaped from the house of Circe when his friends were changed into swine.—2. A Spartan commander, in the Peloponnesian war, B.C. 426, defeated and slain by Demosthenes at Olpae.

EURŸMĔDON (-ontis; Εὐρυμέδων), an Athenian general in the Peloponnesian war. He was one of the commanders in the expedition to Corcyra, B.C. 428, and also in the expedition to Sicily, 425. In 414 he was appointed, in conjunction with Demosthenes, to the command of the second Syracusan armament, and fell in the first of the two sea-fights in the harbour of Syracuse.

EURŸMĔDON (-ontis; Εὐρυμέδων; *Kapri-Su*), a small river in Pamphylia, navigable as far up as the city of ASPENDUS, through which it flowed; celebrated for the victory which Cimon gained over the Persians on its banks, B.C. 469.

EURŸNŌMĒ (Εὐρυνόμη), daughter of Oceanus. When Hephaestus was expelled by Hera from Olympus, Eurynome and Thetis received him in the sea.

EURŸPON, otherwise called EURŸTĬON (-ontis; Εὐρυπῶν, Εὐρυτίων), grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae.

EURŸPŸLUS (Εὐρύπυλος). 1. Son of Euaemon, and king of Ormenion, or Hyria, or Cyrene. In the Iliad he is represented as having come from Ormenion to Troy with forty ships.—2. A son of Poseidon and Celaeno, who went to Libya, where he ruled in the country afterwards called Cyrene, and there became connected with the Argonauts.—3. Son of Poseidon and Astypalaea, king of Cos, was killed by Heracles, who on his return from Troy landed in Cos.—4. Son of Telephus and Astyoche, king of Mysia or Cilicia, was induced by the presents which Priam sent to his mother or wife, to assist the Trojans against the Greeks. Eurypylus killed Machaon, but was himself slain by Neoptolemus.

EURŸSĂCES (-is; Εὐρυσάκης), son of the Telamonian Ajax and Tecmessa, named after the 'broad shield' of his father (Soph. *Aj.* 575). An Athenian tradition related that Eurysaces and his brother Philaeus had given up to the Athenians the island of Salamis, which they had inherited from their grandfather, and that the two brothers received in return the Attic franchise.

EURYSTHĒNES (Εὐρυσθένης), and PROCLES (Προκλῆς), the twin sons of Aristodemus. Their father died immediately after the birth of his children, and had not even time to decide which of the two should succeed him. The mother professed to be unable to name the elder, and the Lacedemonians applied to Delphi, and were instructed to make them both kings, but give the greater honour to the elder. The difficulty thus remaining was

at last removed at the suggestion of Panites, a Messenian, by watching which of the children was first washed and fed by the mother; and the first rank was accordingly given to Eurysthenes and retained by his descendants. From these two brothers the two royal families in Sparta were descended, and were called respectively the *Eurysthenidae* and *Proclidae*. The former was also called the *Agidae* from Agis, son of Eurysthenes; and the latter *Eurypontidae* from Eurypon, grandson of Procles.

EURYSTHEUS. [HERACLES.]

EURŸTUS (Εὔρυτος). [HERACLES.]

EUTERPĒ. [MUSAE.]

EUTHYDĒMUS (-i; Εὐθύδημος). A sophist, was born at Chios, and migrated with his brother Dionysodorus to Thurii in Italy. Being exiled there, they came to Athens, where they resided many years.

EUTRĂPĔLUS, P. VOLUMNĬUS, a Roman knight, obtained the surname of Eutrapelus (Εὐτράπελος), on account of his liveliness and wit. He was an intimate friend of Antony.

EUTRŎPĬUS. A Roman historian, held the office of a secretary under Constantine the Great, was patronised by Julian, whom he accompanied in the Persian expedition. He is the author of a brief compendium of Roman history, still extant, in ten books, from the foundation of the city to the accession of Valens, A.D. 364, to whom it is inscribed.

EUXĪNUS PONTUS. [PONTUS EUXINUS.]

ĒVADNĒ (-es; Εὐάδνη). **1.** Daughter of Poseidon and Pitane, who was brought up by the Arcadian king Aepytus, and became by Apollo the mother of IAMUS.—**2.** Daughter of Iphis (hence called Iphias), or Philax, and wife of Capaneus. For details see CAPANEUS.

EVAGŎRAS (Εὐαγόρας), king of Salamis in Cyprus. He was sprung from a family which claimed descent from TEUCER, the reputed founder of Salamis; and his ancestors appear to have been the hereditary rulers of that city under the supremacy of Persia. They had, however, been expelled by a Phoenician exile, who obtained the sovereignty for himself, and transmitted it to his descendants. [CYPRUS.] Evagoras succeeded in recovering his hereditary kingdom, and putting the reigning tyrant to death, about B.C. 410. He greatly increased the power of Salamis, specially by the formation of a powerful fleet. He gave a friendly reception to Conon, when the latter took refuge at Salamis after the defeat of the Athenians at Aegospotami, 405; and it was at his intercession that the king of Persia allowed Conon the support of the Phoenician fleet at the time of the battle of Cnidus (394): hence he was a main cause of the Athenian success. But his growing power excited the jealousy of the Persian court, and at length war was declared against him by Artaxerxes. Evagoras received the assistance of an Athenian fleet under Chabrias, and at first met with great success; but the fortune of war afterwards turned against him, and he was glad to conclude a peace with Persia, by which he resigned his conquests in Cyprus, but was allowed to retain possession of Salamis with the title of king. This war was brought to a close in 385. Evagoras was assassinated in 374, together with his eldest son Pnytagoras.

ĒVANDER (Εὔανδρος). Son of Hermes by an Arcadian nymph, called Themis or Nicostrata, and in Roman traditions Carmenta or Tiburtis. About sixty years before the Trojan war, Evander is said to have led a Pelasgian colony from Pallantium in Arcadia into Italy, and there to have built a town, Pallantium, on the Tiber, at the foot of the Palatine Hill, which town became part of Rome. Evander taught his neighbours milder laws and the arts of peace and of social life, and especially the art of writing, with which he himself had been made acquainted by Heracles, and music; he was said also to have introduced among them the worship of the Lycaean Pan (=Lupercus), of Demeter, Poseidon, and Heracles. The story of Arcadian immigrants is probably untrue, and it is likely that the story grew out of the resemblance of the Lupercalia to the Arcadian festivals of Pan.

ĒVĒNUS (-i; Εὔηνος). **1.** Son of Ares and Demonice, and father of Marpessa. For details see MARPESSA.—**2.** Two elegiac poets of Paros. One of these poets, though it is uncertain whether the elder or the younger, was a contemporary of Socrates, whom he is said to have instructed in poetry.

ĒVĒNUS (-i; Εὔηνος). **1.** Formerly Lycormas, rises in Mount Oeta, and flows through Aetolia into the sea, W. of Antirrhium.—**2.** A river of Mysia, flowing S. through Aeolis, and falling into the Sinus Elaïticus near Pitane.

EVERGETES. [PTOLEMAEUS.]

EVĬUS. [DIONYSUS.]

EXĂDĬUS (-i; Ἐξάδιος), one of the Lapithae, fought at the nuptials of Peirithoüs.

F.

FĂBĂRIS or FARFĂRUS (*Farfa*), a small river in the Sabine territory between Reate and Cures.

FĂBĀTUS, L. ROSCĬUS, one of Caesar's lieutenants in the Gallic war, and praetor in B.C. 49, espoused Pompey's party. He was killed in the battle at Mutina, B.C. 43.

FABĀTUS, CALPURNĬUS, a Roman knight, accused in A.D. 64; was grandfather of Calpurnia, wife of the younger Pliny, many of whose letters are addressed to him.

FĂBĬA GENS, one of the most ancient patrician gentes at Rome, which traced its origin to Hercules and the Arcadian Evander. The Fabii occupy a prominent part in history soon after the beginning of the republic; and three brothers belonging to the gens are said to have been invested with seven successive consulships, from B.C. 485 to 479. The house was famous for the patriotic courage and tragic fate of the 306 Fabii in the battle on the Cremera, B.C. 477. [VIBULANUS.] For the most notable men of these gens, see AMBUSTUS, BUTEO, DORSO, LABEO, MAXIMUS, PICTOR and VIBULANUS.

FABRATĔRĬA (-ae; *Falvattera*), a town in Latium on the right bank of the Trerus, originally Volscian, but colonised by the Romans.

FABRĬCĬI belonged originally to the Hernican town of Aletrium.—**1.** C. FABRICIUS LUSCĪNUS, was probably the first of his family who quitted Aletrium and settled at Rome. He, like Cincinnatus and Curius, is the representative of the purity and honesty of the good old times. In his first consulship, B.C. 282, he defeated the Lucanians, Bruttians, and Samnites, gained a rich booty and brought into the treasury more than 400 talents. Fabricius probably served as legate in the unfortunate campaign against Pyrrhus in 280; and at its close he was one of the Roman ambassadors sent to Pyrrhus at Tarentum to negotiate a ransom or exchange of prisoners. Pyrrhus, it is said, used every effort to gain Fabricius, but Fabricius was proof against all his offers. On the renewal of the war in the following year (279), Fabricius again served as legate, and shared in the defeat at the battle of Asculum. In 278 Fabricius was consul a second time, and had the conduct of the war against Pyrrhus. The king was anxious for peace; and the generosity with which Fabricius sent back to Pyrrhus the traitor who had offered to poison him afforded an opportunity for opening negotiations, which resulted in the evacuation of Italy by Pyrrhus. Fabricius then subdued the allies of the king in the S. of Italy. He was censor in 275, and distinguished himself by the severity with which he attempted to repress the growing taste for luxury. Ancient writers love to tell of the frugal way in which Fabricius and his contemporary, Curius Dentatus, lived on their farms, and how they refused the presents which the Samnite ambassadors offered them. Fabricius died as poor as he had lived; he left no dowry for his daughters, which the senate, however, furnished; and in order to pay the greatest possible respect to his memory, the state buried him within the pomerium, although this was forbidden by the Twelve Tables. —**2.** L. FABRICIUS, curator viarum in B.C. 62, built a new bridge of stone, which connected the city with the island in the Tiber, and which was, after him, called *pons Fabricius*. The name of its author is still seen on the remnants of the bridge, which now bears the name of *Ponte Quattro Capi*, in allusion to a four-headed Janus which stood upon the parapet.—**3.** Q. FABRICIUS, tribune of the plebs, 57, proposed that Cicero should be recalled from exile; but this attempt was frustrated by P. Clodius.

FAESŬLAE (-ārum; *Fiesole*), an ancient city of the Etruscans, situated on a hill three miles NE. of Florence. When the importance of Florentia increased that of Faesulae declined. There are still to be seen the magnificent remains of the ancient walls and also a Roman theatre.

FĂLĒRĬI or FĂLĒRĬUM, a town in Etruria, situated on a height near Mount Soracte. Its inhabitants were called FALISCI, and were regarded by many as of the same race as the Aequi, whence we find them often called Aequi Falisci. Falerii afterwards became one of the 12 Etruscan cities. After a long struggle with Rome, the Faliscans yielded to Camillus, B.C. 394. At the close of the first Punic war, 241, they revolted. The Romans destroyed Falerii and compelled the Faliscans to build a new town in the plain. The ruins of the new city are to be seen at *Falleri*; while the remains of the more ancient one are at *Civitá Castellana*.

FĂLERNUS AGER, a district in the N. of Campania, extending from the Massic hills to the river Vulturnus. It produced some of the finest wine in Italy, which was reckoned only second to the wine of Setia.

FĂLISCI. [FALERII.]

FĂLISCUS. [GRATTIUS.]

FANNĬUS. **1.** C., tribune of the plebs, B.C. 187.—**2.** L., deserted from the Roman army in 84, with L. Magius, and went over to Mithridates, whom they persuaded to enter into negotiations with Sertorius in Spain. Fannius afterwards commanded a detachment of the army of Mithridates against Lucullus.—**3.** C., consul B.C. 122, author of a speech against C. Gracchus, which is praised by Cicero (*Brut.* 26, 99).—**4.** C., son of a M. Fannius, was present at the taking of Carthage, and was an annalist of some repute.—**5.** C., one of the persons who signed the accusation brought against P. Clodius in 61. In 59 he was mentioned by L. Vettius as an accomplice in the alleged conspiracy against Pompey.—**6.** C., tribune of the plebs, 59, opposed the *lex agraria* of Caesar. He belonged to Pompey's party, and in 49 went as praetor to Sicily.—**7.** A worthless poet, contemporary of Horace.

FANNĬUS CAEPĬO. [CAEPIO.]

FANNĬUS QUADRĀTUS. [QUADRATUS.]

FANNĬUS STRABO. [STRABO.]

FĀNUM FORTŪNAE (*Fano*), a town in Umbria at the mouth of the Metaurus, with a temple of Fortuna, whence the town derived its name.

FARFĂRUS. [FABARIS.]

FAULA or FAUNA. [BONA DEA.]

FAUNUS, son of Picus, grandson of Saturnus, and father of Latinus, was the third in the series of the kings of the Laurentes. So far from being an ancient hero honoured as a god, as it was once held, he must rather be regarded as an old Italian nature-god, whom tradition changed into a pre-historic king. It is probable that Mars, Silvanus and Faunus were kindred Italian deities with different provinces, Faunus being especially the deity of the rural community or pagus. Hence his guardianship of country life and pursuits, and of herds. It is probable, though not certain, that the name LUPERCUS, which belongs to him, means 'the averter of the wolf' (from the flocks). Faunus, like other deities of the earth, had also prophetic powers, conveyed sometimes by mysterious voices from hills or woods, sometimes by visions in sleep. The true Italian representation of Faunus was probably as a man of middle age, bearded, and with a 'Jupiter' type of head, wearing a goat-skin over the shoulders and bearing a staff or club in one hand and a horn in the other. Afterwards the idea of several Fauns represented as Satyrs was borrowed from Greek mythology.

FAUSTA. **1.** CORNĒLĬA, daughter of the dictator Sulla, and twin sister of Faustus Sulla, was born about B.C. 88. She was first married to C. Memmius, and afterwards to Milo.

FAUSTĪNA. **1.** ANNIA GALERIA, commonly distinguished as *Faustina Senior*, the wife of Antoninus Pius, died in the third year of his reign, A.D. 141.—**2.** ANNIA, or *Faustina Junior*, daughter of the elder Faustina, was married to M. AURELIUS in A.D. 145 or 146, and she died in a village on the skirts of Mount Taurus in 175. Both the above were infamous for their profligacy.

FAUSTŬLUS. [ROMULUS.]

FĂVENTĬA (-ae; *Faenza*), a town in Gallia Cisalpina on the Via Aemilia, celebrated for its linen manufactories.

FĂVŌNIUS, the West wind. [ZEPHYRUS.]

M. FĂVŌNĬUS (-i), an imitator of Cato Uticensis, whose character and conduct he copied so servilely as to receive the nickname of Cato's ape. On the breaking out of the Civil war in B.C. 49, he joined Pompey, and after the defeat at Pharsalus, he accompanied Pompey in his flight. Upon

A Faun, from an ancient gem. (Gori, *Gem. Ant. Flor.*)

Pompey's death he returned to Italy, and was pardoned by Caesar. He fought with Brutus and Cassius at Philippi in 42, and was put to death by Octavianus.

FEBRIS (-is), the goddess, or rather the averter, of fever. She had three sanctuaries

at Rome, in which amulets were dedicated which people had worn during a fever.

FEBRŪUS (-i), an Italian divinity, to whom the month of February was sacred, for in the latter half of that month general purifications and lustrations were celebrated. The name is connected with *februare* (to purify).

FELIX ANTŌNĬUS, procurator of Judaea, in the reigns of Claudius and Nero, was a brother of the freedman Pallas, and was himself a freedman of the emperor Claudĭus. He was recalled in 62, and succeeded by Porcius Festus; and the Jews having lodged accusations against him at Rome, he was saved from punishment only by the influence of his brother Pallas.

FELSINA. [BONONIA.]

FĔNESTELLA, a historian of the age of Augustus, who wrote 22 books of Annals, of which only a few fragments remain.

FENNI (-ōrum), a people who dwelt in the further part of E. Prussia.

FĔRENTĪNA (-ae), a goddess of the Latins, at whose sacred spring and grove near Alba Longa the meetings of the Latin League were held.

FĔRENTĪNUM (-i). **1.** (*Ferento*), a town of Etruria, S. of Volsinii, the birthplace of the emperor Otho.—**2.** (*Ferento*), a town of the Hernici in Latium, SW. of Anagnia, colonised by the Romans in the second Punic war.

FĔRENTUM. [FORENTUM.]

FĔRETRĬUS. [JUPITER.]

FĔRŌNĬA, a goddess of the central Italians, probably a goddess of the earth and its fruits, especially of corn. Her chief sanctuaries were at the foot of Mount Soracte near Capena, and near Terracina, where remains of a temple at a spring, still called *Ferronia*, have been found.

FESCENNĬUM or FESCENNĬA (*adj.* Fescennīnus), a town of the Falisci in Etruria. From this town the Romans are said to have derived the Fescennine songs.

FESTUS, SEXT. POMPEIUS, a Roman grammarian, who probably lived in the 2nd century of our era. His name is attached to a dictionary or glossary of Latin words and phrases, divided into 20 books, and commonly called *Sexti Pompeii Festi de Verborum Significatione*. It was abridged by Festus from the great work with the same title by M. Verrius Flaccus, a celebrated grammarian in the reign of Augustus.

FESTIUS, PORCĬUS, succeeded Antonius Felix as procurator of Judaea in A.D. 62, and died not long after.

FĪCĀNA (-ae), one of the Latin towns destroyed by Ancus Martius.

FĪCŬLĔA (-ae), a town on the Sabines, E. of Fidenae.

FĪDĒNAE (-arum; also Fīdēna), an ancient town in the land of the Sabines, nearly five miles NE. of Rome, situated on a steep hill, between the Tiber and the Anio. It frequently revolted and was frequently taken by the Romans. Its last revolt was in B.C. 438, and in the following year it was destroyed by the Romans. Subsequently the town was rebuilt; but it is spoken of as a poor and decayed place.

FIDENTĬA (-ae), a town in Cisalpine Gaul on the Via Aemilia, between Parma and Placentia, memorable for the victory which Sulla's generals gained over Carbo, B.C. 82.

FĬDĬUS. The name DIUS FIDIUS betokened the GENIUS JOVIS—that is, the god of right and faith upon earth, who guarded faith for men in their own families and communities, as Jupiter did for the gods. Dius Fidius was identical with the Sabine demigod Semo Sancus. Sancus again was identical with the Italian Hercules, who watched over the rights and the faith of the homestead and family. Hence we find the names Semo Sancus and Dius Fidius combined together, and hence also the oaths *me Dius Fidius (juvet)* and *me Hercules juvet* are equivalent. There was a temple of Dius Fidius on the Quirinal, and his festival was on June 5th.

FĬGŬLUS, P. NIGIDĬUS, a Pythagorean philosopher and astrologer, who lived about B.C. 60. He also took part in politics; was one of the senators selected by Cicero to take down evidence with regard to Catiline's conspiracy, B.C. 63; was praetor, 59; took an active part in the Civil war on the side of Pompey; and died in exile, 44.

FIMBRĬA, C. FLAVĬUS. **1.** Consul B.C. 104, subsequently accused of extortion in his province, but acquitted.—**2.** Probably son of the preceding, was one of the most violent partisans of Marius and Cinna during the civil war with Sulla. In B.C. 86 he was sent to Asia as legate of Valerius Flaccus, and took advantage of the unpopularity of his commander with the soldiers to excite a mutiny against him. Flaccus was killed at Chalcedon, and was succeeded in the command by Fimbria, who carried on the war with success against the generals of Mithridates. In 84 Sulla marched against Fimbria, who was deserted by his troops, and put an end to his life.

FIRMĀNUS, TARUTĬUS, a mathematician and astrologer, contemporary with M. Varro and Cicero.

FIRMUM (-i; *Fermo*), a town in Picenum, three miles from the coast, and S. of the river Tinna. On the coast was its strongly fortified harbour, CASTELLUM FIRMĀNUM or FIRMANORUM (*Porto di Fermo*).

FLACCUS, FULVĬUS. **1.** M., consul with App. Claudius Caudex, B.C. 264, in which year the first Punic war broke out.—**2.** Q., son of No. 1, consul 237, fought against the Ligurians in Italy. In 224 he was consul a second time, and conquered the Gauls and Insubrians in the N. of Italy. In 213 he was consul for the third time, and carried on the war in Campania against the Carthaginians. He and his colleague, Ap. Claudius Pulcher, took Hanno's camp by storm, and then laid siege to Capua, which they took in the following year (212). In 209 he was consul for the fourth time, and continued the war against the Carthaginians in the S. of Italy.—**3.** CN., brother of No. 2, was praetor 212, and had Apulia for his province: he was defeated by Hannibal near Herdonea. In consequence of his cowardice in this battle he was accused before the people, and went into exile before the trial.—**4.** Q., son of No. 2, was praetor 112, and carried on war in Spain against the Celtiberians, whom he defeated in several battles. He was consul 179 with his brother, L. Manlius Acidicus Fulvianus, who had been adopted by Manlius Acidinus. In his consulship he defeated the Ligurians.—**5.** M., nephew of No. 4, and a friend of the Gracchi, was consul 125, when he subdued the Transalpine Ligurians. He was one of the triumvirs for carrying into execution the agrarian law of Tib. Gracchus, and was slain together with C. Gracchus in 121.—**6.** Q., praetor in Sardinia, 187, and consul 180.—**7.** SER., consul 135, subdued the Vardaeans in Illyricum.

FLACCUS, HŎRĀTĬUS. [HORATIUS.]

FLACCUS, HORDEŌNĬUS, consular legate of Upper Germany at Nero's death, A.D. 68. He was secretly attached to the cause of Vespasian, for which reason he made no effectual attempt to put down the insurrection of Civilis [CIVILIS]. His troops, who were in favour of Vitellius, compelled him to give up the command to Vocula, and put him to death.

FLACCUS, C. NORBĀNUS, a general of Octavian and Antony in the campaign against Brutus and Cassius, B.C. 42. He was consul in 38.

FLACCUS PERSĬUS. [PERSIUS.]

FLACCUS, VALĔRĬUS. **1.** L., curule aedile B.C. 201, praetor 200, and consul 195 with M. Porcius Cato. In his consulship, and in the following year, he carried on war, with great success, against the Gauls in the N. of Italy. In 184 he was the colleague of M. Cato in the censorship, and in the same year was made princeps senatus. He died 180.—**2.** L., consul 131, with P. Licinius Crassus.—**3.** L., consul 100 with C. Marius, when he took an active part in putting down the insurrection of Saturninus. In 97 he was censor with M. Antonius, the orator. In 86 he was chosen consul in place of Marius, who had died in his seventh consulship, and was sent by Cinna into Asia to oppose Sulla, and to bring the war against Mithridates to a close. The avarice and severity of Flaccus made him unpopular with the soldiers, who at length rose in mutiny at the instigation of Fimbria, and Flaccus was put to death. [FIMBRIA.]—**4.** L., praetor 63, and afterwards propraetor in Asia, where he was succeeded by Q. Cicero. In 59 he was accused by D. Laelius of extortion in Asia; but, although undoubtedly guilty, he was defended by Cicero (in the oration *pro Flacco*, which is still extant) and Q. Hortensius, and was acquitted.—**5.** C., a poet, was a native of Padua, and lived in the time of Vespasian. He is the author of the *Argonautica*, an unfinished heroic poem in eight books, on the Argonautic expedition, in which he follows Apollonius Rhodius.

FLACCUS, VERRĬUS, a freedman by birth, and a distinguished grammarian, in the reign of Augustus. He was renowned for his success as a teacher, and Augustus made him tutor of his grandsons, Caius and Lucius Caesar. He died at an advanced age, in the reign of Tiberius. At Praeneste was a statue of Verrius Flaccus, on which were set up marble tablets, inscribed with the Fasti Verriani. These Fasti were a calendar of the days and vacations of public business, religious festivals, triumphs, &c. They supplied Ovid with the framework of his *Fasti*. But the great work of Verrius was his lexicon, entitled *De Verborum Significatione*, which was abridged by Festus. [FESTUS.]

FLĀMĬNĪNUS, QUINTĬUS. **1.** T., was consul B.C. 198, and had the conduct of the war against Philip of Macedonia, which he brought to a close in 197, by the defeat of Philip, at the battle of Cynoscephalae in Thessaly; and peace was shortly afterwards concluded with Philip. Flamininus continued in Greece for the next three years, in order to settle the

affairs of the country. At the celebration of the Isthmian games at Corinth in 196, he caused a herald to proclaim, in the name of the Roman senate, the freedom and independence of Greece. In 195 he made war against Nabis, tyrant of Sparta, who had refused to give up Argos to the Achaean League. Nabis was compelled to yield to the terms agreed upon. Flamininus in 194 returned to Rome, having won the affections of the Greeks by his conduct. He died about 174. —**2.** L., brother of the preceding, was curule aedile 200, praetor 199, and afterwards served under his brother as legate in the war against Macedonia. He was consul in 192, and received Gaul as his province. On one occasion he killed a chief of the Boii who had taken refuge in his camp, in order to afford amusement to a profligate favourite. For this and similar acts of cruelty he was expelled from the senate in 184, by M. Cato, who was then censor.—**3.** T., consul 150, with M'. Acilius Balbus.—**4.** T., consul 123, with Q. Metellus Balearicus.

FLĀMĬNĬUS. **1.** C., was tribune of the plebs, B.C. 232, in which year, notwithstanding the violent opposition of the senate, he carried an agrarian law, ordaining that the *Ager Gallicus Picenus*, which had recently been conquered, should be distributed among the plebeians. In 223 he was consul, and defeated the Insubrian Gauls. In 220 he was censor, and executed two great works, which bore his name, viz. the *Circus Flaminius* and the *Via Flaminia*. In 217 he was consul a second time, and marched against Hannibal, but was defeated and slain at the fatal battle of the Trasimene lake, on the 23rd of June. —**2.** C., son of No. 1, was praetor 193, and obtained Hispania Citerior as his province, where he carried on the war with success; and was consul 185, when he defeated the Ligurians.

FLĀVĬA GENS, celebrated as the house to which the emperor Vespasian belonged.

FLĀVĬA DOMITILLA. [DOMITILLA.]

FLĀVĬUS, CN., the son of a freedman, became secretary to App. Claudius Caecus, and, in consequence of this connexion, became curule aedile B.C. 303. He drew up and published a list of *dies fasti* and *nefasti*, and also an account of legal procedure.

FLĀVĬUS FIMBRĬA. [FIMBRIA.]

FLĀVĬUS JOSĒPHUS. [JOSEPHUS.]

FLĀVĬUS VOPISCUS. [VOPISCUS.]

FLEVUM, a fortress in Germany at the mouth of the Amisia (*Ems*).

FLEVUM, FLEVO. [RHENUS.]

FLŌRA (-ae), the Roman goddess of flowers and spring. The resemblance between the names Flora and Chloris led the later Romans to identify the two divinities. Her temple at Rome was situated near the Circus Maximus, and her festival was celebrated from the 28th of April till the 1st of May.

FLŌRENTĬA (-ae). **1.** (*Firenze, Florence*), a town in Etruria on the Arnus, was a Roman colony, and was probably founded by the Romans during their wars with the Ligurians. In the time of Sulla it was a flourishing municipium, but its greatness as a city dates from the middle ages.

FLŌRUS. **1.** L. JULIUS or ANNAEUS, a Roman historian, lived under Trajan and Hadrian, and wrote a summary of Roman history, divided into two books, extending from the foundation of the city to the establishment of the empire under Augustus.

FLŌRUS, GESSĬUS, a native of Clazomenae, succeeded Albinus as procurator of Judaea, A.D. 64–65. His cruel and oppressive government was the main cause of the rebellion of the Jews.

FLŌRUS, JULĬUS, addressed by Horace in two epistles (i. 3, ii. 2), was attached to the suite of Claudius Tiberius Nero, when he was despatched by Augustus to place Tigranes upon the throne of Armenia. He was a writer of satires.

FOENICULĀRĬUS CAMPUS, a plain covered with fennel, near Tarraco in Spain.

FONTĒIUS, M., propraetor of Narbonnese Gaul, between B.C. 76–73, was accused of extortion in his province by M. Plaetorius in 69. He was defended by Cicero in an oration (*pro M. Fonteio*), part of which is extant.

FONTĒIUS CĂPĬTO. [CAPITO.]

FŌRENTUM or FĔRENTUM (Forentanus; *Forenza*), a town of Apulia, surrounded by fertile fields and in a low situation, according to Horace (*arvum pingue humilis Forenti: Od.* iii. 4, 16). The modern town lies on a hill.

FORMĬAE (-arum; nr. *Mola di Gaëta*), a town in Latium, on the Appia Via, in the innermost corner of the beautiful Sinus Caietanus (*Gulf of Gaëta*). It was a very ancient town, founded by the Pelasgic Tyrrhenians; and it appears to have been one of the head-quarters of the Tyrrhenian pirates, whence later poets supposed the city of Lamus, inhabited by the Laestrygones, of which Homer speaks, to be the

same as Formiae; and from this Lamus the Roman Lamiae claimed to be descended. The beauty of the surrounding country induced many of the Roman nobles to build villas at this spot; of these the best known is the Formianum of Cicero, near which he was killed.

FORNAX, a Roman goddess, who presided over the oven for drying the corn, and whose festival was a thanksgiving for the good supply, and was also connected with the division of the Curiae.

FORTŪNA (Τύχη), the goddess of fortune, was worshipped both in Greece and Italy. But the worship of Τύχη as a personal deity was far less distinct in Greece than in Italy, where it was of ancient native origin. Praeneste and Antium were special seats of her worship ('O diva gratum quae regis Antium,' Hor. *Od.* i. 35).

Fortuna. (Bronze, in the British Museum.)

At Praeneste she was worshipped as FORTUNA PRIMIGENIA, *i.e.* as the eldest child of the gods, daughter of Jupiter, whose power over the world dated from the very beginning. Her temple at Praeneste was also the seat of an oracle. At Rome there were two temples to her, the one in the Forum Boarium, and the other on the bank of the Tiber. She was often known as FORS FORTUNA, which signifies Fortune in her aspect of *uncertainty*. Fortuna is represented holding a rudder (to show that she guided the destinies of men or states); a cornucopia to show that she gave wealth and prosperity, and with a ball or globe, denoting either the revolutions of chance, or the world itself as subject to chance. The former of these ideas is shown by the wheel which sometimes appears (Hor. *Od.* iii. 10, 10).

FORTUNĀTAE or -ORUM INSŬLAE (αἱ τῶν μακάρων νῆσοι, *i.e.* the Islands of the Blessed). The early Greeks, as we learn from Homer, placed the Elysian fields, into which favoured heroes passed without dying, at the extremity of the earth, near the river Oceanus. In poems later than Homer, an island is clearly spoken of as their abode; and though its position was of course indefinite, both the poets and the geographers who followed them placed it beyond the pillars of Hercules. Hence when, just after the time of the Marian civil wars, certain islands were discovered in the Ocean, off the W. coast of Africa, the name of Fortunatae Insulae was applied to them. These were probably the *Canary Isles*. [ELYSIUM.]

FŎRUM. [ROMA.]

FŎRUM, the name of several towns in various parts of the Roman empire, which were originally simply markets, or places for the administration of justice. **1.** Of these the most important were APPĬI (nr. *S. Donato*, Ru.), in Latium, on the Appia Via, in the midst of the Pomptine marshes, 43 miles SE. of Rome, founded by the censor Appius Claudius when he made the Appia Via.—**2.** AURĒLII, in Etruria, on the Aurelia Via.—**3.** CORNĒLĬI (*Imola*), in Gallia Cispadana, on the Aemilia Via, between Bononia and Faventia, a colony founded by Cornelius Sulla.—**4.** GALLORUM (*Castel Franco*), in Gallia Cisalpina, on the Aemilia Via, between Mutina and Bononia, memorable for the two battles fought between Antonius and the consuls Pansa and Hirtius.—**5** JŪLĬI or JULĬUM (*Fréjus*), a Roman colony founded by Julius Caesar, B.C. 44, in Gallia Narbonensis, on the river Argenteus and on the coast, 600 stadia NE. of Massilia. It possessed a good harbour, and was the usual station of a part of the Roman fleet. It was the birthplace of Agricola.—**6.** JULĬUM. See ILLITURGIS.—**7.** LĪVĬI (*Forli*), in Cisalpine Gaul, in the territory of the Boii, on the Aemilia Via, SW. of Ravenna.

FOSI, a people of Germany, the neighbours and allies of the Cherusci, in whose fate they shared. [CHERUSCI.]

FOSSA or FOSSAE, a canal. **1.** CLUILĬA or CLUILIAE, a trench about

five miles from Rome, said to have been the ditch with which the Alban king Cluilius protected his camp, when he marched against Rome in the reign of Tullus Hostilius.—**2.** CORBULŌNĪS, a canal in the island of the Batavi, connecting the Maas and the Rhine, dug by command of Corbulo in the reign of Claudius.—**3.** DRUSIĀNAE or DRUSĪNAE, a canal which Drusus caused his soldiers to dig in B.C. 11, uniting the Rhine with the Yssel. It probably began near Arnheim on the Rhine and fell into the Yssel near Doesberg.—**4.** MARIĀNA or MARIĀNAE, a canal dug by command of Marius during his war with the Cimbri, in order to open the passage of the Rhone from Arelate to the Mediterranean, the mouths of the river being frequently choked with sand.

FRANCI, *i.e.* 'the Free men,' a confederacy of German tribes, formed on the Lower Rhine in the place of the ancient league of the Cherusci, and consisting of the Sigambri, the chief tribe, the Chamavi, Ampsivarii, Bructeri, Chatti, &c. They are first mentioned about A.D. 240. After carrying on frequent wars with the Romans, they at length settled permanently in Gaul, of which they became the rulers under Clovis, A.D. 496.

FRĔGELLAE (-ārum; *Ceprano*), an ancient town of the Volsci commanding the passage of the Liris in Latium, conquered by the Romans, and colonised B.C. 328. It took part with the allies in the Social war and was destroyed by Opimius.

FRĔGĒNAE, sometimes called FREGELLAE (*Torre Maccarese*), a town of Etruria on the coast between Alsium and the Tiber.

FRENTĀNI, a Samnite people, inhabiting a well-watered territory on the coast of the Adriatic, from the river Sagrus on the N. to the river Frento on the S., from which they derived their name. They submitted to the Romans in B.C. 304.

FRENTO (-ōnis; *Fortore*), a river in Italy forming the boundary between the Frentani and Apulia rises in the Apennines and falls into the Adriatic sea.

FRĪSĬI, a people in the NW. of Germany, inhabited the coast from the E. mouth of the Rhine to the Amisia (*Ems*), and on the S. to the Bructeri, comprising *Friesland*, *Gröningen*, &c. The Frisii were on friendly terms with the Romans from the first campaign of Drusus till A.D. 28, when the oppressions of the Roman officers drove them to revolt. In the 5th century they joined the Saxons and Angli in their invasion of Britain.

FRONTĪNUS, SEX. JŪLĬUS, was praetor A.D. 70, and in 75 succeeded Cerealis as governor of Britain, where he distinguished himself by the conquest of the Silures, and maintained the Roman power unbroken until he was superseded by Agricola in 78. In 97 Frontinus was nominated *curator aquarum*. He died about 106. Two of his works are still extant:—1. *Strategematicon Libri III.* on the art of war, written as a supplement to a military work which is lost. 2. *De Aquaeductibus Urbis Romae Libri II.*, which forms a valuable contribution to the history of architecture.

FRONTO, M. CORNĒLĬUS, was born at Cirta in Numidia, in the reign of Domitian, and came to Rome in the reign of Hadrian, where he attained great celebrity as a pleader and a teacher of rhetoric. He was entrusted with the education of M. Aurelius and L. Verus, and was raised to the consulship in A.D. 143. Letters of his to Antoninus, Aurelius, Verus and others have been preserved.

FRŪSĬNO (-ōnis; *Frosinone*), a town of the Hernici in Latium, in the valley of the river Cosas.

FUCENTIS, FUCENTĬA. [ALBA, No. 4.]

FŪCĬNUS LACUS (*Lago di Celano* or *Capistrano*), a large lake in the centre of Italy and in the country of the Marsi, about 30 miles in circumference, into which all the mountain streams of the Apennines flow. As the water of this lake frequently inundated the surrounding country, the emperor Claudius constructed an emissarium, or artificial channel, for carrying off the waters of the lake into the river Liris. This emissarium is still nearly perfect; it is almost three miles in length.

FŪFĬUS CALENUS. [CALENUS.]

FULVĬA. **1.** The mistress of Q. Curius, one of Catiline's conspirators, divulged the plot to Cicero. [CATILINA.]—**2.** A daughter of M. Fulvius Bambalio of Tusculum, thrice married, first to the notorious P. Clodius, by whom she had a daughter Clodia, afterwards the wife of Octavianus; secondly to C. Scribonius Curio, and thirdly to M. Antony, by whom she had two sons. She died B.C. 40.

FULVĬA GENS, plebeian, but one of the most illustrious Roman gentes. It originally came from Tusculum. The principal families in the gens are those of

CENTUMALUS, FLACCUS, NOBILIOR, and PAETINUS.

FUNDĀNĬUS. **1.** C., father of Fundania, the wife of M. Terentius Varro, is one of the speakers in Varro's dialogue *De Re Rustica*.—**2.** M., defended by Cicero, B.C. 65.—**3.** A writer of comedies praised by Horace.

FUNDI (-ōrum; *Fondi*), a town in Latium on the Appia Via, at the head of a narrow bay of the sea running a considerable way into the land, called the LACUS FUNDĀNUS. The surrounding country was famed for its wine.

FURCŬLAE CAUDĪNAE. [CAUDIUM.]

FŪRĬA GENS, an ancient patrician gens, probably came from Tusculum. The most celebrated families of the gens bore the names of CAMILLUS, MEDULLINUS, PACILUS, and PHILUS. For others of less note see BIBACULUS, CRASSIPES, PURPUREO.

FŪRĬAE. [ERINYES.]

FURĪNA, an Italian divinity, who had a sacred grove at Rome. She had also a temple in the neighbourhood of Satricum.

C. FURNĬUS, a friend and correspondent of Cicero, was tribune of the plebs B.C. 50; sided with Caesar in the Civil war; and after Caesar's death was a staunch adherent of Antony. After the battle of Actium, 31, he was reconciled to Augustus through the mediation of his son, was appointed consul in 29, and was prefect of Hither Spain in 21.

FUSCUS. **1.** ARELLĬUS, a rhetorician at Rome in the latter years of Augustus, instructed the poet Ovid.—**2.** ARISTĬUS, a friend of the poet Horace, who addressed to him an ode (*Od.* i. 22) and an epistle (*Ep.* i. 10).—**3.** CORNĒLĬUS, one of the most active adherents of Vespasian in his contest for the empire, A.D. 69. In the reign of Domitian he was sent against the Dacians, by whom he was defeated.

G.

GĂBĂLI, a people in Gallia Aquitanica, whose chief town was Anderitum (*Antérieux*).

GĂBĬI (-ōrum), a town in Latium, on the Lacus Gabinus (*Lago di Gavi*), between Rome and Praeneste, was in early times one of the most powerful Latin cities. It was taken by Tarquinius Superbus by stratagem It was in ruins in the time of Augustus (*Gabiis desertior vicus*, Hor. *Ep.* i. 11, 7).

A. GĂBĪNĬUS, tribune of the plebs B.C. 66, when he proposed and carried a law conferring upon Pompey the command of the war against the pirates, with power to raise an army and a fleet of 500 ships, and to select his legati and quaestors, while he acted as supreme commander (practically a dictator) for three years over all the Mediterranean and over the coasts for fifty miles inland. He was praetor in 61, and consul in 58 with L. Piso. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. In 57 Gabinius went to Syria as proconsul, and thence marched into Egypt, and restored Ptolemy Auletes to the throne. The restoration of Ptolemy had been forbidden by a decree of the senate, and by the Sibylline books; but Gabinius had been promised by the king a sum of 10,000 talents. When he returned to Rome in 54, he was accused of *majestas* or high treason, and of extortion, specially on account of the receipt of 10,000 talents from Ptolemy. He was defended by Cicero, who had been persuaded by Pompey to undertake the defence. Gabinius was condemned on the second charge, and went into exile. He was recalled by Caesar in 49, and in the following year (48) was sent into Illyricum by Caesar with some newly levied troops to reinforce Q. Cornificius. He died in Illyricum about the end of 48.

GĀDES (-ium; *adj.* Gādĭītānus; *Cadiz*), a very ancient town in Hispania Baetica, W. of the Pillars of Hercules, founded by the Phoenicians, and one of the chief seats of their commerce in the W. of Europe, was situated on a small island of the same name (*I. de Leon*), separated from the mainland by a narrow channel, over which a bridge was built. Herodotus says (iv. 8) that the island of Erythīa was close to Gadeira; whence most later writers supposed the island of Gades to be the same as the mythical island of Erythia, from which Heracles carried off the oxen of Geryon. After the first Punic war Gades came into the hands of the Carthaginians, having previously been merely under their hegemony; and in the second Punic war it surrendered of its own accord to the Romans. Gades gave its name to the FRETUM GADITĀNUM, the straits at the entrance of the Mediterranean between Europe and Africa (*Straits of Gibraltar*).

GAEA or GE (Γαῖα or Γῆ), the personification of the earth. Homer describes her as a divine being, to whom black sheep were sacrificed, and who was invoked by persons taking oaths; and he calls her the mother of Erechtheus and Tityus. In Hesiod she is the first being that sprang from Chaos, and gave birth to Uranus and

Pontus. By Uranus she became the mother of the Titans [see TITANES; URANUS] her sons. Subsequently Ge became, by Pontus, the mother of Nereus, Thaumas, Phorcys, Ceto, and Eurybia. Ge belonged to the deities of the nether world (θεοὶ χθόνιοι), and, as such, she was regarded as having oracular power. At Rome the earth was worshipped under the name of TELLUS (which is only a variation of *Terra*). She was regarded by the Romans also as one of the gods of the nether world (*Inferi*), and is mentioned in connexion with Dis and the Manes. A temple was built to her by the consul P. Sempronius Sophus, in B.C. 304. Her festival was celebrated on the 15th of April, and was called Fordicidia or Hordicidia. In art Gaea is represented as a matronly figure, often with a cornucopia or with fruits about her: in some reliefs with little children beside her; she either reclines on the ground, or is a half-figure emerging from beneath.

GAETŪLĬA (-ae), the interior of N. Africa, S. of Mauretania, Numidia, and the region bordering on the Syrtes, reaching to the Atlantic Ocean on the W., and of very indefinite extent towards the E. and S. The pure Gaetulians were not an Aethiopic (*i.e.* negro), but a Libyan race, supposed to have been the ancestors of the *Berbers*.

GAETŪLĬCUS. [LENTULUS.]

GĀĬUS or CĀĬUS. [CALIGULA.]

GAĬUS (-i), a celebrated Roman jurist, wrote under Antoninus Pius and M. Aurelius. One of his works was an elementary treatise on Roman law, entitled *Institutiones*, in four books.

GĂLAESUS. [GALESUS.]

GALANTHIS. [GALINTHIAS.]

GĂLĂTĒA (-ae; Γαλάτεια), daughter of Nereus and Doris. For details, see ACIS.

GĂLĂTĬA (-ae; Γαλατία; Γαλάτης), a country of Asia Minor, composed of parts of Phrygia and Cappadocia, and bounded on the W., S., and SE. by those countries, and on the NE., N., and NW. by Pontus, Paphlagonia, and Bithynia. It derived its name from its inhabitants, who were Gauls that had invaded and settled in Asia Minor at various periods during the third century B.C. First, a portion of the army which Brennus led against Greece separated from the main body and marched into Thrace, and, having pressed forward as far as the shores of the Propontis, some of them crossed the Hellespont on their own account, while others, who had reached Byzantium, were invited to pass the Bosporus by Nicomedes I., king of Bithynia, who required their aid against his brother Zipoetus (B.C. 279). They overran all Asia Minor within the Taurus until their progress was checked by the arms of the kings of Pergamum. Attalus I. gained a complete victory over them (B.C. 230), and compelled them to settle down within the limits of the country thenceforth called Galatia, and also, on account of the mixture of Greeks with the Celtic inhabitants, Graeco-Galatia and Gallograecia. The people of Galatia adopted to a great extent Greek habits and manners, but preserved their own language, which is spoken of as resembling that of the Treviri, and some features of their national religion, *e.g.* their assemblies in the sacred oak-grove. They retained also their political divisions and forms of government. They consisted of three great communities or cantons, the Tolistobogi, the Trocmi, and the Tectosages, each subdivided into four parts, called by the Greeks τετραρχίαι. At the head of each of these twelve Tetrarchies was a chief, or Tetrarch. One of the tetrarchs, DEIOTARUS, was rewarded for his services to the Romans in the Mithridatic war, by the title of king, together with a grant of Pontus and Armenia Minor; but after the death of his successor, Amyntas, Galatia was made by Augustus a Roman province (B.C. 25), and was soon after enlarged by the addition of Paphlagonia. Its only important cities were, in the SW. PESSINUS, the capital of the Tolistobogi; in the centre ANCYRA, the capital of the Tectosages; and in the NE. TAVIUM, the capital of the Trocmi.

GALBA, SULPĬCĬUS, a patrician name. **1.** P., consul B.C. 211, defeated by Hannibal in his retreat from Rome in that year. Galba received Macedonia as his province, where he remained as proconsul till 204, and carried on the war against Philip. In 200, he was consul a second time, and again obtained Macedonia as his province. He was one of the ten commissioners sent to Greece in 196, after the defeat of Philip by Flamininus, and was one of the ambassadors sent to Antiochus in 193.—**2.** SER., was praetor 151, and received Spain as his province. His name is infamous on account of his treacherous murder of the Lusitanians, with their wives and children, who had surrendered to him on the promise of receiving grants of land. On his return to Rome in 149, he was brought to trial. His conduct was denounced in the strongest terms by Cato, who was then eighty-five years old, but he was acquitted. He was consul 144.—**3.** SER., great-grandfather of the emperor

Galba, served under Caesar in the Gallic war, and was praetor in 54. After Caesar's death he served against Antony in the war of Mutina.—**4**. C., father of the emperor Galba, was consul in A.D. 22.

GALBA, SER. SULPĬCĬUS, Roman emperor, from June, A.D. 68, to January, A.D. 69. He was born near Terracina, on the 24th of December, B.C. 3; was praetor A.D. 20, and consul 33. After his consulship he had the government of Gaul, 39, where he carried on a successful war against the Germans, and restored discipline among the troops. In 61 Nero gave him the government of Hispania Tarraconensis, where he remained for eight years. After the death of Nero, Galba proceeded to Rome, where he was acknowledged as emperor. But his severity and avarice made him unpopular, and Otho formed a conspiracy among the soldiers. Galba was murdered, and Otho was proclaimed emperor.

GĂLĒNUS, CLAUDĬUS, commonly called GALEN, the celebrated physician, was born at Pergamum in A.D. 130. He at first studied medicine in his native city, but after his father's death he studied at Smyrna, Corinth, and Alexandria. In 164 he went to Rome for the first time. Henceforth he practised either at Pergamum or at Rome, where he attended M. Aurelius and Verus. Galen wrote a great number of works on medical subjects, which have exercised the greatest influence on medical science.

GALEPSUS (-i; Γαληψός), a town in Macedonia, on the Toronaic Gulf.

GĂLĒRĬUS MAXIMIANUS. [MAXIMIANUS.]

GALĒSUS or GALAESUS (*Galeso*), a river in the S. of Italy, flows into the gulf of Tarentum through the meadows where sheep famous for their wool were pastured (*dulce pellitis ovibus Galaesi flumen*, Hor. *Od.* ii. 6, 10).

GĂLĔUS (-i; Γάλεος) — that is 'the lizard'—son of Apollo and Themisto, the daughter of the Hyperborean king Zabius. In pursuance of an oracle of the Dodonean Zeus, Galeus emigrated to Sicily, where he built a sanctuary to his father Apollo. The GĂLĔŌTAE, a family of Sicilian soothsayers, derived their origin from him. The principal seat of the Galeotae was in the town of Hybla, which was hence called GĂLĔŌTIS or GĂLĔĀTIS. The lizard was a sacred animal of Apollo, and it is probable that the whole story denotes an early establishment of the worship of Apollo in Sicily.

GALGACUS or CALGACUS, the chief of the Caledonian tribes who fought with the Romans at the Mons GRAUPIUS.

GĂLĬLAEA (Γαλιλαία), the N.-most of the three divisions of Palestine W. of the Jordan. It lay between the Jordan and the Mediterranean on the E. and W., and the mountains of Hermon and Carmel on the N. and S. [PALAESTINA.]

GĂLINTHĬAS (-īădos), or GĂLANTHIS (-ĭdis), daughter of Proetus of Thebes and a friend of Alcmene. When Alcmene was on the point of giving birth to Heracles, and the Moerae and Ilithyiae, at the request of Hera, were endeavouring to delay the birth, Galinthias suddenly rushed in with the false report that Alcmene had given birth to a son. The hostile goddesses were so surprised at this information that they withdrew their hands. Thus the charm was broken, and Alcmene was enabled to give birth to Heracles. The goddesses avenged the deception practised upon them by changing Galinthias into a weasel or a cat (γαλῆ). Hecate, however, took pity upon her, and made her her attendant, and Heracles afterwards erected a sanctuary to her.

GALLAECĬA (-ae), the country of the GALLAECI (Καλλαϊκοί), in the N. of Spain, between the Astures and the Durius, was in earlier times included in Lusitania. They were defeated by D. Brutus, consul B.C. 138, who obtained in consequence the surname of Gallaecus.

GALLĬA (-ae; ἡ Κελτική, Γαλατία), was used before the time of Julius Caesar to indicate all the land inhabited by the Galli or Celtae, and consequently included not only the later Gaul and the N. of Italy, but a part of Spain, the greater part of Germany, the British isles, and other countries. The early history of the Celtic race, and their various settlements in different parts of Europe, are related under CELTAE.—**1**. GALLĬA, also called GALLĬA TRANSALPĪNA or GALLĬA ULTERĬOR to distinguish it from Gallia Cisalpina or the N. of Italy. GALLĬA BRACCĀTA and GALLĬA CŎMĀTA are also used in contradistinction to Gallia Togata or the N. of Italy, but these names are not identical with the whole of Gallia Transalpina. *Gallia Braccata* was the part of the country first subdued by the Romans, the later Provincia, and was so-called because the inhabitants wore *braccae* or trowsers. *Gallia Comata* was the remainder of the country, excluding Gallia Braccata, and derived its name from the inhabitants wearing their hair long. The Romans

were acquainted with only a small portion of Transalpine Gaul till the time of Caesar. In the time of Augustus it was bounded on the S. by the Pyrenees and the Mediterranean; on the E. by the river Varus and the Alps, which separated it from Italy, and by the river Rhine, which separated it from Germany; on the N. by the German Ocean and the English Channel; and on the W. by the Atlantic: thus including not only the whole of France and Belgium, but a part of Holland, a great part of Switzerland, and all the provinces of Germany W. of the Rhine. The Greeks, at a very early period, became acquainted with the S. coast of Gaul, where they founded, in B.C. 600, the important town of MASSILIA, which in its turn founded several colonies, and exercised a kind of supremacy over the neighbouring districts. The Romans did not attempt to make any conquests in Transalpine Gaul till they had finally conquered, not only Africa, but Greece and a great part of Western Asia. In B.C. 154 Q. Opimius went to aid the Massiliots and subdued their enemies the Ligures. In B.C. 125 the consul M. Fulvius Flaccus began the subjugation of the Salluvii in the S. of Gaul. In the next three years (124–122) the Salluvii were completely subdued by Sextius Calvinus, and Aquae Sextiae (*Aix*) was founded in their country, as a fortress. In 121 the Allobroges were defeated by the proconsul Domitius Ahenobarbus; and in the same year Q. Fabius Maximus gained a great victory over the united forces of the Allobroges and Arverni, at the confluence of the Isara and the Rhone. The S. of Gaul was now made a Roman province; and in 118 was founded the colony of Narbo Martius (*Narbonne*), which was the chief town of the province. In Caesar's Commentaries the Roman province is called simply *Provincia*, in contradistinction to the rest of the country: hence comes the modern name of *Provence*. It was bounded on the E. by the Alps, on the N. by the bend of the Rhone from the Lake of Geneva to Vienne, on the W. by the Upper Garonne and the Cevennes, on the S. by the sea and the Eastern Pyrenees. The rest of the country was subdued by Caesar after a struggle of several years (58–50). At this time Gaul was divided into three parts, *Aquitania*, *Celtica*, and *Belgica*, according to the three different races by which it was inhabited. The Aquitani dwelt in the SW. between the Pyrenees and the Garumna; the Celtae, or Galli proper, in the centre and W., between the Garumna and the Sequana and the Matrona; and the Belgae in the NE. between the two last mentioned rivers and the Rhine. —Augustus divided Gaul into four provinces. 1. *Gallia Narbonensis*, the same as the old Provincia, under a proconsul. 2. *G. Aquitanica*, which extended from the Pyrenees to the Liger. 3. *G. Lugdunensis*, the country between the Liger, the Sequana, and the Arar, so called from the colony of Lugdunum (*Lyon*), founded by Munatius Planeus. 4. *G. Belgica*, the country between the Sequana, the Arar, and the Rhine. These three last named, conquests of Julius Caesar, were (in distinction to G. Narbonensis) called Tres Galliae (Liv. *Ep.* 134; Plin. iv. 105); they were imperial provinces and each was administered by a legatus of the emperor. Shortly afterwards the portion of Belgica bordering on the Rhine, and inhabited by German tribes, was subdivided into two new provinces, called *Germania Prima* and *Secunda*, or *Germania Superior* and *Inferior*. [GERMANIA.] The southern province was completely Romanised, and Roman colonies took the place of old cantons. Important towns of a purely Roman character were thus established. Besides Narbo, these were especially Arelate (*Arles*), with commerce from the mouth of the Rhone; Forum Julii (*Fréjus*) the station of the fleet; Baeterrae (*Béziers*), Arausio (*Orange*), and Nemausus (*Nismes*): other burgess communities were added afterwards: hence the Latin language early took root and the distinction began, which still exists, between the countries of Langue d'oc and Langue d'oil. On the other hand, in the three more northern provinces the Celtic cantonal organisation remained, and therefore the old tribal influence lasted, and those districts became more slowly and less completely Romanised. The only town in these provinces which was founded as a colony in an early period of the conquest, and did not grow out of a canton, was Lugdunum, which eventually took the precedence of all Gallic towns until the end of the third century, when Treviri (*Trèves*) became the capital of Gaul. Augustus allowed to the three provinces the right of assembling at Lugdunum a diet of representatives from 64 cantons, which could present petitions or complaints to Rome. On the dissolution of the Roman empire, Gaul, like the other Roman provinces, was overrun by barbarians, and the greater part of it finally became subject to the Franci or Franks, under their king Clovis, A.D. 496.—2. GALLĬA CISALPĪNA, also called G. CITERĬOR and G. TOGĀTA, a Roman province in the N. of Italy, was bounded on the W. by Liguria and Gallia Narbonensis (from which it was separated

by the Alps), on the N. by Raetia and Noricum, on the E. by the Adriatic and Venetia (from which it was separated by the Athesis), and on the S. by Etruria and Umbria (from which it was separated by the river Rubico). It was divided by the Po into GALLIA TRANSPADANA, also called ITALIA TRANSPADĀNA, in the N., and GALLIA CISPADĀNA in the S. The greater part of the country is a vast plain, drained by the PADUS (*Po*) and its affluents, and has always been one of the most fertile countries of Europe. It was originally inhabited by Ligurians, Umbrians, Etruscans, and other races; but its fertility attracted the Gauls, who at different periods crossed the Alps, and settled in the country, after expelling the original inhabitants. After the first Punic war in the course of four years (225–222) the whole country was conquered by the Romans, and the Latin colonies Cremona and Placentia were founded in 218 to retain the hold upon it; but the conquest was not complete till the defeat of the Boii, 191. The inhabitants, however, did not bear the yoke patiently, and it was not till after the final defeat of the Boii in 191 that the country became submissive to the Romans.

GALLIĒNUS, with his full name, P. LICINIUS VALERIANUS EGNATIUS GALLIENUS, Roman emperor, A.D. 260–268. He succeeded to the empire when his father Valerian was taken prisoner by the Persians in 260; but he had previously reigned in conjunction with him from 253. His reign was one of the most ignoble and disastrous in the history of Rome. The barbarians ravaged the fairest portion of the empire, and the inhabitants were swept away by one of the most frightful plagues recorded in history. In this period officers, who are commonly distinguished as *The Thirty Tyrants*, assumed the power of princes in various parts of the empire, which they defended against barbarian invaders. Gallienus was at length slain by his own soldiers in 268, while besieging Milan, in which the usurper Aureolus had taken refuge.

GALLINĀRĬA. **1.** (*Galinara*), an island off the coast of Liguria.—**2.** SILVA, a pine forest near Cumae in Campania.

GALLĬO, JŪNĬUS. 1. A Roman rhetorician, and a friend of M. Annaeus Seneca, the rhetorician, whose son he adopted. He was put to death by Nero. In early life he had been a friend of Ovid.—**2.** Son of the rhetorician M. Annaeus Seneca, and an elder brother of the philosopher Seneca, was adopted by No. 1. After his consulship he became, in A.D. 52, proconsul of Achaia. He is spoken of with great affection by Seneca and by Statius. He survived Seneca, but put an end to his own life soon afterwards in 64.

GALLŌNĬUS, a public crier at Rome, probably contemporary with the younger Scipio, whose wealth and gluttony passed into the proverb, 'to live like Gallonius.'

GALLUS, AELĬUS, prefect of Egypt in the reign of Augustus. In B.C. 24 he invaded Arabia, but was misled by a treacherous guide: his troops suffered from heat and want of water, and he was obliged to retreat with great loss.

GALLUS, L. ANĪCĬUS, praetor B.C. 168, conducted the war against Gentius, king of the Illyrians.

GALLUS, C. AQUILLĬUS, a distinguished Roman jurist, was a pupil of Q. Mucius Scaevola, and the instructor of Serv. Sulpicius. He was praetor with Cicero, B.C. 66.

GALLUS SALONĪNUS, L. ASĬNĬUS. Son of C. Asinius Pollio, was consul B.C. 8. He was hated by Tiberius, because he had married Vipsania, the former wife of Tiberius. In A.D. 30, Tiberius got the senate to sentence him to death, and kept him imprisoned for three years. He died in prison of starvation.

GALLUS, L. CANĪNĬUS, was tribune of the plebs, B.C. 56, when he supported Pompey.

GALLUS, CESTĬUS, governor of Syria, A.D. 64, 65, under whom the Jews broke out into the rebellion which ended in the destruction of their city and temple by Titus.

GALLUS, C. CORNĒLĬUS, was born at Forum Julii (*Fréjus*) in Gaul, of poor parents, about B.C. 66. He went to Italy at an early age, and began his career as a poet when he was about twenty. He rose to distinction in public life under Julius Caesar, and was one of the triumviri appointed by Octavian to distribute lands in the N. of Italy among his veterans, which enabled him to protect the inhabitants of Mantua and Virgil. He held a command at Actium (31), and was afterwards prefect of Egypt. Some years later he incurred the displeasure of Augustus, and was sentenced to exile; whereupon he put an end to his life, B.C. 26. The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Virgil,

Varus, and Ovid, and the high praise they bestow upon him, prove that he was a man of great intellectual powers and acquirements. Ovid assigns to him the first place among the Roman elegiac poets. But all his writings have perished.

GALLUS, M. FADIUS, a friend of Cicero, wrote a panegyric on Cato Uticensis. Cicero speaks also of a Q. FADIUS GALLUS and a T. FADIUS GALLUS, the latter of whom was his quaestor in B.C. 63.

GALLUS, SULPĬCĬUS, a distinguished orator and man of learning, was praetor B.C. 169, and consul 166, when he fought against the Ligurians. In 168 he served as tribune of the soldiers under Aemilius Paulus in Macedonia.

GALLUS, TREBONIĀNUS, Roman emperor, A.D. 251–254. His full name was C. VIBIUS TREBONIANUS GALLUS. He served under Decius in the campaign against the Goths, 251, and he is said to have contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and his son Herennius. Gallus obtained the empire, but showed himself an incapable coward, and was put to death by his own soldiers.

GALLUS, a river in Galatia, which also fell into the Sangarius, near Pessinus. From it the priests of Cybele are said to have obtained their name of Galli.

GANDĀRAE (Γανδᾶραι), or GANDĀRĬDAE, an Indian people tributary to the Persian king in the Paropamisus, in the NW. of the *Punjab*.

GANGES (-is; Γάγγης; *Ganges* or *Ganga*), the great river of India, which it divided into the two parts named by the ancients India intra Gangem (*Hindustan*) and India extra Gangem (*Burmah*, *Cochin China*, *Siam*, and the *Malay Peninsula*). It rises in the highest part of the Emodi Montes (*Himalaya*), and flows in a general SE. direction till it falls by several mouths into the head of the Gangeticus Sinus (*Bay of Bengal*).

GANOS (Γάνος), a fortress in Thrace, on the Propontis.

GĂNŸMĒDES (-is; Γανυμήδης), the son of Tros and Callirrhoe, and brother of Ilus and Assaracus, was the most beautiful of all mortals, and was carried off to be the cupbearer of Zeus. This is the Homeric account; but other traditions call him son of Laomedon, others son of Ilus, and others again of Erichthonius or Assaracus. The manner also in which he was carried away from the earth is differently described; for while Homer mentions the gods in general, later writers state that he was carried off by the eagle of Zeus, or by Zeus himself in the form of an eagle from Mount Ida.

Ganymedes, from a copy of the group by Leochares. (Visconti, *Mus. Pio Clem.*)

GĂRĂMANTES (-um; Γαράμαντες), the most southerly people known to the ancients in N. Africa, dwelt far S. of the Great Syrtis in the region called Phazania (*Fezzan*), where they had a capital city, Gārāma. The Romans obtained some knowledge of them by the expedition of Cornelius Balbus in B.C. 19.

GARGĀNUS MONS (*Monte Gargano*), a mountain and promontory in Apulia, on which were oak forests.

GARGĂRA, -ON (Γάργαρα, -ον). **1.** (*Kaz-Dagh*) the S. summit of Mount Ida, in the Troad.—**2.** A city at the foot of Mount Ida, on the shore of the Gulf of Adramyttium, between Assus and Antandrus.

GARĪTES, a people in Aquitania, neighbours of the Ausci.

GARUMNA (*Garonne*), one of the chief rivers of Gaul, rises in the Pyrenees, flows NW. through Aquitania, and forms an estuary below Burdigala (*Bordeaux*).

GAUGĂMĒLA (-ōrum; τὰ Γαυγάμηλα; *Karmelis*), a village in the district of Aturia in Assyria, the scene of the last and decisive battle between Alexander and Darius Codomannus, B.C. 331, commonly called the battle of ARBELA.

GAULANĪTIS, a district in Palestine on the E. side of the Lake Tiberias.

GAURUS MONS, GAURANUS or -NI M. (*Monte Gauro*), a volcanic range of mountains in Campania, between Cumae and Neapolis. Here the Samnites were defeated by Valerius Corvus, B.C. 343.

GAZA (-ae; Γάζα). **1.** (*Ghuzzeh*), the last city on the SW. frontier of Palestine, and the key of the country on the side of Egypt, stood on an eminence about two miles from the sea, and was, from the very earliest times of which we have any record, strongly fortified. Alexander gained possession of it after an obstinate defence of several months.

GEBENNA MONS. [CEBENNA.]

GEDRŌSĬA (-ae; Γεδρωσία; SE. part of *Beloochistan*), the furthest province of the Persian empire on the SE., and a subdivision of ARIANA, was bounded on the W. by Carmania, on the N. by Drangiana and Arachosia, on the E. by the country about the lower course of the Indus, and on the S. by the Indian ocean. It is a sandy and barren country, and great distress from want of water was suffered by the armies of Cyrus and of Alexander passing through it.

GĔLA (-ae; *adj.* Gĕlōus; ἡ Γέλα), a city on the S. coast of Sicily, on a small river of the same name (*Fiume di Terra Nuova*), founded by Rhodians from Lindos, and by Cretans, B.C. 690. It was originally called Lindii. Like the other cities of Sicily, it was subject to tyrants, of whom the most important were HIPPOCRATES, GELO, and HIERO. Gelo transported half of its inhabitants to Syracuse; the place gradually fell into decay, and in the time of Augustus was no longer inhabited. The poet Aeschylus died here.

GELDŪBA (-ae), a fortified place of the Ubii on the Rhine in Lower Germany.

GELLĬA GENS. [EGNATIUS.]

GELLĬUS, AULUS, a Latin grammarian, who lived under Hadrian, Antoninus Pius, and M. Aurelius, A.D. 117–180. He wrote a work entitled *Noctes Atticae*, because it was composed in a country house near Athens, during the long nights of winter. It is of great value for its citations from books which have perished, and for its notices of persons and of manners and customs, being a sort of miscellany, containing numerous extracts from Greek and Roman writers, on a variety of topics connected with history, antiquities, philosophy, and philology.

GĔLO (-ōnis; Γέλων). **1.** Son of Dinomenes, tyrant of Gela, and afterwards of Syracuse. He held the chief command of the cavalry in the service of Hippocrates, tyrant of Gela; shortly after whose death he obtained the supreme power, B.C. 491. In 485 his aid was sought by the Gamori, or oligarchic party at Syracuse, who had been driven out by the populace. Gelo restored them, but used the opportunity to get possession of Syracuse. From this time he neglected Gela, and bent all his efforts to strengthen and enlarge Syracuse, to which he removed many of the inhabitants of other cities of Sicily, especially Camarina, Megara, and Hybla. When the Greeks asked his aid against Xerxes, he

Coin of Gelo.

offered them a force of 30,000 men on condition that he should command the allied army. This they refused, fearing perhaps that he might try to master Greece as he had mastered Syracuse. But Sicily needed the troops for herself, since in 480 it was invaded by the Carthaginians with an army amounting, it is said, to the number of 300,000 men. Gelo gained a brilliant victory over them at Himera on the same day as the battle of Salamis. He died in 478, and was succeeded by his brother, HIERO.

GĔLŌNI (-ōrum; Γελωνοί), a Scythian people, who dwelt in Sarmatia Asiatica, to the E. of the river Tanaïs (*Don*).

GĔMĬNUS, SERVĪLĬUS. **1.** P., twice consul with C. Aurelius Cotta in the first Punic war—namely, in B.C. 252 and 248.—**2.** CN., son of No. 1, was consul 217 with C. Flaminius, in the second Punic war, and ravaged the coast of Africa. He fell in the battle of Cannae, 216.—**3.** M., also surnamed PULEX, consul 202 with Tib. Claudius Nero, obtained Etruria for his province.

GEMONĬAE (scalae) or GEMONĬI (gradus), a flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged by hooks, and afterwards thrown into the Tiber.

GĔNĂBUM or CĔNĂBUM (-i; *Orleans*), a town in Gallia Lugdunensis, on the N. bank of the Ligeris, the chief town of the Carnutes. In later times it was called Civitas Aurelianorum or Aurelianensis Urbs, whence its modern name.

GĔNAUNI (-ōrum), a people in Vindelicia, the inhabitants of the Alpine valley now called *Valle di Non*, were subdued by Drusus.

GĔNĀVA (-ae; *Geneva*), the last town of the Allobroges on the frontiers of the Helvetii, on the S. bank of the Rhone, where the river flowed out of the Lacus Lemannus.

GENETIVA (-ae; *Ossuna*), a Roman colony founded in B.C. 44 according to the directions of Julius Caesar, at URSO in the Spanish province of Baetica. The importance of Genetiva is due to the fact that in 1870–1875 considerable fragments were found at *Ossuna* of the law for the regulation of the colony, which throw much light on Roman colonial administration.

GĔNĬUS, in its earliest form a purely Italian conception, to which there was nothing exactly similar in the Greek religion. The Genius (from *gigno*) was that Power which gave fruitfulness to each man or to the earth itself. For each woman the similar Power was called her Juno. This idea of an influence for fruitfulness is expressed in the *lectus genialis*, which stood in the atrium of the married. The genius of each man came into being with him and was somewhat like a guardian spirit through his life, sometimes with favourable fortune, sometimes with the reverse. Hence it is that Horace calls the genius 'albus et ater' and 'voltu mutabilis.' Hence the Genius was regarded as one of the Lares, and was called 'genius domus.' The genius of each person expressed the Roman's belief in immortality, and, like the Dii Manes, was the soul or divine part of him which lasted after death, so that 'manibus et genio' is a phrase on monuments, and in the case of a married couple 'genio et junoni.' The explanation of the phrase *Genius loci* is that divine protectors were imagined as watching over and influencing each place as well as each person. A later development was the worship of the Genius of the Emperor. It was a method of introducing the deification of the emperor, resting perhaps on his claim to embody the Genius populi Romani. The *Genius Augusti* was associated with the worship of the Lares after the battle of Actium, and thenceforward the imperial image found a place in the lararium and received honours at mealtimes (cf. 'alteris te mensis adhibet deum. . . . Laribus tuum miscet numen,' Hor. *Od.* iv. 5, 31). In art the genius loci was commonly represented by a snake, which points to the double connexion of the genius with the earth and its fruits and with the underworld of the dead (the snake being a symbol of the deities who were so connected). This explains some well-known passages, the 'geniumne loci famulumne parentis' in Verg. *Aen.* v. 95, and the 'pinge duos angues, sacer est locus' in Pers. i. 113.

Snake as *Genius Loci*. (From a painting at Herculaneum.)
[The boy is either Harpocrates, or a boy who is making an offering.]

GENSĔRIC, king of the Vandals, and the most terrible of all the barbarian invaders of the empire. In A.D. 429 he crossed over from Spain to Africa, and ravaged the country with frightful severity. Hippo was taken by him in 431, Carthage did not fall into his hands till 439. Having thus become master of the whole of the NW. of Africa, he attacked Italy itself. In 455 he took Rome and plundered it for fourteen days, and in the same year he destroyed Capua, Nola, and Neapolis.

GENTĬUS or GENTHIUS (-i), son of Pleuratus, a king of the Illyrians. In 168 he entered into an alliance with Perseus, king of Macedonia. In the following year the praetor L. Anicius Gallus was sent against him. Gentius was defeated in battle, and then surrendered himself to Anicius, who carried him to Rome to adorn his triumph. He was afterwards kept as a prisoner at Spoletium.

GĔNŪA (-ae; *Genoa*), an important commercial town in Liguria, situated at the extremity of the Ligurian gulf (*Gulf of Genoa*).

GENŪSUS (-i; *Iskumi*), a river in Greek Illyria, N. of the Apsus.

GĒPĬDAE (-ārum), a Gothic people, who came from Scandinavia, and first settled in the country between the Oder and the Vistula, from which they expelled the Burgundiones. Subsequently they joined the hosts of Attila; and after his death they settled in Dacia, near the Danube.

GĔRAESTUS (-i; Γεραιστός), a promontory and harbour at the S. extremity of Euboea, with a temple of Poseidon.

GĔRĂNĒA (-ae; ἡ Γεράνεια), a range of mountains, beginning at the SW. slope of Cithaeron, and running along the W. coast of Megaris, till it terminated in the promontory Olmiae in the Corinthian territory.

GĔRĒNĬA (-ae; Γερηνία), an ancient town in Messenia, the birthplace of Nestor, who is hence called Gerenian (Γερήνιος).

GERGIS, or GERGĪTHA (Γέργις, Γέργιθα), a town in the Troad, N. of the Scamander, inhabited by Teucrians.

GERGŌVĬA, a fortified town of the Arverni in Gaul, situated on a hill, which is precipitous or very difficult of approach on all sides except a portion of the S.W.

GERMĀNĬA, was bounded by the Rhine on the W., by the Vistula and the Carpathian mountains on the E., by the Danube on the S., and by the German Ocean and the Baltic on the N. Out of the country W. of the Rhine, originally reckoned in Gallia Belgica, were formed under the empire the separate provinces of Upper and Lower Germany [see below]; and it was in contradistinction to these provinces that Germania proper was also called GERMANIA MAGNA or TRANSRHENĀNA or G. BARBĂRA. It was not till Caesar's campaigns in Gaul (B.C. 58–50) that the Romans obtained any real knowledge of the country. Tacitus says that Germani was the name of the Tungri, who were the first German people that crossed the Rhine. It would seem that this name properly belonged only to those tribes who were settled in Gaul; and as these were the first German tribes with which the Romans came into contact, they extended the name to the whole nation. The Germans themselves do not appear to have used any one name to indicate the whole nation; for there is no reason to believe, as some have done, that the name *Teutones* was the general name of the nation in the time of the Romans. The Germans regarded themselves as indigenous in the country; but there can be no doubt that they were a branch of the great Indo-Germanic race, who, with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian seas. They are described as a people of high stature and of great bodily strength, with fair complexions, blue eyes, and yellow or red hair. They were disinclined to husbandry, growing little corn, and supporting themselves mainly by the produce of their herds and by hunting.—In each tribe we find the people divided into four classes: the nobles, the freemen, the freedmen or vassals, and the slaves. All questions relating to peace and war, and the general interests of the tribe, were decided in the popular assembly, in which each freeman had a right to take part. In these assemblies a king was elected from among the nobles; but his power was very limited, and he only acted as the supreme magistrate in time of peace; for when a war broke out, the people elected a distinguished warrior as their leader, upon whom the prerogatives of the king devolved. —The Germani first appear in history in the campaigns of the Cimbri and Teutones (B.C. 113), the latter of whom were undoubtedly a Germanic people. [TEUTONES.] About fifty years afterwards Ariovistus, a German chief, crossed the Rhine, with a vast host of Germans, and subdued a great part of Gaul; but he was defeated by Caesar with great slaughter (58), and driven beyond the Rhine. Caesar twice crossed this river (55, 53), but made no permanent conquest on the E. bank. Cologne grew out of a settlement of the Ubii on the Roman bank, effected by Agrippa B.C. 38. Attempts to cross the Rhine made by the hostile Usipii and Tencteri in 16 led to the unfortunate expedition of Lollius. The campaign of Drusus followed (B.C. 12–9), in which the Romans acquired the coast from the mouth of the Rhine to the Weser, and then attempted the conquest of the interior. They occupied the whole country between the Rhine and Weser, and Drusus advanced as far as the Elbe. On his death (9), his brother Tiberius succeeded to the command; and under him the country between the Rhine and the Visurgis (*Weser*) was entirely subjugated, and for about twenty years reckoned as a Roman province. But in A.D. 9, the impolitic and tyrannical conduct of the Roman governor, Quintilius Varus, provoked a general insurrection of the various German tribes, headed by Arminius, the Cheruscan. Varus and his legions were defeated and destroyed, and the Romans lost all their conquests E. of the Rhine. [VARUS.] The defeat of Varus was avenged by the successful campaigns of Germanicus, who would probably have recovered the Roman dominions E. of the river; but the policy of the emperor was altered and he was recalled to Rome A.D. 16. [For details, see GERMANICUS.] From this time the Romans abandoned all further attempts to conquer Germany beyond the Rhine, except that they were enabled to obtain peaceable possession of a large portion of the SW. of Germany

between the Rhine and the Danube, to which they gave the name of the AGRI DECUMATES. Of the Germania which they retained there were two provinces. 1. Germania Superior, which extended from the Jura mountains northwards to a line a little beyond Coblentz. Mogontiacum (*Maintz*) was the capital and residence of the legatus; its western boundary included the districts of the Helvetii (*Switzerland*), the Sequani (*Besançon*), the Lingones (*Langres*), Rauraci (*Basle*), the Triboci (*Alsace*), the Nemetes (*Spires*), and the Vangiones (*Worms*). The districts of the Treviri (*Trèves*), and the Mediomatrici (*Metz*), reckoned in the Gallic provinces. To the E. Germania Superior was at first limited by the Rhine, but in Domitian's reign it extended again beyond the Rhine, and in Hadrian's time the *Limes*, or fortified boundary, marked its eastern limit, and was guarded by a chain of forts. 2. *Germania Inferior* extended from *Remagen* northwards, the Rhine and the lower *Ems* forming the boundary of the province. Westward it extended to the *Scheldt* and the *Sambre*. Its capital and the residence of the legatus was Colonia Agrippinensis (*Cologne*). Under Diocletian, the two provinces were called *Germania Prima* and *G. Secunda*.

GERMĀNĬCUS CAESAR, son of Nero Claudius Drusus and Antonia, the daughter of the triumvir Antony, was born B.C. 15. He was adopted by his uncle Tiberius in the lifetime of Augustus. He assisted Tiberius in the war against the Pannonians and Dalmatians (A.D. 7–10), and also fought along with Tiberius against the Germans in the following year. In 12 he filled the consulship at Rome, and in the next year (13) he was sole commander of the Rhenish army, and was holding this office when the alarming mutiny broke out among the troops in Germany and Illyricum, upon the death of Augustus (14). After restoring order among the troops, he crossed the Rhine from Vetera, and laid waste the country of the Usipii and Bructeri about the *Lippe*. In the following year (15), he again crossed the Rhine and attacked the Marsi and Cherusci. He penetrated as far as the Saltus Teutoburgiensis, N. of the Lippe, in which forest the army of Quintilius Varus had been destroyed by the Germans. He then retired before the army of Arminius, and next year, after crossing the Ems and the Weser, he fought two battles with Arminius, in both of which the Germans were completely defeated. Germanicus considered that he needed only another year to reduce completely the whole country between the Rhine and the Elbe. Tiberius, however, thought otherwise. It has been said that he was jealous of the success of Germanicus: it is more likely that he began to consider the subjugation and retention of the country between the Rhine and the Elbe too great and hazardous a task, or too heavy a tax on his resources. However that may be, upon pretence of the dangerous state of affairs in the East, the emperor recalled Germanicus to Rome, which he entered in triumph on the 26th of May, 17. In the same year all the Eastern provinces were assigned to Germanicus; but Tiberius placed Cn. Piso in command of Syria, with secret instructions to check and thwart Germanicus. Germanicus died in Syria A.D. 19. It was believed both by himself and by others that he had been poisoned by Piso, and Tiberius was obliged to sacrifice Piso to the public indignation. By Agrippina he had nine children, of whom six survived him. Of these the most notorious were Caligula, and Agrippina, the mother of Nero. Germanicus was an author of some repute. We still possess the remains of his Latin translation of the *Phaenomena* of Aratus.

GERRA (-ae; Γέρρα; *Djerra*), one of the chief cities of Arabia, and a great emporium for the trade of Arabia and India, stood on the NE. coast of Arabia Felix, 25 miles from the shore of the Sinus Gerraeus, a bay on the W. side of the Persian gulf.

GERRHUS (-i; Γέρρος), a river of Scythia, flowing through a country of the same name, was a branch of the Borysthenes, and flowed into the Hypacyris.

GERUNIUM (-i; *Girone*), a town of Apulia near Larinum.

GĒRŸŌN (-ŏnis) or GĒRŸŎNES (-is), (Γηρυόνης), son of Chrysaor and Callirrhoë, a monster with three heads, or according to others, with three bodies united together, was a king in Spain, and possessed magnificent oxen, which Heracles carried away. For details see HERACLES.

GESORIĂCUM (*Boulogne*) a port of the Morini in Gallia Belgica. It was subsequently called BONONĬA, whence its modern name.

GESSĬUS FLŌRUS. [FLORUS.]

GĔTA, SEPTĬMĬUS, brother of Caracalla, by whom he was assassinated, A.D. 212. [See CARACALLA.]

GĔTAE, a Thracian people. Herodotus and Thucydides place them S. of the Ister (*Danube*) near its mouths; but in the time of Alexander the Great they dwelt beyond this river and N. of the Triballi.

They were driven by the Sarmatians further W. towards Germany. For their later history see DACIA.

GĬGANTES (-um; Γίγαντες), the giants. According to Homer, they were a gigantic and savage race of men, dwelling in the distant W. in the island of Trinacria, near the Cyclopes, and were destroyed on account of their impiety. (*Od.* vii. 59, 206, x. 120; cf. Paus. viii. 29, 2.) Hesiod considers them divine beings, who sprang from the blood that fell from Uranus upon the earth, so that Ge (the earth) was their mother. Neither Homer nor Hesiod know anything about their contest with the gods. Later poets and mythographers frequently confound them with the Titans, and represent them as enemies of Zeus and the gods, whose abode on Olympus, they attempt to take by storm. Their battle with the gods seems to be only an imitation of the revolt of the Titans against Uranus. Ge, it is said, indignant at the fate of her former children, the Titans, gave birth to the Gigantes, who were beings of a monstrous size, with fearful countenances and legs ending in serpents. They were born, according to some, in the Phlegraean plains in Sicily, Campania, or Arcadia, and, according to others, in the Thracian Pallene. In their native land they made an attack upon heaven, being armed with huge rocks and trunks of trees. The gods were told that they could not conquer the giants without the assistance of a mortal; whereupon they summoned Heracles to their aid. The giants Alcyoneus, Enceladus, and Porphyrion distinguished themselves above their brethren. Among the others named are Mimas, Phrytos or Rhoetus, Ephialtes, and Pallas. The giants were then killed one after another by the gods and Heracles, and some of them were buried by their conquerors under (volcanic) islands. It is worthy of remark that most writers place the giants in volcanic districts; and it is probable that the story of their contest with the gods took its origin from volcanic convulsions. The Battle of the Giants was not only a frequent subject for vase paintings, but was a sculptured decoration of many temples. In the most famous of all, the reliefs from the great altar of Pergamum, some of the Giants have serpent-

Battle of Gods and Giants. (From a vase painting of the end of 5th cent. B.C., now at Berlin.)

feet and wings, others are of wholly human form.

GIGŌNUS (-i; Γίγωνος), town and promontory of Macedonia on the Thermaic gulf.

GISCO or GISGO (-ōnis). Commander of the Carthaginian garrison at Lilybaeum, at the end of the first Punic war. After the conclusion of peace, 241, he was deputed by the government to treat with the mercenaries who had risen in revolt, but he was seized by them and put to death.

GLABRĬO, ACĪLĬUS, a plebeian name. **1.** M'., tribune of the plebs 201, praetor 196, and consul 191. In his consulship he defeated Antiochus at Thermopylae, and the Aetolians also.—**2.** M'., married a daughter of M. Aemilius Scaurus, consul 115, whom Sulla, in 82, compelled him to divorce. Glabrio was praetor urbansu

in 70, when he presided at the impeachment of Verres. He was consul in 67, and in the following year proconsul of Cilicia. He succeeded L. Lucullus in the command of the war against Mithridates, but was superseded by Cn. Pompey.—**4**. M'., son of No. 3, was one of Caesar's lieutenants; commanded the garrison of Oricum in Epirus in 48, and was stationed in Sicily in 46. He was twice defended on capital charges by Cicero, and acquitted.

GLANIS. [CLANIS.]

GLAUCĒ (-es; Γλαύκη). **1**. One of the Nereides, the name Glauce being only a personification of the colour of the sea.—**2**. [See CREON.]

Athene and Giant. (From great altar at Pergamum, Berlin.) Athene grasps Enceladus by the hair, while her serpent (not easily distinguishable from the serpent-legs of the other giants on the frieze) has coiled round him. On her left is Victory; below, Ge with uplifted hand entreats for her children.

GLAUCĬA. [See SATURNINUS.]

GLAUCUS (-i; Γλαῦκος). **1**. Grandson of Aeolus, son of Sisyphus and Merope, and father of Bellerophontes. He lived at Potniae, and was said to have been torn in pieces by his mares because he despised the power of Aphrodite in keeping them for races, and not allowing them to breed. According to other accounts his horses became frightened and threw him out of his chariot. According to others, his horses tore him to pieces, having drunk from the water of a sacred well in Boeotia, or eaten the herb Hippomanes, in consequence of which they were seized with madness. *Glaucus of Potniae* (Γλαῦκος Ποτνιεύς) was the title of one of the lost tragedies of Aeschylus.—**2**. Son of Hippolochus, and grandson of Bellerophontes, was a Lycian prince, and an ally of Priam in the Trojan war. He was connected with Diomedes by ties of hospitality; and when they discovered this in the battle, they abstained from fighting, and exchanged arms with one another, the armour of Glaucus being golden, that of Diomedes bronze. Glaucus was slain by Ajax. The story gave rise to a proverb χρύσεα χαλκείων (taken from *Il.* vi. 236), to express a bad exchange.—**3**. One of the sons of the Cretan king Minos by Pasiphaë or Crete. When a boy he fell into a cask full of honey, and was smothered. The soothsayer Polyidus discovered him, but as he could not restore him to life he was entombed alive with the body of Glaucus. In the vault he saw a serpent approaching the dead body, and killed the reptile. Presently another serpent came, and placed a herb upon the dead serpent, which was thereby restored to life. Thereupon Polyidus covered the body of Glaucus with the same herb, and the boy at once rose into life again. Γλαῦκος πιὼν μέλι ἀνέστη became a proverb for an unexpected recovery.—**4**. Of Anthedon in Boeotia, a fisherman (in some accounts, son of

Poseidon), who became immortal by eating a part of the divine herb which Cronos had sown (this part of his story bears some resemblance to No. 3). He was said to have built the ship Argo, and to have accompanied the Argonauts as their steersman. In the sea-fight of Jason against the Tyrrhenians, Glaucus alone remained unhurt; he sank to the bottom of the sea, where he was visible to none save Jason. From this moment he became a sea-god, and was of service to the Argonauts. There was a belief in Greece that once in every year Glaucus visited all the coasts and islands, accompanied by sea-monsters, and gave his prophecies. Fishermen and sailors paid particular reverence to him, and sought his oracles. Aeschylus wrote a play Γλαῦκος Πόντιος (which has been lost), about this Glaucus also. His reception by Poseidon and Amphitrite is a subject of vase paintings.—**5**. A Lacedaemonian, son of Epicydes. He was famed for his honesty, and therefore was asked by a Milesian to take care of his money: when the sons reclaimed it, he denied the possession, but asked the oracle at Delphi if he might persist in the denial. The god punished his falsehood, and his sin of tempting the deity, by the destruction of his family.

GLŸCON (-ōnis; Γλύκων), an Athenian sculptor of the 1st century B.C., known to us by his magnificent colossal marble statue of Heracles, commonly called the 'Farnese Hercules.' [See cut under HERACLES.]

GNŌSUS, GNOSSUS. [CNOSUS.]

GŌBRŸAS (-ae; Γωβρύας), a Persian, one of the seven conspirators against Smerdis, the Magian. He accompanied Darius into Scythia. He was doubly related to Darius by marriage: Darius married the daughter of Gobryas, and Gobryas married the sister of Darius.

GOLGI (-ōrum; Γολγοί), a town in Cyprus, between Idalium and Tremithus, was a Sicyonian colony, and one of the chief seats of the worship of Aphrodite.

GOMPHI (-ōrum; Γόμφοι), a town in Hestiaeotis in Thessaly, which commanded the chief pass between Thessaly and Epirus; it was taken and destroyed by Caesar (B.C. 48), but was afterwards rebuilt.

GONNI, GONNUS (Γόννοι, Γόννος; *Lycostomon*), a strongly fortified town of the Perrhaebi in Thessaly, on the river Peneus and at the entrance of the vale of Tempe.

GORDĬĀNUS, M. ANTŌNĬUS, the name of three Roman emperors—father, son, and grandson. **1**. Surnamed AFRICANUS, son of Metius Marullus and Ulpia Gordiana. In his first consulship, A.D. 213, he was the co league of Caracalla; in his second, of Alexander Severus; and soon afterwards was nominated proconsul of Africa. After he had governed Africa for several years with justice and integrity, a rebellion broke out in the province in consequence of the tyranny of the procurator of Maximinus. The ringleaders of the conspiracy compelled Gordian, who was now in his 80th year, to assume the imperial title, A.D. 238. The younger Gordianus was defeated by Capellianus, the procurator of Numidia, and slain; and his aged father thereupon put an end to his own life, after reigning less than two months.—**2**. Son of the preceding and of Fabia Orestilia, was born A.D. 192, was associated with his father in the purple, and fell in battle, as recorded above.—**3**. Grandson of the elder Gordianus. The soldiers proclaimed him emperor in July, A.D. 238, after the murder of Balbinus and Pupienus, although he was a mere boy, probably not more than twelve years old. He reigned six years, from 238 to 244. In 241 he set out for the East to carry on the war against the Persians, whom he defeated; but Philippus, whom Gordian had taken into his confidence, excited discontent among the soldiers, who at length rose in open mutiny, and assassinated Gordian in Mesopotamia, 244. He was succeeded by PHILIPPUS.

GORDĬUM (-i; Γόρδιον), the ancient capital of Phrygia. [GORDIUS.] It was situated in the W. of that part of Phrygia which was afterwards called Galatia, N. of Pessinus, on the N. bank of the Sangarius. Some have identified it with Yurme, and believe that the later town of Eudoxias was on the site of Gordium. The town of GORDIUCOME (Γορδίου Κώμη) was further north in Bithynia, and was called Juliopolis in the reign of Augustus.

GORDĬUS (-i; Γόρδιος), an ancient king of Phrygia, and father of Midas, was originally a peasant. Disturbances having broken out in Phrygia, an oracle declared that a waggon would bring them a king who should restore peace. When the people were deliberating, Gordius, with his wife and son, suddenly appeared in his waggon, and was acknowledged as king. He dedicated his waggon to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of bark; and an oracle declared that whosoever should untie the knot should reign over Asia. Alexander cut the knot with his sword, and applied the oracle to himself.

GORDĬŪTĪCHOS (Γορδίου τείχος), town in Caria, near the borders of Phrygia.

GORDŸĒNĒ or CORDŪĒNĒ (-es; Γορδυηνή, Κορδυηνή), a mountainous district in the S. of Armenia Major, between the Thospitis Palus (*Lake Van*) and the Tigris. Its warlike inhabitants, called Γορδυαῖοι or Corduēni, were the same as the CARDUCHI of the earlier Greek geographers, and the *Kurds* of modern times.

GORGĒ (-es; Γόργη), daughter of Oeneus and Althea. She and her sister Deianira alone retained their original forms, when their other sisters were changed into birds.

GORGĬAS (-ae; Γοργίας). **1.** Of Leontini, in Sicily, a celebrated rhetorician and orator, sophist and philosopher, was born about B.C. 480, and is said to have lived 105, or even 109 years. In B.C. 427 he was sent by his fellow-citizens as ambassador to Athens to ask for aid against Syracuse. He spent the remaining years of his life chiefly at Athens and the Thessalian Larissa, as a teacher of rhetoric. The high estimation in which he was held at Athens appears from the way in which he is introduced in the dialogue of Plato which bears his name.—**2.** Of Athens, gave instruction in rhetoric to young M. Cicero, when he was at Athens.

GORGO and GORGŎNES (Γοργώ and Γόργονες). Homer mentions only one Gorgo, who appears in the Odyssey as one of the phantoms in Hades: in the Iliad the Aegis of Athene contains the head of Gorgo. It is represented also on the shield of Agamemnon. Hesiod mentions three Gorgones, STHENO (the Strong), EURYALE (the

Archaic head of the Gorgon Medusa on a coin of Eretria.

Far-springer), and MEDŪSA (the Ruler) daughters of Phorcys and Ceto, whence they are sometimes called PHORCŸDES. Hesiod placed them in the far W. in the Ocean, in the neighbourhood of Night and the Hesperides; but later traditions transferred them to Libya. They were frightful beings; instead of hair, their heads were covered with hissing serpents; and they had wings, brazen claws, and enormous teeth. Medusa, who alone of the three was mortal, was, according to some legends, at first a beautiful maid, but her hair was changed into serpents by Athene, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in

The Gorgon Medusa. (Marble head, at Munich.)

one of Athene's temples. Her head now became so fearful that everyone who looked at it was changed into stone. For the manner of her death see PERSEUS. The head was afterwards placed in the aegis of Athene. In art Gorgons were represented with wings when more than the mere mask was shown. In archaic art the head was

The Gorgon Medusa. (Florentine gem.)

hideous and monstrous, with great teeth and lolling tongue. It is so represented in an ancient coin of Eretria in Euboea [see cut above] and in a metope of the temple of Selinus, where Perseus is cutting off the head of Medusa. About the middle of the fifth century B.C. the type was more human, but still had the ugliness. Towards the year 400 B.C. the type became that of a beautiful face.

C.D.

GORTŸN, GORTŸNA (-ȳnos, -ae: Γόρτυν, Γόρτυνα), one of the most ancient cities in Crete, on the river Lethaeus, ninety stadia from its harbour Lebēn, and 130 stadia from its other harbour Matalia. It was the second city in Crete, being only inferior to Cnossus. It has become famous again by the discovery of the inscribed decrees of Gortyna, which throw light on the institutions of Crete.

GORTŸNĬA (-ae; Γορτυνία), a town in Emathia in Macedonia, north of Pella, on the river Axius.

GOTARZES. [ARSACES XX. XXI.]

GOTHI, GOTHŌNES, GUTTŌNES, a powerful German people, who played an important part in the overthrow of the Roman empire. They dwelt originally on the Prussian coast of the Baltic at the mouth of the Vistula; but they afterwards migrated S., and at the beginning of the third century, they appear on the coasts of the Black Sea, where Caracalla encountered them on his march to the East. In the reign of the emperor Philippus (A.D. 244–249), they obtained possession of a great part of the Roman province of Dacia; and in A.D. 272 the emperor Aurelian surrendered to them the whole of Dacia. It is about this time that we find them separated into two great divisions, the Ostrogoths or E. Goths, and the Visigoths or W. Goths. The Ostrogoths settled in Moesia and Pannonia, while the Visigoths remained N. of the Danube.—The Visigoths under their king Alaric invaded Italy, and took and plundered Rome (410). A few years afterwards they settled permanently in the SW. of Gaul, and established a kingdom of which Tolosa was the capital. Thence they invaded Spain, where they also founded a kingdom, which lasted for more than two centuries, till it was overthrown by the Arabs.—The Ostrogoths meantime had extended their dominions almost up to the gates of Constantinople; and the emperor Zeno was glad to get rid of them by giving them permission to invade and conquer Italy. Under their king Theodoric the Great they obtained possession of the whole of Italy (493). Theodoric took the title of king of Italy, and an Ostrogothic dynasty reigned in the country, till it was destroyed by Narses, the general of Justinian, A.D. 553.

GOTHINI or COTINI (-ōrum), a Celtic people in the SE. of Germany, subject to the Quadi.

GRACCHĀNUS, M. JŪNĬUS, assumed his cognomen on account of his friendship with C. GRACCHUS. He wrote a work, *De Potestatibus*, which gave an account of the Roman constitution and magistracies from the time of the kings.

GRACCHUS, SEMPRŌNĬUS, plebeian —**1.** TIB., a distinguished general in the second Punic war. In B.C. 216 he was magister equitum to the dictator, M. Junius Pera; in 215 consul for the first time; and in 213 consul for the second time. In 212 he fell in battle against Mago, at Campi Veteres, in Lucania.—**2.** TIB., was tribune of the plebs in 187; and although personally hostile to P. Scipio Africanus, he defended him against the attacks of the other tribunes. He afterwards married Cornelia, the youngest daughter of Scipio. In 181 he was praetor, and received Hispania Citerior as his province, where he carried on the war with great success against the Celtiberians. After defeating them in battle, he gained their confidence by his justice and kindness. He returned to Rome in 178; and was consul in 177, when he was sent against the Sardinians, who had revolted. He reduced them to complete submission in 176. In 169 he was censor with C. Claudius Pulcher, and was consul a second time in 163.—**3.** TIB., elder son of No. 2, lost his father at an early age. He was carefully educated together with his brother Gaius by his mother, Cornelia. He served in Africa under P. Scipio Africanus the younger (who had married his sister), and was present at the destruction of Carthage (146). In 137 he was quaestor to the consul, Hostilius Mancinus, in Hispania Citerior. The distressed condition of the Roman people had deeply excited the sympathies of Tiberius. As he travelled through Etruria on his journey to Spain, he observed with indignation the state of that country; thousands of foreign slaves in chains were employed in cultivating the land and tending the flocks upon the immense estates of the wealthy, while the poorer classes of Roman citizens, thus thrown out of employment, were in want. He resolved to remedy this state of things by creating a middle class of agriculturists, and reducing the great estates. With this view, he offered himself as a candidate for the tribuneship, and obtained it for the year 133. His first measure was to propose a bill to the people, renewing and enforcing the Licinian law, which enacted that no one should hold more than 500 jugera of public land, but with the modification that anyone might possess also 250 jugera for each of his sons. The surplus was to be taken from them and distributed in small farms of 30 jugera among the poorer citizens, with permanent leases at a moderate rent. This measure

encountered the most vehement opposition from the senate and the aristocracy, and they got one of the tribunes, M. Octavius, to put his *intercessio* or veto upon the bill, but the people, upon the proposition of Tiberius (an unconstitutional measure), deposed Octavius from his office. The law was then passed, and the triumvirs appointed to carry it into execution were Tib. Gracchus, App. Claudius, his father-in-law, and his brother C. Gracchus, who was then little more than 20 years old. Next year Tiberius again offered himself as a candidate, in defiance of the objection that it was illegal for anyone to hold this office for two consecutive years. While the tribes were voting, a band of senators, headed by P. Scipio Nasica, rushed from the senate house into the forum and attacked the people. Tiberius was killed as he was attempting to escape.—There can be no doubt that the motives of Tiberius were pure, and that he came forward from a genuine desire to amend the land laws, and to improve the condition of the poorer citizens. Unfortunately, he gave a handle against himself by using illegal means to gain his object.—**4.** C., brother of No. 3, was in Spain at the time of his brother's murder. In 126 he was quaestor, and went to Sardinia; he returned to Rome, and became tribune of the plebs in 123. His reforms were far more extensive than his brother's, in fact they amounted to revolution, and such was his influence with the people that he carried all he proposed; and the senate were deprived of some of their most important privileges. His first measure was to secure the right of being elected tribune for two or more years in succession. Having gained this point, he proceeded to win over the populace by enacting that all citizens who applied should receive at a low price five modii of corn—the beginning of the pernicious system of doles which more than anything else demoralised the people of Rome. In order to weaken the power of the senate, and to set them at enmity with the monied commercial class, he enacted that the judices in the judicia publica, who had hitherto been elected from the senate, should in future be chosen from the equites. Moreover, by enacting that the taxes of Asia should be put up for auction at Rome, he threw both the farming of the taxes and the judicial trial for extortionate taxation into the hands of the equites. This plan, though it secured him support, was certain to cause corruption and extortion in the system of provincial tax-gathering.—Gaius was elected tribune again for the following year, 122. The senate, finding it impossible to resist the measures of Gaius, resolved if possible to destroy his influence with the people. For this purpose they persuaded M. Livius Drusus, one of the colleagues of Gaius, to propose measures still more popular than those of Gaius. Gaius failed in obtaining the tribuneship for the following year (121), and when his year of office expired, his enemies began to repeal several of his enactments. He appeared in the forum to oppose these proceedings. Antullius, one of the attendants of the consul Opimius, was slain by the friends of Gaius. Opimius gladly availed himself of this pretext to persuade the senate to confer upon him unlimited power to act as he thought best for the good of the republic. Fulvius Flaccus, and the other friends of Gaius, called upon him to repel force by force; but he refused to arm, and while his friends fought in his defence, he fled to the grove of the Furies, where he fell by the hand of his slave, whom he had commanded to put him to death.—It is impossible to allow to C. Gracchus that freedom from personal motives—of ambition as well as of revenge—which ennobled his brother. That he also was in many points reforming abuses in undeniable; but his methods were revolutionary and violent, and were in some degree the cause of a century of wars which more judicious and gradual reform might possibly have avoided. Two of his measures, the gifts of corn, and the baits offered to the equites, were calculated to work great evil in the state.

GRĀDĪVUS. [MARS.]

GRAEAE (Γραῖαι)—that is, 'the old women'—daughters of Phorcys and Ceto, were three in number, *Pephredo*, *Enyo*, and *Dino*, and were also called *Phorcydes*. They had grey hair from their birth; and had only one tooth and one eye in common, which they borrowed from each other when they wanted them. They protected their sisters, the Gorgons, and dwelt outside the light of sun and moon beyond Western Libya. Aeschylus (who gives them the bodies of swans) makes them one of the stages in the wanderings of Io, and they appear in the story of Perseus. [PERSEUS.]

GRAECĬA or HELLAS (ἡ Ἑλλάς), a country in Europe, the inhabitants of which were called GRAECI or HELLĒNES (Ἕλληνες) [but not Hellas or Hellenes in Latin]. Among the Greeks *Hellas* was used in general to signify the abode of the *Hellenes*, wherever they might happen to be settled. In the most ancient times Hellas was a small district of Phthiotis in Thessaly, in which was situated a town

of the same name. The inhabitants of this district, the Hellenes, gradually spread over the surrounding country. It was not until after the migration of Thessalian tribes southward that this name gradually spread, and was at last adopted by all the Hellenic countries. The Romans called the land of the Hellenes *Graecia*, whence we have derived the name of Greece. They probably gave this name to the country from their first becoming acquainted with the tribe of the *Graeci*, who appear at an early period to have dwelt on the W. coast of Epirus. Hellas, or Greece proper, including Peloponnesus, in length, from Mount Olympus to Cape Taenarus, is about 250 English miles: its greatest breadth from the W. coast of Acarnania to Marathon in Attica is about 180 miles. Its area is somewhat less than that of Portugal; yet so deeply is the land indented by arms of the sea that Greece has as many miles of sea coast as Spain and Portugal together, and no spot even in Thessaly or Arcadia is more than 40 miles from the sea. On the N. it was separated by the Cambunian and Ceraunian mountains from Macedonia and Illyria; and on the other three sides it is bounded by the sea: namely, by the Ionian sea on the W., and by the Aegaean on the E. and S. It is one of the most mountainous countries of Europe, and possesses few wide plains (those of Thessaly and Boeotia alone are really large), and few continuous valleys. The inhabitants were thus separated from one another by barriers which it was not easy to surmount, and were naturally led to form separate political communities; while the numerous inlets of sea, mentioned above, led to maritime enterprise in most of these small states. Bonds of union for all were found in their national games, which were the great festivals of their common religion, and in their common Amphictyonic council. In N. Greece there were ten districts: EPIRUS, THESSALIA, ACARNANIA, AETOLIA, DORIS, LOCRIS, PHOCIS, BOEOTIA, ATTICA and MEGARIS. The S. of Greece or Peloponnesus was usually divided into 10 districts likewise: CORINTHIA, SICYONIA, PHLIASIA, ACHAIA, ELIS, MESSENIA, LACONICA, CYNURIA, ARGOLIS and ARCADIA. An account of the geography, early inhabitants, and history of each of these districts is given in separate articles.

GRAECĬA MAGNA or G. MAJOR (ἡ μεγάλη Ἑλλάς), a name given to the districts in the S. of Italy inhabited by the Greeks. This name was never used simply to indicate the S. of Italy; it was always confined to the Greek cities and their territories, and did not include the surrounding districts, inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine gulf, Tarentum, Sybaris, Croton, Caulonia, Siris (Heraclea), Metapontum, Locri, and Rhegium; but it also included the Greek cities on the W. coast, such as Cumae and Neapolis.

GRAIOCĔLI (Caes. *B. G.* i. 10), a Gallic people of the Cottian Alps, occupying the country between the Ceutrones (who lived in *Tarentaise*, or upper valley of the Isara), and the Caturiges (who lived in the upper valley of the Durance).

GRAMPĬUS MONS. [GRAUPIUS.]

GRĂNĪCUS (-i; Γράνικος: *Koja-Chai*), a river of Mysia Minor, rising in M. Cotylus) the N. summit of Ida, and falling into the Propontis (*Sea of Marmora*): memorable as the scene of the first of the three great victories by which Alexander the Great overthrew the Persian empire (B.C. 334), and, in a less degree, for a victory gained upon its banks by Lucullus over Mithridates, 73.

GRANĬUS, Q., a clerk employed by the auctioneers at Rome to collect the money at sales, lived about B.C. 110. He was a friend of Lucilius, and was celebrated for his wit.

GRĀTĬAE. [CHARITES.]

GRĀTĬĀNUS. Emperor of the Western Empire, A.D. 367–383, son of Valentinian I. He was defeated and slain near Paris by Maximus, who had been declared emperor by the troops in Britain.

GRATIDĬUS. **1.** M., of Arpinum, great-uncle of Cicero. He was killed in the war of Antonius against the pirates, B.C. 103.—**2.** His son, M. Marius Gratidianus, was adopted by the brother of C. Marius, and was proscribed by Sulla and murdered by Catiline.—**3.** M., legate of Q. Cicero in Asia 61–59: perhaps a grandson of No. 1.

GRATTĬUS or GRATĬUS (to whom the cognomen FALISCUS is also given, but with no good authority), a contemporary of Ovid and the author of a poem on Hunting (*Cynegetica*).

GRAUPĬUS MONS, in Caledonia (*Grampian* Hills). [There is no doubt that Graupius, not Grampius, is the form known to the Romans: though whether *Grampian* is a corruption of Graupian or preserves the true original name it is impossible to say.] This is a general term for the ranges separating the highlands of Perthshire from the lowlands, and extending to Aberdeenshire. Somewhere at the

foot of the Grampians Agricola, having crossed the Forth, fought with Galgacus.

GRAVISCAE, an ancient city of Etruria, subject to Tarquinii, was colonised by the Romans B.C. 183, and received new colonists under Augustus. It was situated in the Maremma, and its air was unhealthy (*intempestae Graviscae*, Virg. *Aen.* x. 184).

GRUDĬI, a people in Gallia Belgica, subject to the Nervii, N. of the Scheldt.

GRUMENTUM (-i ; *Saponara*), a town in the interior of Lucania on the road from Beneventum to Heraclea.

GRȲNĪA or -ĬUM (Γρύνεια, Γρύνιον: *Porto Glymi*), a fortified city on the coast of the Sinus Elaïticus, in the S. of Mysia, between Elaea and Myrina, 70 stadia from the former and 40 from the latter; celebrated for its temple and oracle of Apollo, who is hence called Grynaeus Apollo.

GRYPS or GRYPHUS (Γρύψ), a griffin, a fabulous animal, dwelling in the Rhipaean mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arimaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and griffin. The idea of the griffin came from the East: the figure is found in sculptures of Persia, Phoenicia, and Egypt, from which country it passed probably to Mycenae, where a griffin dagger has been found. It is a common figure on vases.

GUGERNI or GUBERNI (-ōrum), a people of Germany, probably of the same race as the Sigambri, crossed the Rhine, and settled on its left bank, between the Ubii and Batavi.

GULUSSA, a Numidian, second son of Masinissa, and brother to Micipsa and Mastanabal.

GUTTŌNES. [GOTHI.]

GȳĂRUS or GȳĂRA (ἡ Γύαρος, τὰ Γύαρα; Γυαρεύς; *Chiura* or *Jura*), one of the Cyclades, a small island, twelve miles in circumference, SW. of Andros. Under the emperors it was a place of banishment.

GȲĒS or GYGES (Γύης, Γύγης), son of Uranus (Heaven) and Ge (Earth), a hundred-handed giant, who made war upon the gods.

GȲGAEUS LACUS (ἡ Γυγαίη λίμνη), a small lake in Lydia, between the rivers Hermus and Hyllus, N. of Sardis.

GȲGĒS (Γύγης), the first king of Lydia of the dynasty of the Mermnadae, dethroned Candaules, and succeeded to the kingdom, as related under CANDAULES. He reigned B.C. 716–678.

GȲLIPPUS (-i ; Γύλιππος) was sent as the Spartan commander to Syracuse, to oppose the Athenians, B.C. 414. Under his command the Syracusans annihilated the great Athenian armament, and took Demosthenes and Nicias prisoners, 413. In 404 he was commissioned by Lysander, after the capture of Athens, to carry home the treasure; but by opening the seams of the sacks underneath, he abstracted a considerable portion. The theft was discovered, and Gylippus went into exile.

GYMNĒSĬAE. [BALEARES.]

GYNDES (Γύνδης), a river of Assyria, rising in the country of the Matieni (in *Kurdistan*) and flowing into the Tigris.

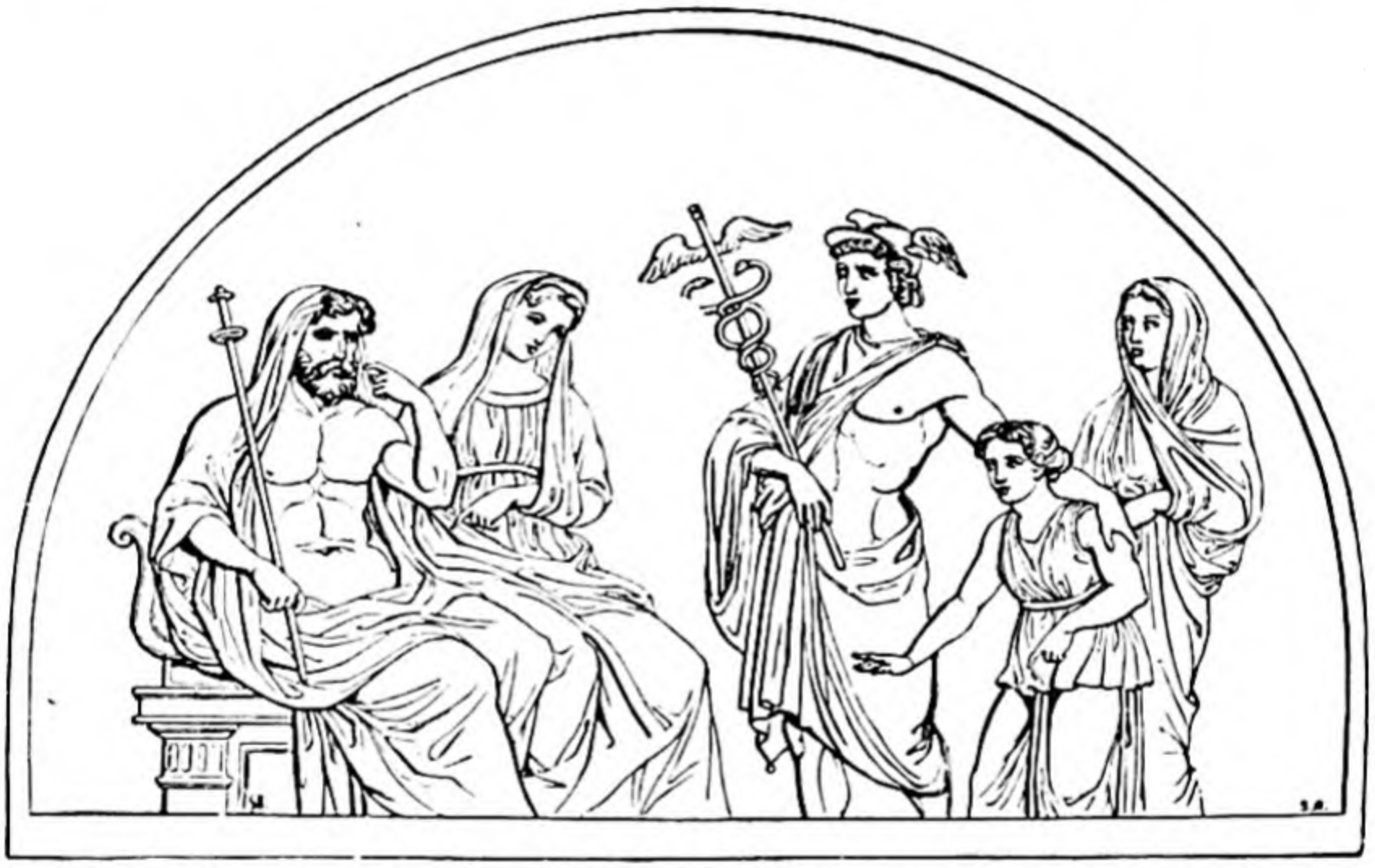
GYRTŌN, GYRTŌNA (Γυρτών, Γυρτώνη), a town in Pelasgiotis in Thessaly, on the Peneus.

GȳTHĒUM, GYTHĬUM (-i ; τὸ Γύθειον, Γύθιον), a town on the coast of Laconia, SW. of the mouth of the river Eurotas It served as the harbour of Sparta.

H.

HĀDĒS or PLŪTO (Ἅιδης, Πλούτων, Ἀΐδης, Ἀϊδωνεύς), the God of the Nether World. His name is from ἀ-ἰδεῖν (the dark, unseen god). Hades was son of Cronus and Rhea, and brother of Zeus and Poseidon. His wife was Persephŏne or Proserpĭna, the daughter of Demeter, whom he carried off from the upper world, as is related elsewhere. [DEMETER; PERSEPHONE.] In the division of the world among the three brothers, Hades obtained the Nether World, the abode of the shades, over which he ruled. Hence he is called the infernal Zeus (Ζεὺς καταχθόνιος or χθόνιος). He possessed a helmet (like the 'cap of darkness' in Northern myths) which rendered the wearer invisible, and later traditions stated that this helmet was given him as a present by the Cyclopes after their delivery from Tartarus. He kept the gates of the lower world closed (and is therefore called Πυλάρτης), that no shades might be able to escape or return to the region of light. When mortals invoked him, they struck the earth with their hands; the sacrifices which were offered to him and Persephone consisted of black sheep; and the person who offered the sacrifice had to turn away his face. He appears seldom in story, since he rarely left his nether realm. The exceptions were, when he carried off Persephone, and when he went to Olympus to be cured by Paeon of the wound dealt to him by Heracles. The name PLUTO

(Πλούτων) was given to him when the god of the underworld came to be regarded as the god of the earth and all that it gives. Therefore wealth and fruits were given by him, and he was worshipped as Πλούτων (carefully to be distinguished from the personified riches Πλοῦτος, or Plutus). The name is first traceable in the Attic writers early in the fifth cent. B.C. and eventually prevailed, though not to the entire exclusion of the name Ἀιδης.—THE KINGDOM OF HADES, *i.e.* the underworld. The Homeric Hades is a dark, sunless abode within the earth, the entrance to which lies in a grove of black poplars beyond the stream of Ocean. Here are the asphodel meadows, a dull and cheerless place, even if Orion can still pursue his occupation of hunting. Beyond this was Erebus, the place of darkness and the abode of Hades and Persephone, to which Odysseus did not penetrate. There is a general idea of vastness and of gloom or twilight with unsubstantial inarticulate ghosts, who twitter like bats, flitting about, among whom appear more distinctly the figures of the heroes. In post-Homeric authors rocky hollows or caves are regarded as entrances to Hades: *e.g.* those at Colonus, the Italian Cumae, Hermione and Taenarus, and the approach is cut off by streams flowing underground [STYX, COCYTUS, ACHERON]; over these the buried dead are ferried by CHARON, and on the opposite shore CERBERUS keeps guard. It is also a place of retribution [see TANTALUS, SISYPHUS, IXION, DANAIDES]. The dead are judged, the Asiatics by Rhadamanthus, the Europeans by Aeacus, Minos being the referee for doubtful cases. Triptolemus also in the Eleusinian account acts as a judge. Tartarus (in Homer only the prison of Titans), is divided from the rest of Hades by the blazing Pyriphlegethon. In the asphodel meadows were those who deserved neither great bliss nor punishment: the places of reward were separate altogether. [ELYSIUM, FORTUNATORUM INSULAE.] In Virgil, however (*Aen.* vi.), Elysium is placed in Hades.



Hermes presenting a Soul to Hades and Persephone. (*Pict. Ant. Sepulcri Nasonum*, tab. 8.)

The Roman ORCUS was in the main borrowed, through poets and works of art, from the Greek idea, but with certain survivals of Italian belief [see LARES, MANES LEMURES].

HADRĀNUM. [ADRANUM.]

HĀDRĬA. [ADRIA.]

HĀDRIĀNŎPŎLIS (-is; *Adrianople*), a town in Thrace, on the right bank of the Hebrus, in an extensive plain, founded by the emperor Hadrian.

HĀDRĬĀNUS, P. AELĬUS, usually called HADRIAN, Roman emperor, A.D. 117–138, was born at Rome, A.D 76. His family belonged, like that of Trajan, to Italica, in Spain. He lost his father at the age of ten, and was brought up by his

kinsman Ulpius Trajanus (afterwards emperor). After the elevation of Trajan to the throne (98), he married Julia Sabina, a grand-daughter of Trajan's sister Marciana, and was raised successively to the quaestorship (101), praetorship (107) and consulship (109). He accompanied Trajan in most of his expeditions, and distinguished himself in the second war against the Dacians, 104–106; was made governor of Pannonia in 108; and fought under Trajan against the Parthians. Trajan died at Cilicia on his journey to Rome (117). Before his death he appointed Hadrian as his successor. Hadrian's first care was to make peace with the Parthians, which he obtained by relinquishing the conquests of Trajan east of the Euphrates. He spent the greater part of his reign in travelling through the various provinces of the empire, in order that he might inspect personally the state of affairs in the provinces, and apply the necessary remedies wherever mismanagement was discovered. He began these travels in 119, visiting first Gaul, Germany, and Britain, in the latter of which countries he caused a wall to be built from the Solway to the mouth of the river Tyne. [BRITANNIA.] He afterwards visited Spain, Africa, and the East, and took up his residence at Athens for three years (123-126). As he had no children, he adopted L. Aelius Verus, and gave him the title of Caesar in 136. Verus died on the 1st day of January, 138, whereupon Hadrian adopted Antoninus, afterwards surnamed Pius, and conferred upon him likewise the title of Caesar. In July in the same year, Hadrian himself died, in his 62nd year, and was succeeded by ANTONINUS. Hadrian's policy was to preserve peace with foreign nations, and not to extend the boundaries of the empire, but to secure the old provinces, and promote their welfare. He paid particular attention to the administration of justice in the provinces as well as in Italy.

HADRŪMĒTUM or ADRŪMĒTUM (-i), a city founded by the Phoenicians in N. Africa, on the E. coast of Byeazena, of which district it was the capital under the Romans.

HAEMON (-ŏnis; Αἵμων). 1. Son of Pelasgus and father of Thessalus, from whom the ancient name of Thessaly, HAEMŎNIA or AEMŎNIA, was believed to be derived. The Roman poets frequently use the adjective *Haemŏnius* as equivalent to Thessalian.—2. Son of Creon of Thebes, was destroyed, according to some accounts, by the sphinx. But, according to other traditions, he was in love with Antigone, and killed himself on hearing that she was condemned by his father to be entombed alive. [ANTIGONE.]

HAEMUS (-i; Αἷμος), son of Boreas and Orithyia (husband of Rhodope), and father of Hebrus. As he and his wife presumed to assume the names of Zeus and Hera, both were changed into mountains.

HAEMUS (-i; ὁ Αἷμος, τὸ Αἷμον: *Balkan*), a lofty range of mountains, separating Thrace and Moesia.

HAGNON (-ōnis; Ἄγνων), an Athenian who founded the colony of AMPHIPOLIS, B.C. 437.

HALES (-is), a river of Ionia in Asia Minor, near Colophon.

HĂLĒSA (*Torre di Pittineo*), a town on the N. coast of Sicily, on the river HALĒSUS (*Pittineo*).

HĂLĒSUS, a chief of the Auruncans and Oscans, the son of a soothsayer, and an ally of Turnus, was slain by Evander. He came to Italy from Argos in Greece, whence he is called *Agamemnonius*, *Atrides*, or *Argolicus*. He is said to have founded the town of Falerii.

HĂLĬACMON (-ŏnis; Ἁλιάκμων: *Vistriza*), a river in Macedonia, rises in the Tymphaean mountains, forms the boundary between Eordaea and Pieria, and falls into the Thermaic gulf.

HĂLĬARTUS (-i; Ἅλίαρτος: *Mazi*), a town in Boeotia on the S. of the lake Copais. It was destroyed by Xerxes in his invasion of Greece (B.C. 480), but was re-built. Under its walls Lysander lost his life (395).

HALĬAS (-ădos; Ἁλιάς), a district on the coast of Argolis between Asine and Hermione.

HĂLĬCARNASSUS (-i; Ἁλικαρνασσός: *Budrum*), a city of Asia Minor, in the SW. part of Caria, on the N. coast of the Sinus Ceramicus, opposite to the island of Cos. It was founded by Dorian colonists. With the rest of the coast of Asia Minor, it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty which lasted for some generations. His daughter Artemisia assisted Xerxes in his expedition against Greece. Her grandson Lygdamis was overthrown by a revolution, in which Herodotus is said to have taken part [HERODOTUS]. Hecatomnus founded here a dynasty which ruled over Caria in the 4th century B.C. He left three sons and two daughters, who all succeeded to his throne

in the following order: Mausolus, Artemisia, Idrieus, Ada, Pixodarus, and Ada again. In B.C. 334, Alexander took the city, after an obstinate defence by the Persian general Memnon, and destroyed it. From this blow it never recovered, although it continued to be celebrated for the Mausoleum, which Artemisia II. built as a tomb for Mausolus, and which was adorned with the works of the most eminent Greek sculptors of the age. Fragments of these sculptures, which were discovered built into the walls of the citadel of *Budrum*, are now in the British Museum. Halicarnassus was the birthplace of the historians HERODOTUS and DIONYSIUS.

HALĬCŸAE (-ārum), a town in the NW. of Sicily, between Entella and Lilybaeum.

HĂLIRRHŎTHĬUS (-i; Ἁλιρρόθιος), son of Poseidon and Euryte, attempted to violate Alcippe, daughter of Ares and Agraulos, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areopagus, or the hill of Ares.

HALIZŌNES (-um; Ἁλίζωνες), a people of Bithynia, with a capital city Alybe (Ἀλύβη).

HĂLŎNĒSUS (-i; Ἁλόνησος), an island of the Aegaean sea, off the coast of Thessaly, and E. of Sciathos and Peparethos, with a town of the same name upon it. The possession of this island occasioned great disputes between Philip and the Athenians; there is a speech on this subject among the extant orations of Demosthenes, but it was probably written by Hegesippus, who was head of the embassy sent to demand restitution of the island.

HALUNTĬUM. [ALUNTIUM.]

HALUS. [ALUS.]

HĂLYS (-ўŏs; Ἅλυς: *Kizil-Irmak*), the greatest river of Asia Minor, rises in that part of the Anti-Taurus range called the Paryadres, on the borders of Armenia Minor and Pontus, and after flowing W. by S. through Cappadocia, turns to the N. and flows through Galatia to the borders of Paphlagonia, where it takes a NE. direction, dividing Paphlagonia from Pontus, amd at last falls into the Euxine (*Black Sea*) between Sinope and Amisus. In early times it separated the Lydian empire from the Medo-Persian, until, by marching over it to meet Cyrus, Croesus began the contest which ended in the overthrow of the Lydian empire.

HĂMADRŸĂDES. [NYMPHAE.]

HAMAE (-ārum), a town in Campania, between Capua and Cumae.

HĂMAXĬTUS (-i; Ἁμαξιτός), a small town on the coast of the Troad, near the promontory Lectum.

HĂMAXŎBĬI (-ōrum; Ἁμαξόβιοι), a people in European Sarmatia, in the neighbourhood of the Palus Maeotis.

HĂMILCAR (-ăris), the name of several Carthaginian generals: among them: **1.** Son of Hanno, or Mago, commander of the great Carthaginian expedition to Sicily, B.C. 480, which was defeated and almost destroyed by Gelo at Himera. [GELO.]—**2.** A Carthaginian general in the first Punic war, must be carefully distinguished from the great Hamilcar Barca [No. 3]. In the third year of the war (262) he succeeded Hanno in the command of Sicily. In 257 he commanded the Carthaginian fleet on the N. coast of Sicily, and fought a naval action with the Roman consul C. Atilius Regulus. In the following year (256), he and Hanno commanded the great Carthaginian fleet which was defeated by the two consuls M. Atilius Regulus and L. Manlius Vulso, off Ecnomus, on the S. coast of Sicily.—**3.** Surnamed BARCA, an epithet supposed to be related to the Hebrew *Barak*, and to signify 'lightning.' He commanded the Carthaginian forces in Sicily in 247, and established himself with his whole army on a mountain named Herctè (*Monte Pellegrino*), in the midst of the enemy's country, and in the immediate neighbourhood of Panormus, one of their most important cities. Here he succeeded in maintaining his ground for three years, and then took up a still stronger position on Mount Eryx, which he held against all the attacks of the Romans. After the great naval defeat of the Carthaginians by Lutatius Catulus (241), Hamilcar, who was still at Eryx, was entrusted by the Carthaginian government with the conclusion of the peace with the Romans. On his return home, he had to carry on war in Africa with the Carthaginian mercenaries, whom he succeeded in subduing after an arduous struggle of three years. Hamilcar now formed the project of establishing in Spain a new empire, which should not only be a source of strength and wealth to Carthage, but should be the point from whence he might renew hostilities against Rome. In the course of nine years he won over a great part of Spain by arms or treaties; but at length he fell in battle (228) against the Vettones. He left three sons, the celebrated Hannibal, Hasdrubal, and Mago.—**4.** Son of Gisco, Carthaginian governor of Melite (*Malta*), which surrendered to the Romans, 218.—**5.** Son of Bomilcar, one of the generals in Spain, 215,

with Hasdrubal and Mago, the two sons of Barca. The three generals were defeated by the two Scipios, while besieging Illiturgi.—**6.** A Carthaginian, who excited a revolt of the Gauls in Upper Italy, about 200, and took the Roman colony of Placentia.

HANNĬBAL (-ălis; Ἀννίβας). **1.** Son of Gisco, and grandson of HAMILCAR [No. 1]. In 409 he was sent to Sicily, at the head of a Carthaginian army to assist the Segestans against the Selinuntines. He took Selinus, and subsequently Himera also. In 406 he died of a pestilence while besieging Agrigentum.—**2.** Son of Gisco, was the Carthaginian commander at Agrigentum, when it was besieged by the Romans, 262. In 259 he was sent to the defence of Sardinia; but was seized by his own mutinous troops, and put to death.—**3.** Son of Hamilar Barca, and one of the most illustrious generals of antiquity, was born B.C. 247. He was only nine years old when his father took him with him into Spain, and made him swear upon the altar eternal hostility to Rome. Hannibal never forgot his vow, and his whole life was one continual struggle against the power of Rome. At the age of 18 he was present in the battle in which his father was killed; and eight years afterwards (220), he succeeded Hasdrubal as commander in Spain. In two campaigns he subdued most of the country S. of the Iberus, and in the spring of 219 he proceeded to lay siege to Saguntum, which he took after a desperate resistance, which lasted nearly eight months. The capture of this city, an ally of the Romans, led to the second Punic war. In the spring of 218 Hannibal began his march to Italy with 50,000 infantry and 9,000 cavalry. He crossed the Pyrenees, and marched along the S. coast of Gaul. The Romans sent the consul P. Scipio to oppose him in Gaul; but when Scipio arrived in Gaul, he found that Hannibal had already reached the Rhone, and that it was impossible to overtake him. After Hannibal had crossed the Rhone, he continued his march up the left bank of the river as far as its confluence with the Isère. Here he struck away to the right and began his passage across the Alps. He probably crossed the Alps either by the pass of Mont Genèvre or that of the Col de l'Argentière [see ALPES]. There are very strong reasons against taking either the Mont Cenis or the Little St. Bernard as Hannibal's pass. His army suffered much from the attacks of the Gaulish mountaineers and from the difficulties of the road, and when he at length emerged into the plains of the Po, he had with him no more than 20,000 foot and 6,000 horse. He stormed the chief place of the Taurini (probably at, or near, Turin). In his first action with the Romans under Scipio, which took place near the Ticinus, the cavalry and light-armed troops of the two armies were alone engaged; the Romans were routed, and Scipio himself wounded. A second and more decisive battle was fought against the combined forces of Scipio and Sempronius on the banks of the Trebia. The Romans were completely defeated, and the remains of their army took refuge within the walls of Placentia. This battle was fought towards the end of 218. Early in 217 he descended by the valley of the Macra into the marshes on the banks of the Arno. In struggling through these marshes great numbers of his horses and beasts of burden perished, and he himself lost the sight of one eye by an attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle was fought on the lake Trasimenus, in which the Roman army was destroyed. Hannibal now marched through the Apennines into Picenum, and thence into Apulia, where he spent a great part of the summer. The Romans had collected a fresh army, and placed it under the command of the dictator Fabius Maximus, who had prudently avoided a general action, and only attempted to harass the Carthaginian army. In 216 the new consuls, L. Aemilius Paulus and C. Terentius Varro, marched into Apulia, at the head of an army of little less than 90,000 men. Hannibal gave battle in the plains on the right bank of the Aufidus, just below the town of Cannae. The Roman army was annihilated; between 40,000 and 50,000 men are said to have fallen in the field, among whom was the consul Aemilius Paulus. This victory was followed by the revolt from Rome of most of the nations in the S. of Italy. Hannibal established his army in winter-quarters in Capua, which had come over to his side. From this time the character of the war was changed. The Carthaginians were fatally hampered by their inability to take fortified towns; and the Romans, instead of opposing to Hannibal one great army in the field, hemmed in his movements on all sides, and kept up an army in every province of Italy, to thwart the operations of his lieutenants, and check the disposition to revolt. In 215 Hannibal entered into negotiations with Philip, king of Macedonia, and Hieronymus of Syracuse, and thus sowed the seeds of two fresh wars. From 214 to 212 the Romans were busily engaged with the siege of Syracuse, which

was at length taken by Marcellus in the latter of these years. In 212 Hannibal obtained possession of Tarentum; but in the following year he lost the important city of Capua, and, in 209, Tarentum. Hannibal's forces gradually became more and more weakened; and his only object now was to maintain his ground in the S. until his brother Hasdrubal should appear in the N. of Italy. In 207 Hasdrubal at length crossed the Alps, and descended into Italy; but he was defeated and slain on the Metaurus, near Sena Gallica. From this time Hannibal abandoned all thoughts of offensive operations, and collected together his forces within the peninsula of Bruttium. In that wild and mountainous region he maintained his ground for nearly four years (207–203). He crossed over to Africa towards the end of 203 in order to oppose P. Scipio. In the following year (202) the decisive battle was fought near Zama. Hannibal was completely defeated with great loss. Peace was made by the advice of Hannibal himself. But his enmity to Rome was unabated; and though now more than forty-five years old, he set himself to work to prepare the means for renewing the contest. He introduced reforms into the state, and restored the ruined finances; but having provoked the enmity of a powerful party at Carthage, they denounced him to the Romans as urging on Antiochus III., king of Syria, to take up arms against Rome. Hannibal was obliged to flee from Carthage, and took refuge at the court of Antiochus, whom he in vain urged to carry war at once into Italy, instead of awaiting the Romans in Greece. On the defeat of Antiochus (190), Hannibal took refuge at the court of Prusias, king of Bithynia. Here he found for some years a secure asylum; but the Romans could not be at ease so long as he lived; and T. Quintius Flamininus was despatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist; and Hannibal took poison, to avoid falling into the hands of his enemies, about the year 183. Of Hannibal's abilities as a general it is unnecessary to speak: all the great masters of the art of war, from Scipio to the emperor Napoleon, have acknowledged his genius. But in comparing Hannibal with any other of the great leaders of antiquity, we must ever bear in mind the circumstances in which he was placed. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than fifteen years, but he trained up army after army, and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors.

HANNO (-ōnis; Ἄννων), a common name at Carthage.—Among those who bore it were:—**1.** The commander of the Carthaginian fleet which was defeated by Lutatius Catulus off the Aegates, 241. On his return home he was crucified.—**2.** Hanno, surnamed the Great. He was one of the commanders in the war against the mercenaries in Africa, after the end of the first Punic war (240–238). He was the leader of the aristocratic party, and, as such, the chief adversary of Hamilcar Barca and his family. On all occasions, from the landing of Barca in Spain till the return of Hannibal from Italy, a period of above 35 years, Hanno is represented as thwarting the measures of that family, and taking the lead in opposition to the war with Rome, the great object to which all their efforts were directed.—**3.** Son of Bomilcar, one of the most distinguished of Hannibal's officers. He commanded the right wing at the battle of Cannae (216), and is frequently mentioned in the histories of the second Punic war.—**4.** A Carthaginian general, who carried on the war in Sicily after the fall of Syracuse, 211. He left Sicily in the following year, when Agrigentum was betrayed to the Romans.—**5.** The Carthaginian commander at Capua, in 211.—**6.** A Carthaginian navigator, under whose name we possess a *Periplus*, or geographical treatise on his voyages, which was originally written in the Punic language, and afterwards translated into Greek. The author had held the office of suffes, or supreme magistrate at Carthage, and he gives an account of a voyage undertaken beyond the straits of Gibraltar to found colonies.

HARMA (τὸ Ἅρμα), a small place in Boeotia, near Tanagra.

HARMĂTŪS (-untis; Ἁρματοῦς), a city and promontory on the coast of Aeolis in Asia Minor, on the Sinus Elaïticus.

HARMŎDĬUS and ARISTOGEITON (-ŏnis; Ἁρμόδιος, Ἀριστογείτων) were the murderers of Hipparchus, brother of the tyrant Hippias, in B.C. 514. Aristogeiton was strongly attached to Harmodius. Hipparchus, as a disappointed rival, resolved to avenge himself by a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear

one of the sacred baskets in a religious procession, and when she presented herself for the purpose, he caused her to be dismissed as unworthy of the honour. This insult determined the two friends to slay both Hipparchus and his brother Hippias as well at the festival of the Panathenaea. When the appointed time arrived the two chief conspirators observed one of their accomplices in conversation with Hippias. Believing, therefore, that they were betrayed, they slew Hipparchus. Harmodius was immediately cut down by the guards. Aristogeiton at first escaped, but was afterwards taken, and was put to the torture; but he died without revealing any of the names of the conspirators. Four years after this Hippias was expelled, and thenceforth Harmodius and Aristogeiton obtained among the Athenians of all succeeding generations the character of patriots and martyrs, though their deed was only one of private revenge. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens, and entertainment in the Prytaneum. Their statues, made of bronze by Antenor, were set up in the Agora. When Xerxes took the city, he carried these statues away, and new ones, the work of Critias, were erected in 477. The original statues were afterwards sent back to Athens by Alexander the Great. It is probable that the bronze statues at Naples are a copy of this group.

HARMŎNĬA (-ae; Ἁρμονία) was married to Cadmus, and all the gods of Olympus were present at the marriage. A necklace, given as a present, became fatal to all who possessed it. Harmonia accompanied Cadmus when he was obliged to quit Thebes, and shared his fate. [CADMUS.] Polyneices, who inherited the fatal necklace, gave it to Eriphyle, that she might persuade her husband, Amphiaraus, to undertake the expedition against Thebes. Through ALCMAEON, the son of Eriphyle, the necklace came into the hands of Arsinoë, next into those of the sons of Phegeus, Pronous and Agenor, and lastly, into those of the sons of Alcmaeon, Amphoterus and Acarnan, who dedicated it in the temple of Athene Pronoia at Delphi.

HARPĂGUS (-i; Ἅρπαγος). **1.** A Median, whose preservation of the infant Cyrus, with the events consequent upon it, are related under CYRUS. He became one of the generals of Cyrus, and conquered the Greek cities of Asia Minor.—**2.** A Persian general, under Darius I., took Histiaeus prisoner.

HARPĂLUS (-i; Ἅρπαλος) accompanied Alexander the Great to Asia, as superintendent of the treasury. After the conquest of Darius, he was left by Alexander in charge of the royal treasury, and of the satrapy of Babylon. Having stolen large sums of money, he fled to Athens, where he employed his treasures to gain over the orators and induce the people to support him against Alexander and his viceregent, Antipater. Among those whom he thus corrupted are said to have been Demades, Charicles, the son-in-law of Phocion, and even Demosthenes himself. [DEMOSTHENES.] But he failed in his object, for, Antipater having demanded his surrender, it was resolved to place him in confinement until the Macedonians should send for him. He succeeded in making his escape from prison, and fled to Crete, where he was assassinated soon after his arrival by Thibron, one of his own officers.

HARPĂLŸCĒ (Ἁρπαλύκη), daughter of Harpalycus, king in Thrace, trained by her father as a warrior. After the death of her father, she lived in the forests as a robber, being so swift in running that horses were unable to overtake her. At length she was caught in a snare by shepherds, who killed her.

HARPĂSUS (-i; Ἅρπασος). **1.** (*Arpa-Su*), a river of Caria, flowing N. into the Maeander, into which it falls opposite to Nysa.—**2.** (*Harpa-Su*), a river of Armenia Major, flowing S. into the Araxes.

HARPOCRATES. [HORUS.]

HARPŸĬAE (-ārum; Ἅρπυιαι), the *Harpies*—that is, the *Robbers* or *Spoilers*—are in Homer nothing but personified storm winds, who are said to carry off any one who had suddenly disappeared from the earth. Hesiod describes them as daughters of Thaumas by the Oceanid Electra, winged maidens, who surpassed winds and birds in their swiftness. But even in Aeschylus they appear as ugly creatures with wings; and later writers represent them as monsters, being birds with the heads of maidens, with long claws and with faces pale with hunger. They were sent by the gods to torment the blind Phineus, and whenever a meal was placed before him, they darted down from the air and carried it off. Phineus was delivered from them by Zetes and Calais, sons of Boreas, and two of the Argonauts. Virgil places them in the islands called Strophades, in the Ionian sea. In the famous Harpy monument from Xanthus, now in the British Museum, the Harpies are represented in the act of carrying off the daughters of Pandareos.

A Harpy. (British Museum. From a tomb at Xanthus.)

HARŪDES, a people in the army of Ariovistus (B.C. 58), perhaps the same as the Charudes who lived in the Chersonesus Cimbrica.

HASDRŬBAL (-ălis; Ἀσδρούβας), a Carthaginian name. **1**. Son-in-law of Hamilcar Barca, on whose death in 229, he succeeded to the command in Spain. He ably carried out the plans of his father-in-law for extending the Carthaginian dominions in Spain, and entrusted the conduct of most of his military enterprises to the young Hannibal. He founded New Carthage, and concluded with the Romans the treaty which fixed the Iberus as the boundary between the Carthaginian and Roman dominions. He was assassinated by a slave, whose master he had put to death (221), and was succeeded in the command by HANNIBAL.—**2**. Son of Hamilcar Barca, and brother of Hannibal, a man of great military ability and untiring energy. When Hannibal set out for Italy (218), Hasdrubal was left in the command of Spain, and there fought for some years against the two Scipios. His scheme of joining Hannibal directly after Cannae was frustrated by the victory of the two Scipios on the Ebro; but at length, in the autumn of 208, he crossed the Pyrenees, and in the following year the Alps by the pass of the *Little Mt. Cenis*, and marched into Italy, in order to assist Hannibal; but he was defeated on the Metaurus, by the consuls C. Claudius Nero and M. Livius Salinator, his army was destroyed, and he himself fell in the battle. His head was cut off and thrown into Hannibal's camp.—**3**. Surnamed the Bald (Calvus), commander of the Carthaginian expedition to Sardinia in the second Punic war, 215. He was defeated by the Roman praetor, T. Manlius, taken prisoner, and carried to Rome.—**4**. Son of Gisco, one of the Carthaginian generals in Spain during the second Punic war. He fought in Spain from 214 to 206. After he and Mago had been defeated by Scipio in the latter of these years, he crossed over to Africa, where, in conjunction with Syphax, Hasdrubal carried on war against Masinissa, but he was defeated by Scipio who landed in Africa in 204.—**5**. Commander of the Carthaginian fleet in Africa in 203, must be distinguished from the preceding.

HĒBĒ (-es; Ἥβη), the goddess of youth, was a daughter of Zeus and Hera. She filled the cups of the gods with nectar, and she was the attendant of Hera, whose horses she harnessed. She married Heracles after he was received among the gods, and bore to him two sons, Alexiares and Anticetus. The Romans identified with her their goddess JUVENTAS, who was an Italian personification of youth.

HEBRUS (-i; Ἕβρος: *Maritza*), the principal river in Thrace, rises in the mountains of Scomius and Rhodope, flows first SE. and then SW., becomes navigable for smaller vessels at Philippopolis, and for larger ones at Hadrianopolis, and falls into the Aegaean sea near Aenos, after forming by another branch an estuary called STENTORIS LACUS.

HĔCĂLĒ (-es; Ἑκάλη), an old woman, who hospitably received Theseus when he had gone out for the purpose of killing the Marathonian bull.

HĔCĂTAEUS (-i; Ἑκαταῖος), of Miletus, one of the early Greek historians, or *logographi* (prose-narrators). He survived the Persian wars, and appears to have died about 476.

HĔCĂTĒ (-es; Ἑκάτη), a goddess who is represented in Greek literature and art as deity of the moon and of night, of childbirth, and of the underworld and magic. She is not mentioned in Homer: in Hesiod she is daughter of the Titan Perses and Asteria. As goddess of the moon Hecate was called φωσφόρος, and was represented as bearing torches; and it is possible that the triple form belonging to her was derived from the three phrases of the new, full, and waning moon. It may, however, be that the triple form was derived from her statue being

placed at the fork of roads, looking each way. To Hecate, as to other moon-goddesses, belongs the guardianship of childbirth: as moon-goddess also she had power over the sea and over fishermen, and for the same reason she was the goddess of night and darkness, and hence of the underworld and of the dead; hence again she was the deity of ghosts and nightly apparitions,

Hecate. (Causei, *Museum Romanum*, vol. i. t v. 21.)

and the patroness of magic. From the similarity of her functions she was often confounded with Artemis, and sometimes with Aphrodite. At Athens it was a custom to place Ἑκάτεια—that is, shrines with figures of the goddess—before the doors. The peculiar offerings made to her were sacrifices of puppies, especially black puppies, which probably denoted her connexion with the underworld. In art she is represented with torches, as a moon-goddess; with keys, as portress of Hades.

HĔCĂTON (-ontis; Ἑκάτων), a Stoic philosopher, a native of Rhodes, who studied under Panaetius.

HECATONNĒSI (Ἑκατόννησοι: *Moskonisi*), a group of small islands, between Lesbos and the coast of Aeolis, on the S. side of the mouth of the Gulf of Adramyttium.

HECTOR (ŏris; Ἕκτωρ), the chief hero of the Trojans in their war with the Greeks, was the eldest son of Priam and Hecuba, the husband of Andromache, and father of Scamandrius. He fought with the bravest of the Greeks, and at length slew Patroclus, the friend of Achilles. The death of his friend roused Achilles to the fight. The other Trojans fled before him into the city. Hector alone remained without the walls, though his parents implored him to return; but when he saw Achilles, his heart failed him, and he took to flight. Thrice did he race round the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. Achilles tied Hector's body to his chariot, and thus dragged him into the camp of the Greeks; but later traditions relate that he first dragged the body thrice around the walls of Ilium. At the command of Zeus, Achilles surrendered the body to the prayers of Priam, who buried it at Troy with great pomp. Hector is one of the noblest conceptions of the poet of the Iliad. He is the great bulwark of Troy, and even Achilles trembles when he approaches him. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance, preferring death to slavery and disgrace. He showed a chivalrous pity even for Helen, and her lament over his body is one of the most pathetic in Homer.

HĔCŬBA (-ae; Ἑκάβη), daughter of Dymas in Phrygia, or of Cisseus, king of Thrace. She was the wife of Priam, king of Troy, to whom she bore Hector, Paris, Deiphobus, Helenus, Cassandra, and many other children. The fifty children mentioned in Eur. *Hec.* 421, include her stepchildren. On the capture of Troy, she was carried away as a slave by the Greeks, to the Thracian Chersonesus, where her daughter Polyxena was sacrificed. In revenge for the murder of her son Polydorus, she killed the children of Polymestor, and put out the eyes of their father. Agamemnon pardoned her, but afterwards she was changed into a dog, and leapt into the sea at a place called Cynossema.

HĒGĒSĬAS (-ae; Ἡγησίας). 1. Of Magnesia, a rhetorician and historian, lived about B.C. 290, wrote the history of Alexander the Great.—2. A Cyrenaic philosopher, who lived at Alexandria in the time of the Ptolemies, perhaps about B.C. 260. He wrote a work containing such gloomy descriptions of human misery, that it drove many persons to commit suicide; hence he was surnamed *Peisithanatos* (Πεισιθάνατος).

HĒGĒSĬNUS (Ἡγησίνους), of Pergamum, the successor of Evander and the predecessor of Carneades in the chair of the Academy, about B.C. 185.

HĒGĒSIPPUS (-i; Ἡγήσιππος), an Athenian orator, and a supporter of Demosthenes. He was probably the author of the oration on Halonesus, which has come down to us under the name of Demosthenes.

HĔLĔNA (-ae; Ἑλένη). *In Homer* Helen described as daughter of Zeus, half-sister of Castor and Polydeuces, and mother of one child, Hermione, and of surpassing beauty. She was wife of Menelaus and was carried off to Troy by Paris [for details see PARIS], and thus became the cause of the Trojan war. The common tradition was that, after the death of Paris, she married DEIPHOBUS: near the end of the siege she recognised Odysseus when he entered Troy in disguise, but shielded him because she wished to return to Greece. After the fall of Troy she returned with Menelaus to Sparta, but not until they had wandered for eight years, part of which was spent in Egypt. *In the post-Homeric stories* there are many additions. In some traditions Helen and the Dioscuri are born from one egg; in others there were two eggs ('gemino ovo,' Hor. *A.P.* 147), from one of which were born Helen and Polydeuces as immortals and children of Zeus and Leda, from the other Castor and Clytemnestra, as mortal children of Tyndareus and Leda. In her childhood Helen was carried off to Athens by Theseus, and rescued by the Dioscuri [AETHRA; DIOSCURI; THESEUS]. After this many princely suitors came to Sparta, and Tyndareus, by advice of Odysseus, gave her in marriage to Menelaus. Some poets related that she was taken to Egypt, and that her phantom went to Troy. This was said to have been adopted as a palinode or recantation by Stesichorus, who had spoken against the character of Helen and had been smitten with blindness. According to this story (which was known to the Egyptian priests), Paris and Helen were driven by contrary winds to Egypt. Here Helen and the treasures taken from Sparta were detained by King Proteus, and Paris went on to Troy. Euripides in his *Helena* makes Helen still more guiltless, for she is taken by Hermes first to an island off Attica, and thence to Egypt, while Paris carried off her phantom from Sparta as the cause of war. When Menelaus recovered the true Helen from Egypt, the phantom disappeared. Helen received divine honours in her temple at Therapnae, where also her grave was shown. A Rhodian legend spoke of her going to Rhodes after the death of Menelaus, and being hanged on a tree there in revenge by Polyxo, and therefore called δενδρῖτις. In her divine character Helen, like the Dioscuri, caused the appearance of light (the St. Elmo's Fire) about a ship; but her single star was baneful, while the double star of her brothers brought safety.

HĔLĔNA, FLĀVĬA JŪLĬA, the mother of Constantine the Great. She was said to have discovered at Jerusalem the sepulchre of our Lord, together with the wood of the true cross.

HĔLĔNA (-ae; Ἑλένη). (*Makronisi*), a small rocky island, between the S. of Attica and Ceos, formerly called Cranaë.

HĔLĔNUS (-i; Ἕλενος), son of Priam and Hecuba, was celebrated for his prophetic powers, and also fought against the Greeks in the Trojan war. In later traditions he is said to have deserted his countrymen and joined the Greeks. According to some he did it of his own accord; according to others, he was ensnared by Odysseus, who was anxious to obtain his prophecy respecting the fall of Troy. After the fall of Troy, he fell to the share of Pyrrhus. He foretold Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevailed upon him to return by land to Epirus. After the death of Pyrrhus he received a portion of the country, and married Andromache, by whom he became the father of Cestrinus. When Aeneas in his wanderings arrived in Epirus, he was hospitably received by Helenus, who also foretold him the future events of his life.

HĒLĬĂDAE and HĒLĬĂDES (Ἡλιάδαι and Ἡλιάδες), the sons and daughters of Helios. The name *Heliades* is given especially to *Phaëthusa*, *Lampetie* and *Phoebe*, the daughters of Helios and the nymph Clymene, and the sisters of Phaëthon. They bewailed the death of their brother Phaëthon so bitterly on the banks of the Eridanus, that the gods in compassion changed them into poplar trees and their tears into amber.

HĔLĬCE (-es; Ἑλίκη), daughter of Lycaon, was beloved by Zeus, but Hera, out of jealousy, changed her into a she-bear, and Zeus placed her among the stars, under the name of the Great Bear.

HĔLĬCE (-es; Ἑλίκη), the ancient capital of Achaia, was swallowed up by an earthquake together with Bura, B.C. 373.

HĔLĬCON (-ōnis; Ἑλικών: *Helicon*), a range of mountains in Boeotia, between the lake Copais and the Corinthian gulf. Helicon was sacred to Apollo and the Muses, and here sprang the celebrated fountains of the Muses, AGANIPPE and HIPPOCRENE.

HĒLĬŎDŌRUS (-i; Ἡλιόδωρος). **1. A**

rhetorician at Rome in the time of Augustus, whom Horace mentions as the companion of his journey to the Brundisium. 2. A Stoic philosopher at Rome, who became a *delator* in the reign of Nero. 3. Of Emesa in Syria, lived about the end of the fourth century of our era, and was bishop of Tricca in Thessaly. Before he was made bishop, he wrote a romance in ten books, entitled *Aethiopica*, because the scene of the beginning and the end of the story is laid in Aethiopia.

HELĬŎGABĂLUS. [ELAGABALUS.]

HĒLĬŎPŎLIS (Ἡλίου πόλις or Ἡλιούπολις i.e. *the City of the Sun*). 1. (*Baalbek*), a celebrated city of Syria, a chief seat of the worship of Baal, whom the Greeks identified sometimes with Helios, sometimes with Zeus. It was situated in the middle of Coele-Syria, at the W. foot of Anti-Libanus. It was a place of great commercial importance, as being on the direct road from Egypt and the Red Sea and also from Tyre to Syria, Asia Minor, and Europe.—2. (*Matarieh*), a city of Lower Egypt, on the E. side of the Pelusiac branch of the Nile, a little below the apex of the Delta, was chief seat of the Egyptian worship of the Sun. Its civil name was An, in Hebrew On; its sacred name Pe-Ra, *i.e.* the Abode of the Sun. Its priests were renowned for their learning.

HĒLĬOS (Ἥλιος or Ἠέλιος), called SOL by the Romans, the god of the sun. He was the son of Hyperion and Thea, and a brother of Selene and Eos. From his father, he is frequently called HYPERIŎNĬDES, or HYPERĪON, a form of the patronymic. In the Homeric hymn on Helios, he is called a son of Hyperion and Euryphaëssa. Homer describes Helios as giving light both to gods and men: he rises in the E. from Oceanus, traverses the heaven, and descends in the evening into the darkness of the W. and Oceanus. The manner in which Helios during the night passes from the western into the eastern ocean is not mentioned either by Homer or by Hesiod, but later poets make him sail in a golden boat, the work of Hephaestus, round one-half of the earth, and thus arrive in the E. at the point from which he has to rise again. The horses and chariot with which Helios traverses the heavens are not mentioned in the Iliad and Odyssey, but first occur in the Homeric hymn on Helios; and by later writers the four horses are named Pyrois, Eous, Aethon, and Phlegon, or Eous, Aethiops, Bronte, and Sterope.—The island of Thrinacia (Sicily) was sacred to Helios, and there he had flocks of sheep and oxen, which were tended by his daughters Phaëthusa and Lampetie. By Perse he was the father of Aeëtes, Circe and Pasiphaë, and by Clymene of Phaëthon. The sacrifices offered to him consisted of white rams, boars, bulls, goats, lambs, especially white horses, and honey. It was not until after the time of Euripides that Helios was identified with Apollo. The worship of Sol existed at Rome from an early period, Sol being an Italian deity whom the Romans afterwards identified with Helios.

Helios. (From the metope at Ilium: Schliemann. *Troy and its Remains.*)

HELLĀNĬCUS (-i; Ἑλλάνικος). Of Mytilene in Lesbos, the most eminent of the Greek logographers, or early Greek historians, was in all probability born about B.C. 490, and died sometime after the beginning of the Peloponnesian war.

HELLAS, HELLĒNES. [GRAECIA.]

HELLĒ (-es; Ἕλλη), daughter of Atha-

mas and Nephēle, and sister of Phrixus. When Phrixus was to be sacrificed [PHRIXUS], Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes; but, between Sigeum and the Chersonesus, Helle fell into the sea, which was thence called the Sea of Helle (*Hellespontus*). Her tomb was shown near Pactya, on the Hellespont.

HELLĒN (-ēnis; Ἕλλην), son of Deucalion and Pyrrha, or of Zeus and Dorippe, husband of Orseïs, and father of Aeolus, Dorus, and Xuthus. He was king of Phthia in Thessaly, and was succeeded by his son Aeolus. He is the mythical ancestor of all the Hellenes; from his two sons Aeolus and Dorus were descended the Aeolians and Dorians; and from his two grandsons Achaeus and Ion, the sons of Xuthus, the Achaeans and Ionians.

HELLESPONTUS (-i; Ἑλλήσποντος: *Straits of the Dardanelles*), the long narrow strait connecting the Propontis (*Sea of Marmara*) with the Aegaean sea, through which the waters of the Black sea discharge themselves into the Mediterranean in a constant current. The length of the strait is about fifty miles, and the width varies from six miles at the upper end to two at the lower, and in some places it is only one mile wide, or even less. The narrowest part is between the ancient cities of SESTUS and ABYDUS, where Xerxes made his bridge of boats, [XERXES] and where the legend related that Leander swam across to visit Hero. [LEANDER.] The name of the Hellespont (*i.e.* the *Sea of Helle*) was derived from the story of Helle's being drowned in it [HELLE]. The district just mentioned, on the S. side of the Hellespont, was also called Ἑλλήσποντος.

HĔLŌRUS or HELŌRUM (-i; Ἕλωρος), a town on the E. coast of Sicily, S. of Syracuse, at the mouth of the river Helorus.

HĔLOS (τὸ Ἕλος). **1.** A town in Laconia, on the coast, in a marshy situation, whence its name (ἕλος = *marsh*).—**2.** A town or district of Elis on the Alpheus.

HELVECŌNAE (-ārum), a people in Germany, between the Viadus and the Vistula.

HELVĔTĬI, a brave and powerful Celtic people, who dwelt between M. Jurassus (*Jura*), the Lacus Lemannus (*Lake of Geneva*), the Rhone, and the Rhine as far as the Lacus Brigantinus (*Lake of Constance*). They were thus bounded by the Sequani on the W., by the Nantuates and Lepontii in Cisalpine Gaul on the S., by the Raeti on the E., and by the German nations on the N. beyond the Rhine. Their country thus corresponded to the W. part of Switzerland.—The Helvetii are first mentioned in the war with the Cimbri. In B.C. 107 the Tigurini defeated and killed the Roman consul L. Cassius Longinus, on the lake of Geneva, while another division of the Helvetii accompanied the Cimbri and Teutones in their invasion of Gaul. Subsequently the Helvetii invaded Italy along with the Cimbri; and they returned home in safety, after the defeat of the Cimbri by Marius and Catulus in 101. Pressed by the German tribes from the east, about 60 B.C. they resolved to seek a new home in the more fertile plains of Gaul. In 58 they were defeated by Caesar, and driven back into their own territories. After their enforced return they rebuilt several of their old towns, of which the most notable were Lousona (*Lausanne*), Eburodunum (*Yverdon*), Minodunum (*Moudon*), Salodurum (*Solothurn*), Turicum (*Zürich*), Vitudurum) (*Winterthur*), Aquae (*Baden*, near Zürich), Vindonissa (*Windisch*), with the chief town of all the civitas, AVENTICUM (*Avanches*), which Augustus made the residence of the tax collector for the Helvetian district. For military strength two Roman colonies were established, at Noviodunum (*Nyon*, on the lake of Geneva), which was called Colonia Julia Equestris, and Colonia Raurica (*Augst*, near Basle).

HELVĬA, mother of the philospher SENECA.

HELVĬDĬUS PRISCUS. [PRISCUS.]

HELVĬI, a people in Gaul, between the Rhone and Mt. Cebenna, which separated them from the Arverni.

HELVĬUS. [CINNA.]

HEMINA, CASSĬUS. [CASSIUS.]

HĔNĔTI (-ōrum; Ἐνετοί), an ancient people in Paphlagonia, dwelling on the river Parthenius, fought on the side of the side of Priam against the Greeks. [VENETI.]

HĒNĬŎCHI (Ἡνίοχοι), a people in Colchis, N. of the Phasis, notorious as pirates.

HENNA. [ENNA.]

HEPHAESTĬON (-ōnis; Ἡφαιστίων). Son of Amyntor, a Macedonian of Pella, accompanied Alexander to Asia, and was employed by the king in many important commands. He died at Ecbatana B.C. 325, to the great grief of Alexander.

HĒPHAESTUS (-i; Ἥφαιστος), called VULCĀNUS by the Romans, the god of fire. He was, according to Homer, the son of Zeus and Hera. Later traditions state

that he had no father, and that Hera gave birth to him independently of Zeus. He was born lame and weak, and was so much disliked by his mother, that she threw him down from Olympus. Thetis and Eurynome received him, and he dwelt with them for nine years in a grotto, beneath Oceanus, making for them beautiful works of art. He afterwards returned to Olympus, and

Hephaestus. (From an altar in the Vatican.)

he appears in Homer as the great artist of the gods of Olympus. As to this return a post-Homeric story tells us that out of revenge for his downfall he sent to his mother Hera a golden throne with invisible fetters. When she sat thereon she was fast bound, and, as the only means of her release, the gods wished to bring back Hephaestus. Ares tried his strength, but was repulsed; Dionysus succeeded by making him drunk. In Homer there is no allusion to the revenge, and although he had been cruelly treated by his mother, he always showed her respect and kindness; and on one occasion took her part when she was quarrelling with Zeus, which so much enraged the father of the gods, that he seized Hephaestus by the leg, and hurled him down from heaven. Hephaestus was a whole day falling, but in the evening he alighted on the Island of Lemnos, where he was kindly received by the Sintians. His lameness, which belongs to all traditions, is accounted for in mythology by one or other of his two falls from heaven. Some modern writers believe the idea to have originated from the fact that blacksmiths were commonly lame men, because this trade was one for which a strong man who happened to be lame was as well suited as anyone else. The palace of Hephaestus in Olympus was imperishable, and shining like stars. It contained his workshop, with the anvil and twenty bellows, which worked spontaneously at his bidding. It was there that he made all his beautiful and marvellous works, both for gods and men. All the palaces in Olympus were his workmanship. He made the armour of Achilles; the fatal necklace of Harmonia; the fire-breathing bulls of Aeëtes, king of Colchis, &c. In the Iliad the wife of Hephaestus is Charis, in Hesiod Aglaia, the youngest of the Charites; but in the Odyssey, as well as in later accounts, Aphrodite (who proved faithless to him, *Od.* viii. 295) appears as his wife. Hephaestus, like Athene, gave skill to mortal artists. Hence at Athens they had temples and festivals in common. Hence also both were worshipped in the torch races. He was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered. One leg is sometimes shortened to denote his lameness. The Roman Vulcanus was an old Italian divinity. [VULCANUS.]

C. D.

HĒRA (Ἥρα or Ἥρη), called JUNO by the Romans. The Greek Hera was a daughter of Cronos and Rhea, and sister and wife of Zeus. Several places in Greece also claimed to have been the scene of the marriage with Zeus, such as Euboea,

The Farnese Hera. (From the marble head in the Naples Museum.)

Samos, Cnossus in Crete, and Mt. Thornax, in the S. of Argolis. Her marriage, called the *Sacred Marriage* (ἱερὸς γάμος), was represented in many places where she was worshipped. At her nuptials Ge presented to her a tree with golden apples, which was watched by the Hes-

perides, at the foot of the Hyperborean Atlas. In the Iliad Hera is treated by the Olympian gods with the same reverence as her husband. Zeus himself listens to her counsels, and communicates his secrets to her. She is, notwithstanding, far inferior to him in power, and must obey him unconditionally. She is not, like Zeus, the ruler of gods and men, but simply the wife of the supreme god. Yet she has a reflected greatness and power from Zeus. Iris is her messenger as well as servant of Zeus, and even Athene is sent by her to Achilles. She can set in motion the thunder, and

The Barberini Hera. (From the Vatican.)

the sun himself obeys her order to close the day. Her character, as described by Homer, is marked by jealousy and by a quarrelsome disposition. Hence arise frequent disputes between Hera and Zeus; and on one occasion Hera plotted with Poseidon and Athene to put Zeus in chains. Zeus, in such cases, not only threatens, but even strikes her. Once he hung her up in the clouds, with her hands chained, and with two anvils suspended from her feet; and on another occasion, when Hephaestus attempted to help her, Zeus hurled him down from Olympus.—By Zeus she was the mother of Ares, Hebe, and Hephaestus. —As Hera was the type of a married goddess among the Olympians, so is she the goddess of marriage and of the birth of children. Owing to the judgment of Paris, she was hostile to the Trojans, and in the Trojan war she accordingly sided with the Greeks. She persecuted all the children of Zeus by mortal mothers, and hence appears as the enemy of Dionysus, Heracles, and others. In the Argonautic expedition she assisted Jason. Hera was worshipped in many parts of Greece, but more especially at Argos, in the neighbourhood of which she had a splendid temple, on the road to Mycenae Her great festival at Argos is described in the *Dict. of Ant.* art. *Heraea*. Hera was probably originally worshipped as a moon-goddess, and hence as queen of heaven and wife of Zeus. Hence also she was one of the deities (all in some way connected with the moon) who presided over childbirth (as also did Juno in Italy). Hera was represented as a majestic woman, with a beautiful forehead and large widely-opened eyes (the Homeric βοῶπις). Her head is often adorned with a diadem (stephanos), sometimes with a calathus, or with a veil; in her hand she carries a sceptre, which is sometimes surmounted by a figure of a cuckoo. Sometimes her sacred bird, the peacock, is painted by her side.

HĒRACLĒA (-ae; Ἡράκλεια). I. *In Europe*. **1.** H., in Lucania, on the river Siris, founded by the Tarentines. Pyrrhus here defeated the Romans under Laevinus, B.C. 280.—**2.** In Acarnania on the Ambracian gulf.—**3.** In Pisatis Elis, in ruins in the time of Strabo.—**4.** The later name of Perinthus in Thrace. [PERINTHUS.]—**5.** H. LYNCESTIS (Λύγκηστις), also called Pelagonia, in Macedonia, on the Via Egnatia, W. of the Erigon, the capital of one of the four districts into which Macedonia was divided by the Romans.—**6.** H. MINŌA, on the S. coast of Sicily, at the mouth of the river Halycus, between Agrigentum and Selinus. According to tradition it was founded by Minos, when he pursued Daedalus to Sicily.—**7.** H. SINTĪCA (Σιντική), in Macedonia, a town of the Sinti, on the left bank of the Strymon, founded by Amyntas, brother of Philip.—II. *In Asia*. **1.** H. PONTĪCA (*Eregli*), a city on the S. shore of the Pontus Euxinus, on the coast of Bithynia, in the territory of the Mariandyni. It was founded about B.C. 550, by colonists from Megara and from Tanagra in Boeotia.—**2.** H. AD LATNUM, a town of Ionia, S.E. of Miletus, at the foot of Mt. Latmus and upon the Sinus Latmicus; formerly called Latmus. Near it was a cave, with the tomb of Endymion.

HERACLEIDAE or HĒRACLĪDAE (-ārum; Ἡρακλεῖδαι), the descendants of Heracles, who, in conjunction with the Dorians, conquered Peloponnesus. It had been the will of Zeus, so ran the legend, that Heracles should rule over the country of the Perseids, at Mycenae and Tiryns. But, through Hera's cunning, Eurystheus had been put into the place of Heracles, who had become his servant. After the death of Heracles, his claims devolved upon his sons and descendants. At the time of his death, Hyllus, the eldest of his four sons by Deianīra, was living with his brothers at the court of Ceyx at Trachis. As Eurystheus demanded their surrender, and Ceyx was unable to protect them, they fled to various parts of Greece, until they were received as suppliants at Athens. Eurystheus, to whom the Athenians refused to surrender the fugitives, now marched against the Athenians with a large army, but was defeated by the Athenians under Iolaus, Theseus, and Hyllus, and was slain with his sons. They then invaded the Peloponnesus, but returned to Doris, where they were received by King Aegimius. After remaining in Doris three years, Hyllus, with a band of Dorians, undertook an expedition against Atreus, who had married a daughter of Eurystheus, and had become king of Mycenae and Tiryns. Hyllus marched across the Corinthian isthmus, and first met Echemus of Tegea, who fought for the Pelopidae, the principal opponents of the Heracleidae. Hyllus fell in single combat with Echemus, and, according to an agreement which had been made before the battle, the Heracleidae were not to make any further attempt upon Peloponnesus for the next fifty years. Thus ended their second invasion. Other invasions were made, and in the fifth and final attempt Temenus, Cresphontes, and Aristodemus, the great-grandsons of Hyllus, built a fleet on the Corinthian gulf; but this fleet was destroyed, because Hippotes, one of the Heracleidae, had killed Carnus, an Acarnanian soothsayer; and Aristodemus was killed by a flash of lightning. An oracle now ordered them to take a three-eyed man for their commander. He was found in the person of Oxylus, the son of Andraemon, an Aetolian, but descended from a family in Elis. The expedition sailed from Naupactus towards Rhium in Peloponnesus. Oxylus, keeping the invaders away from Elis, led them through Arcadia. The Heracleidae and Dorians conquered Tisamenus, the son of Orestes, who ruled over Argos, Mycenae, and Sparta. After this they became masters of the greater part of Peloponnesus, and then distributed by lot the newly acquired possessions. Temenus obtained Argos; Procles and Eurystheus, the twin sons of Aristodemus, Lacedaemon; Cresphontes, Messenia.—Such are the traditions about the Heracleidae and their conquest of Peloponnesus. They are not purely mythical, but represent the conquest of the Achaean population by Dorian invaders, who had originally been pressed southwards by the Thessalians [DORIS], and then, finding their new settlements about the Spercheus too small, joined the Aetolians in invading the Peloponnesus.

HĒRACLEITUS (-i; Ἡράκλειτος). Of Ephesus, a philosopher of the Ionian school, who, about B.C. 513 wrote a work *On Nature* (περὶ φύσεως). Everything, in his view, was in a state of passage backwards and forwards; and hence fire, which seemed to typify this constant motion, was in his philosophy the origin of all things, kindling and extinguishing itself; and so far did he carry this that he regarded the sun as born anew and dying every day. He held that from this passage backwards and forwards or upwards and downwards resulted the harmony of nature; but it was a harmony arising from conflict, so that to this theory refers the 'quid velit et possit rerum concordia discors' of Horace (*Ep.* i. 12, 19). The constant change and motion in the system, forcibly expressed by Heracleitus in the words that 'no man can twice enter the same river,' gained for Heracleitus and his school the name of οἱ ῥέοντες. The tone of sadness in Heracleitus, arising from his feeling of the changeable and fleeting character of human life, and also from the amount of evil in the world, gained for him the title of the 'weeping philosopher.'

HĒRACLES (Ἡρακλῆς), in Latin writers HERCŪLES, the most celebrated of all the heroes of antiquity. I. GREEK LEGENDS. According to Homer, Heracles was the son of Zeus by Alcmene of Thebes in Boeotia. His stepfather was Amphitryon. Amphitryon was the son of Alcaeus, the son of Perseus; and Alcmene was a granddaughter of Perseus. Hence Heracles belonged to the family of Perseus. Alcmene brought into the world two boys, Heracles, the son of Zeus, and Iphicles, the son of Amphityron, who was one night younger than Heracles. As he lay in his cradle, Hera sent two serpents to destroy him, but the infant hero strangled them with his own hands. As he grew up, he was instructed by Amphitryon in driving a chariot, by Autolycus in wrestling, by Eurytus in archery, by Castor in fighting with heavy armour, and by Linus in singing and playing

the lyre. Linus was killed by his pupil with the lyre, because he had censured him; and Amphityron sent him to feed his cattle. In this manner he spent his life till his 18th year. To this period belongs the beautiful allegory introduced by Prodicus as the 'Choice of Heracles.' Heracles, when he had reached the critical time of youth, went out into a solitary place and sat in doubt, which path of life he should follow. Here Virtue and Pleasure (whose name was also Vice) appeared to him in the guise of tall and beautiful women, but the one of modest beauty, the other of the reverse. Pleasure offered him

I. Heracles and Nemean Lion. (From a Roman lamp.)

a life of ease and enjoyment, Virtue a path of toil leading to glory; and he chose the toilsome path of virtue. His first great adventure happened while he was still watching the oxen of his father A huge lion from Mount Cithaeron, made havoc among the flocks of Amphitryon and Thespius (or Thestius), king of Thespiae. Heracles slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet. Another account is that the lion-skin of Heracles was taken from the Nemean lion. Next he defeated and killed Erginus, king of Orchomenus, who had compelled the Thebans to pay tribute. Creon rewarded Heracles with the hand of his daughter Megara, by whom he became the father of several children. Soon afterwards Heracles was driven mad by Hera, and in this state he killed his own children by Megara and two of Iphicles. In his grief he sentenced himself to exile, and went to Thespius, who purified him. [The Attic legend, followed by Euripides in the *Hercules Furens*, places this madness later.] He then consulted the oracle of Delphi as to where he should settle. The priestess ordered him to live at Tiryns, and to serve Eurystheus for the space of twelve years, after which he should become immortal. Heracles accordingly went to Tiryns, and executed the twelve labours which Eurystheus ordered him to perform. The only one of the twelve labours mentioned by Homer is his descent into the lower world to carry off Cerberus. We also find in Homer his expedition to Troy, to fetch the horses which Laomedon had refused him; and his war against the Pylians, when he destroyed the whole family of their king, Neleus, with the exception of Nestor. Hesiod mentions several of the feats of Heracles, but not the whole twelve. They are usually arranged in the following order.—**1.** *The fight with the Nemean lion.* The valley of Nemea, between Cleonas and Phlius, was inhabited by a monstrous lion, the offspring of Typhon and Echidna. Eurystheus ordered Heracles to bring him the skin of this monster. After using in vain his club and arrows against the lion he strangled the animal with his own hands.—**2.** *Fight against the Lernean hydra.* This monster, like the lion, was the offspring of Typhon and Echidna. It ravaged the country of Lernae near Argos, and dwelt in a swamp near the well of Amymone. It had nine heads, of which the middle one was immortal. Heracles struck off its

II. Heracles and Hydra. (From a marble at Naples.)

heads with his club; but in the place of the head he cut off, two new ones grew forth each time. A gigantic crab also came to the assistance of the hydra, and wounded Heracles. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the

ninth or immortal one under a huge rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. Eurystheus declared that this task was not rightly performed because Iolaus had helped.—**3.** *Capture of the Arcadian Stag* (or hind). This animal had golden antlers

III. Heracles and Arcadian Stag. (From a group at Naples.)

and brazen feet. It had been dedicated to Artemis by the nymph Taygete, because the goddess had saved her from the pursuit of Zeus. Heracles was ordered to bring the animal alive to Mycenae. He pursued it in vain for a whole year; at length he wounded it with an arrow, caught it, and carried it away on his shoulders.—**4.** *Destruction of the Erymanthian boar.* This animal, which Heracles was ordered to bring alive to Eurystheus, had descended from Mount Erymanthus into Psophis. Heracles chased him through the deep snow, and having thus worn him out, he caught him in a net, and carried him to Mycenae Traditions place the hunt of the Erymanthian boar in Thessaly, and some even in Phrygia. When Heracles appeared carrying the huge beast on his shoulders, Eurystheus was seized with panic, and took refuge in a tub. It must be observed that this and the subsequent labours of Heracles are connected with certain subordinate labours, called *Parerga* (Πάρεργα). The first of these is the fight of Heracles with the Centaurs. In his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of wine. The other centaurs tried to take it, but Heracles drove them away; they fled to the house of Chiron; and Heracles, eager in his pursuit, wounded Chiron, his old friend, with one of his poisoned arrows; in consequence of which Chiron died. [CHIRON.] Pholus likewise was wounded by one of the arrows, which by accident fell on his foot and killed him.—**5.** *Cleansing of the stables of Augeas.* Eurystheus imposed upon Heracles the task of cleansing in one day the stalls of Augeas, king of Elis. Augeas had a herd of 3000 oxen, whose stalls had not been cleansed for thirty years. Heracles went to Augeas, and offered to cleanse his stalls in one day, if he would give him the tenth part of his cattle. Augeas agreed to the terms; and Heracles, after taking Phyleus, the son of Augeas, as his witness, led the rivers Alpheus and Peneus through the stalls, which were thus cleansed in a single day. But Augeas, when he learned that Heracles had undertaken the work by the command of Eurystheus, refused to give him the reward. His son Phyleus then bore witness against his father, who exiled him from Elis. Eurystheus rejected this exploit

IV. Heracles and Boar, with Eurystheus. (From a marble at Naples.)

also, because Heracles had asked for a reward. At a later time Heracles invaded Elis, and killed Augeas and his sons, except Phyleus. After this he is said to have founded the Olympic games.—**6.** *Destruction of the Stymphalian birds.* These birds had been brought up by Ares. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They dwelt on a lake near Stymphalus in Arcadia, from which Heracles was ordered by Eurystheus to expel them. When Heracles undertook the task, Athene

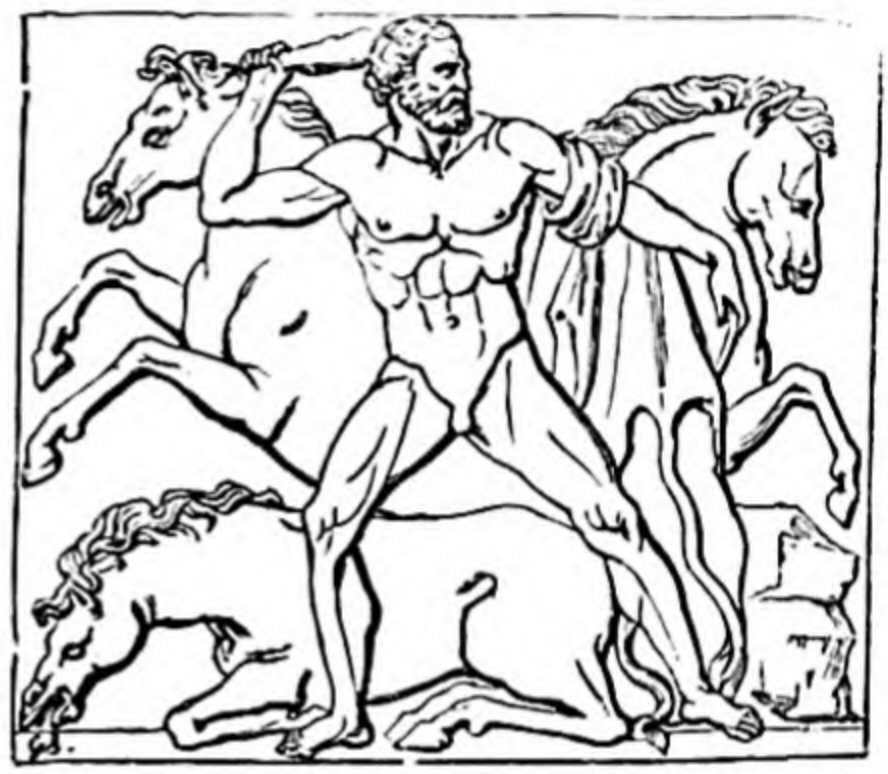
provided him with a brazen rattle, by the noise of which he startled the birds; and, as they attempted to fly away, he killed some of them with his arrows. Others he

VI. Heracles and the Stymphalian Birds. (From a gem at Florence.)

only drove away; and they appeared again in the island of Aretias, where they were found by the Argonauts.—**7.** *Capture of the Cretan bull.* According to some accounts the bull had been sent out of the sea by Poseidon, that Minos might offer it

VII. Heracles and Bull. (From a bas-relief in the Vatican.)

in sacrifice. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos, by driving the bull mad, and causing it to commit great havoc in the island. Heracles was ordered by Eurystheus to catch the bull. Heracles accomplished the task, and brought the animal home on his shoulders; but he then set it free again. The bull now roamed through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus.—**8.** *Capture of the mares of the Thracian Diomedes.* This Diomedes, king of the Bistones in Thrace, fed his horses with human flesh. Eurystheus ordered Heracles to bring these animals to Mycenae. With a few companions, he seized the animals, and conducted them to the sea coast. But



VIII. Heracles and Horses of Diomedes. (From the Museo Borbonico.)

here he was overtaken by the Bistones. During the fight he entrusted the mares to his friend Abderus, who was devoured by them. Heracles defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera in honour of his unfortunate friend, and then returned to Mycenae with the mares, which had become tame after eating the flesh of their master.—**9.** *Seizure of the girdle of the queen of the Amazons.* Hippolyte, the queen of the Amazons, possessed a girdle, which she had received from Ares. Admete, the daughter of Eurystheus, wished to obtain this girdle; and Heracles was therefore sent to fetch it. After various adventures in Europe and Asia, he at length reached the country of the Amazons. Hippolyte at first received him kindly, and promised him her girdle; but Hera having excited the Amazons against him, a contest ensued, in which Heracles killed their queen. He then took her girdle, and carried it with him. On his way home he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon; in return for which service her father Laomedon pro-

mised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Heracles on leaving threatened to make war against Troy. He landed in Thrace, where he slew Sarpedon, and at length returned through Macedonia to Peloponnesus. —**10.** *Capture of the oxen of Geryones in Erythia.* Geryones, the monster with three bodies, lived in the fabulous island of Erythīa, so called because it lay under the red rays of the setting sun in the W. This island was originally placed off the coast of Epirus, but was afterwards identified either with Gades or the Balearic islands, and was at all times believed to be in the distant W. The oxen of Geryones were guarded by the giant Eurytion and the two-headed dog Orthrus; and Heracles was commanded by

X. Heracles and Geryones. (Museo Borbonico.)

Eurystheus to fetch them. After traversing various countries, he reached at length the frontiers of Libya and Europe, where he erected two pillars (Calpe and Abyla) on the two sides of the straits of Gibraltar, which were hence called the pillars of Heracles. Being annoyed by the heat of the sun, Heracles shot at Helios, who so much admired his boldness, that he presented him with a golden cup or boat, in which he sailed to Erythia. He there slew Eurytion and his dog, as well as Geryones, and sailed with his booty to Tartessus, where he returned the golden cup to Helios. On his way home he passed through Gaul, Italy, Illyricum and Thrace. Many attempts were made to deprive him of the oxen, but he at length brought them in safety to Eurystheus, who sacrificed them to Hera. These ten labours were performed by Heracles in the space of eight years and one month; but as Eurystheus declared two of them to have been performed unlawfully, he commanded him to accomplish two more.—**11.** *Fetching the golden apples of the Hesperides* After various adventures in Europe, Asia, and Africa, in the course of which he delivered Prometheus, and slew Antaeus, Busiris and Emathion, Heracles at length arrived at Mt. Atlas. By the advice of Prometheus, he sent Atlas to fetch the apples, and in the meantime bore the weight of heaven

XI. Heracles and the Hesperides. (From a bas-relief at Rome.)

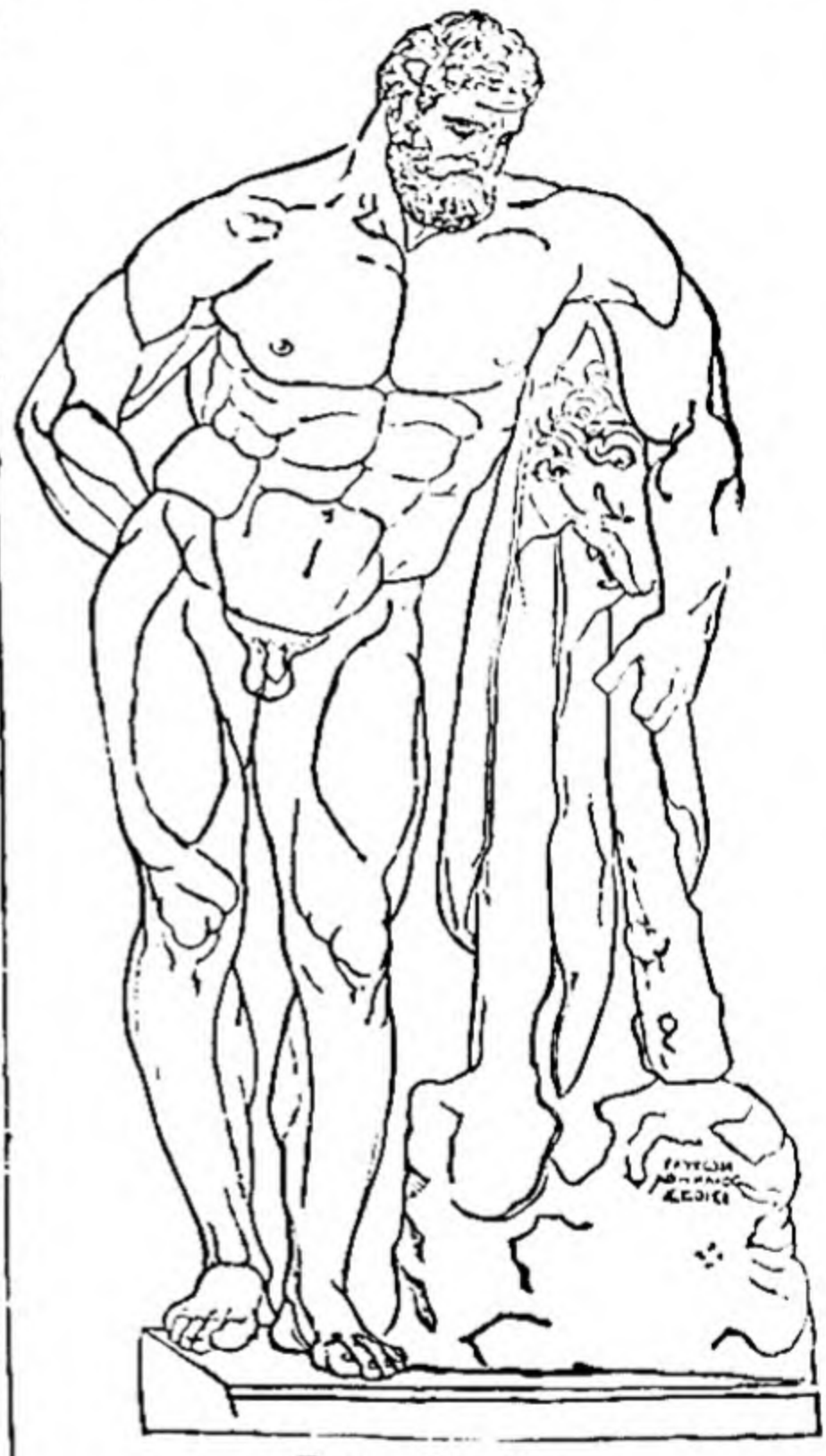
for him. Atlas returned with the apples, but refused to take the burden of heaven on his shoulders again. Heracles, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples; but Heracles dedicated them to Athene, who restored them to their former place. In other traditions (as in the relief engraved above) Heracles killed the dragon Ladon, and gathered the apples himself.—**12.** *Bringing Cerberus from the lower world.* This was the most difficult of the twelve labours of Heracles. He descended into Hades, near Taenarum in Laconia, accompanied by Hermes and Athene. He delivered Theseus and Ascalaphus from their torments. He obtained permission from Pluto to carry Cerberus to the upper world, provided he could accomplish it without force of arms. Heracles succeeded in seizing the monster and carrying it to the upper world; and

after he had shown it to Eurystheus, he carried it back again to the lower world. Besides these twelve labours (ἆθλοι), Heracles performed several other feats (as πάρεργα) without being commanded by Eurystheus. After he had performed the twelve labours, he was released from the servitude of Eurystheus, and returned to Thebes. He there gave Megara in marriage to Iolaus; and he wished to gain in marriage for himself Iole, the daughter of Eurytus, king of Oechalia. Eurytus promised his daughter to the man who should conquer him and his sons in shooting with the bow. Heracles defeated them; but Eurytus and his sons, with the exception of Iphitus, refused to give Iole to him, because he had murdered his own children. Soon afterwards the oxen of

XII. Heracles and Cerberus. (Millin, *Tombeaux de Canosa.*)

Eurytus were carried off, and it was suspected that Heracles was the offender. Iphitus again defended him, and went with Heracles to look for the oxen; but when the two had arrived at Tiryns, Heracles, in a fit of madness, threw his friend down from the wall and killed him. Heracles was seized with illness, and repaired to Delphi to obtain a remedy, but the Pythia refused to answer his questions. A struggle ensued between Heracles and Apollo, and the combatants were not separated till Zeus sent a flash of lightning between them. In this combat Heracles attempted to carry off the tripod. The oracle now declared that he would be restored to health if he would serve three years for wages, and surrender his earnings to Eurytus, as an atonement for the murder of Iphitus. Thereupon he became a servant to Omphale, queen of Lydia, and widow of Tmolus. Heracles is described as living effeminately with Omphale: he span wool, it is said, and sometimes put on the garments of a woman, while Omphale wore his lion-skin. According to other accounts he nevertheless performed several great feats during his time. He made prisoners of the Cercopes, who had robbed him [CERCOPES]; he undertook an expedition to Colchis, which brought him into connexion with the Argonauts; he took part in the Calydonian hunt, and met Theseus on his landing from Troezen on the Corinthian isthmus.—When the time of his servitude had expired, he sailed against Troy, took the city, and killed Laomedon, its king. On his return from Troy, a storm drove him on the island of Cos, where he was attacked by the Meropes; but he defeated them and killed their king, Eurypylus. It was about this time that the gods sent for him in order to fight against the Giants. [GIGANTES.]—After this he went to Calydon, where he obtained Deïanīra, the daughter of Oeneus, for his wife, after fighting with Achelous for her. [DEIANIRA: ACHELOUS.] When Heracles had been married to Deianira nearly three years, he accidentally killed, at a banquet in the house of Oeneus, the boy Eunomus. In accordance with the law he went into exile, taking with him his wife Deianira. On their road they came to the river Evenus, across which the centaur Nessus carried travellers for a small sum of money. Heracles himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her: Heracles heard her cries, and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of her husband. Heracles then conquered the Dryopes, and helped Aegimius, king of the Dorians, against the Lapithae. [AEGIMIUS.] After this he took up his abode at Trachis, whence he marched against Eurytus of Oechalia. He took Oechalia, killed Eurytus and his sons, and carried off his daughter Iole as a prisoner. On his return home he landed at Cenaeum, a promontory of Euboea, erected an altar to Zeus, and sent his companion, Lichas, to Trachis, to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole should supplant her in the affections of her husband, steeped the white garment in the blood of Nessus. This blood had been poisoned by the arrow with which Heracles had shot Nessus; and as soon as the garment became warm on the body of Heracles, the poison penetrated into all his limbs,

and caused him the most excruciating agony. He seized Lichas by his feet, and threw him into the sea. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had unwittingly done, hanged herself. Heracles commanded Hyllus, his eldest son by Deianira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mt. Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him to Olympus, where he was honoured with immortality, became reconciled to Hera, and married her daughter Hebe, by whom he became the father of Alexiares and Anicetus. Heracles, as a god, was introduced into Greece by the Phoenician traders and settlers, especially those at Thebes, Rhodes, and Tharos, and he represents partly the Babylonian sun-god Baal, who undergoes twelve labours as the sun passes through twelve signs of the zodiac; partly the city-god Melkart of the Phoenicians. The Greeks in adopting the Eastern deity, altered the mythology relating to him by transforming him into a national hero who delivers the country from many monsters and from all sorts of difficulties. The stories of the land in pre-historic times being cleared from wild beasts were attached to the name of Heracles, and the works of drainage and road-making, executed by some ancient and forgotten inhabitants (in many cases probably by the Phoenicians), were exaggerated into the miraculous deeds ascribed to him. The legends about him were constantly increasing, because in new lands reached by the Greeks some local hero or divinity who represented strength of body and mighty deeds was identified with Heracles, and his acts were added to the list. Moreover, the worship of the Phoenician Melkart had been carried by traders to many places in the West: from this cause also Heracles became the type of a mighty traveller. II. THE ROMAN HERCULES, though eventually identified with the Greek Heracles, and probably deriving his name from him, holds the place of a deity whose origin was distinctly Italian. This Italian deity among the Sabines was called SEMO SANCUS, and there is good reason for the belief that he was in reality the Genius Jovis: that is, he was the power who watched over men and gave them strength and victory, just as the Italian Juno watched over women [GENIUS]. Hence Hercules was the god who guarded the household and also who guarded the state; the giver of victory; and especially he was the god who maintained righteous dealing and the sanctity of oaths; and therefore was the god by whom oaths were taken = Dius Fidius [FIDIUS]. The frequent mention of Hercules as the god of gain and the protector of treasures may be traced to



Farnese Hercules.

his functions as god of the household store. Hercules was worshipped at Rome in the round temple of H. Victor in the Boarium and at the *Ara Maxima* near it, on which a tithe of the spoils taken in war was dedicated to him as god of victory. In art Heracles is represented with a powerful frame and small head, having a club or a bow, and usually with a lion-skin. The famous 'Farnese Hercules' by Glycon, showing Heracles leaning on his club and (probably) looking down

at Telephus, is with good reason thought to preserve the attitude given by Lysippus.

HĒRACLĒUM (-i; Ἡράκλειον). **1.** A town on the coast of the Delta of Egypt, a little W. of Canopus; from which the Canopic mouth of the Nile was often called also the Heracleotic mouth.—**2.** A place near Gindarus in the Syrian province of Cyrrhestice, where Ventidius, the legate of M. Antony, gained his great victory over the Parthians under Pacorus, in B.C. 38.

HĒRAEA (-ae; Ἡραία), a town in Arcadia, on the right bank of the Alphēus, near the borders of Elis.

HERAEI MONTES (*Monti Sori*), a range of mountains in Sicily, running from the centre of the island S.E., and ending in the promontory Pachynum.

HERAEUM. [ARGOS.]

HERBĬTA, a town in Sicily, N. of Agyrium.

HERCULANĔUM, HERCULANĬUM, HERCULĀNUM, HERCULENSE OPPIDUM, HERCULĔA URBS (Ἡράκλειον), an ancient city in Campania, near the coast, between Neapolis and Pompeii. In A.D. 63 a great part of it was destroyed by an earthquake; and in 79 it was overwhelmed, with Pompeii and Stabiae, by the great eruption of Mt. Vesuvius. It was buried under showers of ashes and streams of lava from 70 to 100 feet under the present surface of the ground. On its site stand the modern *Portici* and part of the village of *Resina*. The ancient city was accidentally discovered by the sinking of a well in 1720, since which time the excavations have been carried on at different periods: besides the remains of ancient buildings, many works of art, and several MSS., written on rolls of papyrus, have been discovered.

HERCŬLES. **1.** [HERACLES.] **2.** [BARSINE.]

HERCŬLIS COLUMNAE. [ABYLA; CALPE.]

HERCŬLIS MONOECI PORTUS. [MONOECUS.]

HERCŬLIS PORTUS. [COSA.]

HERCŬLIS PROMONTŌRĬUM (*C. Spartivento*), the south point of Italy, in Bruttium.

HERCŸNĬA SILVA, HERCYNĬUS SALTUS, HERCYNĬUM JUGUM, an extensive range of mountains in Germany, covered with forests, extending E. from the territories of the Helvetii, Nemetes, and Rauraci, parallel to the Danube, as far as the frontiers of the Dacians. Under this general name Caesar appears to have included all the mountains and forests in the S. and centre of Germany, the *Black Forest*, *Odenwald*, *Thüringer-Wald*, the *Harz*, the *Erzgebirge*, the *Riesengebirge*, &c. As the Romans became better acquainted with Germany, the name was confined to narrower limits. Pliny and Tacitus use it to indicate the range of mountains between the Thüringer-Wald and the Carpathian mountains. The name is still preserved in the modern *Harz* and *Erz*.

HERDŌNĬA (-ae; *Ordona*), a town in Apulia, destroyed by Hannibal.

HERDŌNĬUS. **1.** TURNUS, of Aricia in Latium, endeavoured to rouse the Latins against Tarquinius Superbus, and was in consequence falsely accused by Tarquinius, and put to death.—**2.** APPĬUS, a Sabine chieftain, who, in B.C. 460, with a band of outlaws and slaves, made himself master of the Capitol. On the fourth day from his entry the Capitol was retaken, and Herdonius was slain. (Liv. iii. 15–19; Dionys. x. 14.)

HERENNĬUS. **1.** MODESTĪNUS. [MODESTINUS.]—**2.** PONTĬUS. [PONTIUS.]—**3.** SENECĬO. [SENECIO.]

HĒRILLUS (-i), of Carthage, a Stoic philosopher, disciple of Zeno of Citium.

HERMAEUM, or, in Latin, MERCURII PROMONTORIUM. (*Cape Bon*), the headland which forms the E. extremity of the Sinus Carthaginiensis, and the extreme NE. point of the Carthaginian territory.

HERMĂGŎRAS (-ae; Ἑρμαγόρας). **1.** Of Temnos, a Greek rhetorician of the time of Cicero.—**2.** Surnamed Carion, taught rhetoric at Rome in the time of Augustus. He was a disciple of Theodorus of Gadara.

HERMANŪBIS. [ANUBIS.]

HERMAPHRŎDĪTUS (Ἑρμαφρόδιτος), son of Hermes and Aphrodite, and consequently great-grandson of Atlas, whence he is called *Atlantiades* or *Atlantius*. In the neighbourhood of Halicarnassus he lay down by the fountain of Salmacis. The nymph of the fountain fell in love with him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the youth and the nymph were joined in one.

HERMES (Ἑρμῆς, Ἑρμείας), called MERCŪRĬUS by the Romans. The Greek Hermes was a son of Zeus and Maia, the daughter of Atlas, and born in a cave of Mt. Cyllene in Arcadia, whence he is called *Atlantiades* or *Cyllenius*. A few hours after his birth, he escaped from his cradle, went to Pieria, and carried off some of the oxen of Apollo. That he might not be

discovered by the traces of his footsteps, he put on sandals, and drove the oxen to Pylos, where he killed two, and concealed the rest in a cave. Then he returned to Cyllene, where he found a tortoise at the entrance of his native cave. He took the animal's shell,

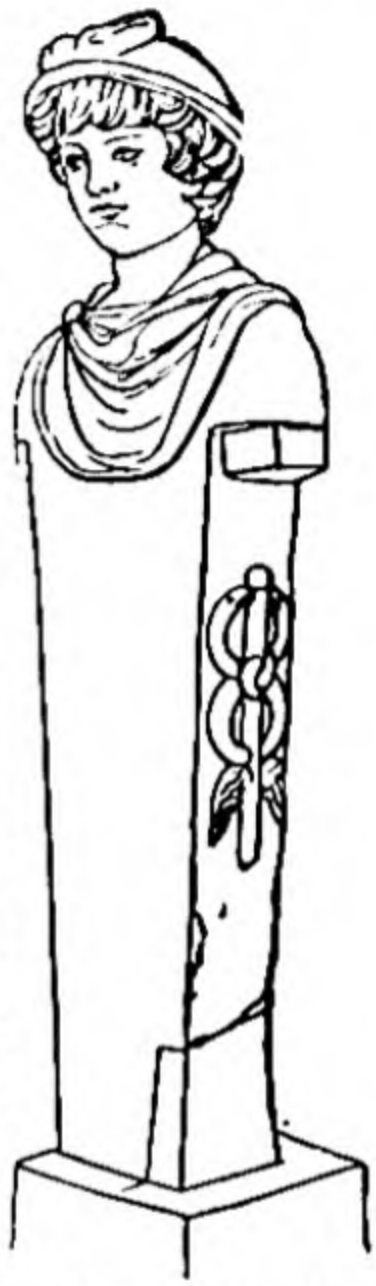
Hermes making a Lyre. (Osterley, *Denkm. alt. Kunst*, vol. ii. tav. 29.)

drew strings across it, and thus invented the lyre. Apollo, by his prophetic power, had meantime discovered the thief, and went to Cyllene to charge Hermes with the crime before his mother, Maia. She showed to the god the child in its cradle; but

Hermes bringing wealth. From a wall-painting at Pompeii. (*Mus. Borb.* vi. 2.)

Apollo carried the boy before Zeus, and demanded back his oxen. Zeus commanded him to comply with the demand of Apollo, and Hermes led Apollo to Pylos, and restored the oxen; but when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the oxen.

Hermes was the herald of the gods, and therefore the god of ready speech, for the heralds are the public speakers in the assemblies and on other occasions. These qualities were combined with cunning, both in words and actions, and even fraud, perjury, and the inclination to steal; but acts of this kind were committed by Hermes always with a certain skill and gracefulness. And he was especially employed as messenger by the gods when readiness of speech or prudence was necessary. He was sent by the gods, and more especially by Zeus, on a variety of occasions which are recorded in ancient story. He was sent by Zeus to carry off Io, who was guarded by Argus; and he slew Argus. [ARGUS.] From this murder he is very commonly called Ἀργειφόντης. As dreams are sent by Zeus, Hermes conducts them to man, and hence he is also described as the god who had it in his power to send refreshing sleep or to take it away. An important duty of Hermes was to conduct the shades of the dead from the upper into the lower world, whence he is called ψυχοπομπός, νεκροπομπός, ψυχαγωγός, &c.—Many explanations of these myths have been attempted, as that Hermes was the god of the wind, or of the rain; but it is simpler to understand as the original idea of Hermes the Power which brings good fortune to men, whatever their line of life may be. His position as messenger of Zeus expresses simply the idea that wealth and good fortune are sent from Zeus. This is well expressed in the Pompeian picture engraved above, where Hermes the messenger is starting forth with a bag of money in his hand. His other ancient function, conducting the souls to Hades, was probably attributed to him because he watches over the fortunes of each mortal, like the Italian Genius, from his birth to the grave. As his image (ἑρμαῖον) stands before each citizen's door to guard and increase his wealth, so at his death Ἑρμῆς guides his



Terminal Hermes. (British Museum.)

soul to Hades. Statues of Hermes, called *Hermae;* consisting of a head placed on a quadrangular pillar, and set up before houses, temples, gymnasia, &c., are preserved in large numbers. Arcadia was the most ancient seat of his worship, and probably next to Arcadia those places most deserving mention were Athens—where the antiquity of his worship was attested by the ancient image in the temple of Athene Polias, and the Hermae of primitive shape before the doors of houses—and Tanagra, where, as protector of the flocks, he had a statue by Calamis as Κριοφόρος, bearing a ram upon his shoulders, and a festival at which the handsomest

Hermes, as messenger, resting. (From a bronze statue at Naples, probably after Lysippus.)

youth of the city went round the walls carrying in like manner a lamb on his shoulders. In art the principal attributes of Hermes are: **1**. A *petasus*, or hat with a broad brim, which signified the traveller. From the latter part of the fifth cent. B.C., but not in earlier art, this hat was sometimes, and in Roman art always, adorned with small wings **2**. The staff (ῥάβδος or σκῆπτρον), which he bore as a herald, and had received from Apollo. In late works of art the white ribbons which surrounded the herald's staff were changed into two serpents. **3**. The sandals (πέδιλα). They were beautiful and golden, and carried the god across land and sea with the rapidity of wind; at the ankles of the god they were provided with wings, whence he is called πτηνοπέδιλος, or *ulipes*.

HERMĪAS, HERMEIAS or HERMĬAS (Ἑρμείας or Ἑρμίας). Tyrant of Atarneus and Assos in Mysia, the friend and patron of Aristotle. Aristotle remained with Hermias three years, from B.C. 347 to 344, when Hermias was seized by Mentor, the Greek general of the Persian king, and sent as a captive to the Persian court, where he was put to death.

HERMĬNĬA GENS, a patrician house at Rome which appears in the first Etruscan war with the republic, B.C. 506, and vanishes from history in 448. T. Herminius was one of the three heroes who kept the Sublician bridge against the whole force of Porsena.

HERMĬNĬUS MONS (*Sierra de la Estrella*), the chief mountain in Lusitania.

HERMĬŎNĒ (-es; Ἑρμιόνη), the daughter of Menelaus and Helena. She had been promised in marriage to Orestes before the Trojan war; but Menelaus after his return home married her to Neoptolemus (Pyrrhus). Thereupon Orestes claimed Hermione for himself, but Neoptolemus refused to give her up. Orestes, in revenge, incited the Delphians against him, and Neoptolemus was slain. Hermione afterwards married Orestes, whom she had always loved, and bore him a son Tisamenus.

HERMĬŎNĒ (-es; Ἑρμιόνη: *Kastri*), a town of Argolis, on the E. coast.

HERMIONES or HERMINONES (perhaps the warriors'), a name apparently given collectively to certain tribes in the interior of Germany, who were generally known as the Cherusci, &c.

HERMIPPUS (Ἕρμιππος). **1**. An Athenian poet of the Old Comedy, who attacked Pericles and Aspasia.—**2**. Of Smyrna, a distinguished philosopher, was a disciple of Callimachus of Alexandria, about B.C. 200.

HERMOCRĂTES (-is; Ἑρμοκράτης), a Syracusan statesman and orator, was chosen one of the Syracusan generals, B.C. 414, in order to oppose the Athenians. After the destruction of the Athenian armament he was with two colleagues appointed to the command of a small fleet, which the Syracusans sent to the assistance of the Lacedaemonians. But during his absence from home he was banished by the Syracusans (410); and when he tried to effect his restoration by force of arms, he was slain in an attack which he made upon Syracuse in 408.

HERMŎDŌRUS (-i; Ἑρμόδωρος), of Ephesus, was expelled by his fellow-citizens, and is said to have gone to Rome, and to have explained to the decemvirs the Greek laws, B.C. 451.

HERMŎGĒNES (-is; Ἑρμογένης). **1**. A son of Hipponicus and a brother of the

wealthy Callias, is introduced by Plato as one of the speakers in his *Cratylus*.—**2.** A Greek rhetorician, was a native of Tarsus, and lived in the reign of M. Aurelius, A.D. 161-180.

HERMŎGĔNES, M. TIGELLĬUS, an enemy of Horace, who, however, admits his merits as a singer. He must be distinguished from the Sardinian Tigellius (whose adopted son some suppose him to have been), who is mentioned both by Cicero and Horace.

HERMŎPŎLIS (Ἑρμόπολις, Ἕρμου πόλις). **1.** PARVA (ἡ μικρά: *Damanhour*), a city of Lower Egypt, the capital of the Nomos of Alexandria, stood upon the canal which connected the Canopic branch of the Nile with the Lake Mareotis.—**2.** MAGNA (ἡ μεγάλη; nr. *Eshmounein*, Ru.), the capital of the Nomos Hermopolites, in the Heptanomis, or Middle Egypt, and one of the oldest cities in the land, stood on the W. bank of the Nile, a little below the confines of Upper Egypt. It was a chief seat of the worship of Thoth, whom the Greeks identified with Hermes.

HERMŎTĪMUS (-i; Ἑρμότιμος), of Clazomenae, an early Greek philosopher of the Ionic school. Some traditions represent him as a mysterious person, gifted with supernatural power, by which his soul, apart from the body, wandered from place to place, bringing tidings of distant events in incredibly short spaces of time. At length his enemies burned his body, in the absence of the soul, which put an end to his wanderings.

HERMUNDŪRI, one of the most powerful nations of Germany, belonged to the Suevic race, dwelt between the Main and the Danube.

HERMUS (-i; Ἕρμος: *Ghiedik-Chai*), a considerable river of Asia Minor, rises in Mt. Dindymene in Phrygia; flows through Lydia, watering the plain N. of Sardis, which was hence called Ἕρμου πεδίον; passes by Magnesia and Temnus; and falls into the Gulf of Smyrna, between Smyrna and Phocaea.

HERNĬCI, a people in Latium, belonged to the Sabine race. They inhabited the mountains of the Apennines between the lake Fucinus and the river Trerus, and were bounded on the N. by the Marsi and Aequi, and on the S. by the Volsci. Their chief town was ANAGNIA. They were a brave and warlike people, and long offered a formidable resistance to the Romans. The Romans formed a league with them on equal terms in the third consulship of Sp. Cassius, B.C. 486. They were finally subdued by the Romans, 306.

HĒRŌ. [LEANDER.]

HĒRON (Ἥρων). **1.** THE ELDER, a mathematician, of Alexandria, who lived in the reigns of the Ptolemies Philadelphus and Euergetes (B.C. 285–222). He is celebrated on account of his mechanical inventions, and his writings upon mechanics.—**2.** THE YOUNGER, a mathematician, is supposed to have lived under Heraclius (A.D. 610-641).

HERODAS. [HERONDAS.]

HĒRŌDES I. (Ἡρώδης), commonly called HEROD. **1.** Surnamed the Great, king of the Jews, was the second son of Antipater, and consequently of Idumaean origin. [ANTIPATER, No. 3.] When his father was appointed by Caesar procurator of Judaea, in B.C. 47, Herod, though only 25 years of age, obtained the Government of Galilee. In 40 he went to Rome, and obtained from Antony and Octavian a decree of the senate, constituting him king of Judaea. Among other acts of cruelty, he put to death his wife Mariamne, and his sons, Alexander and Aristobulus. He died in the 37th year of his reign, and the 70th of his age, B.C. 4.—**2.** HERODES ANTIPAS, son of Herod the Great, obtained the tetrarchy of Galilee and Peraea, on his father's death, while the kingdom of Judaea devolved on his elder brother Archelaus. In A.D. 38, through the intrigues of Herod Agrippa, who was high in the favour of the Roman Emperor, Antipas was deprived of his dominions, and sent into exile at Lyons (39); he was subsequently removed to Spain, where he died.—**3.** HERODES AGRIPPA. [AGRIPPA.]—**4.** HERODES ATTICUS, the rhetorician. [ATTICUS.]

HĒRŌDĬĀNUS (-i; Ἡρωδιανός). **1.** A historian, who wrote in Greek a history of the Roman empire in eight books, from the death of M. Aurelius to the beginning of the reign of Gordianus III. (A.D. 180–238).

HĒRŎDŎTUS (-i; Ἡρόδοτος). A Greek historian, and the father of history, was born at Halicarnassus, a Doric colony in Caria. He was the son of Lyxes and Dryo; and the epic poet Panyasis was his uncle. Herodotus left his native city at an early age, in order to escape from the oppressive government of Lygdamis, the tyrant of Halicarnassus, who put to death Panyasis. He settled at Samos for some time, and there became acquainted with the Ionic dialect; but he spent many years in his travels in Europe, Asia, and Africa,

At a later time he returned to Halicarnassus, and took a prominent part in expelling Lygdamis. Political troubles again drove him from Halicarnassus, and he settled at Thurii, in Italy, where he died, not earlier than 408, since he mentions the death of Amyrtaeus, which happened in that year. Whether he accompanied the first colonists to Thurii in 443, or followed them a few years afterwards, is a disputed point. It is also disputed where Herodotus wrote his history. Lucian relates that Herodotus read his work to the assembled Greeks at Olympia, and it was received with such universal applause, that the nine books of the work were in consequence honoured with the names of the nine Muses. The same writer adds that the young Thucydides was present at this recitation and was moved to tears. But this story, which rests upon the authority of Lucian alone, must be rejected. If Thucydides was a boy of fifteen the recitation would have to be placed in B.C. 456, when Herodotus was barely thirty, and could not have completed his travels, far less have finished his history. Herodotus, however, may have recited parts of his history at various times at Olympia, Athens, Corinth, Argos, and Sparta. Though the work of Herodotus was probably not written till he was advanced in years, yet he was collecting materials for it during a great part of his life. There was scarcely a town of any importance in Greece Proper and on the coasts of Asia Minor with which he was not familiar; and at many places, such as Samos, Athens, Corinth, and Thebes, he seems to have stayed some time. The sites of the great battles between the Greeks and barbarians, as Marathon, Thermopylae, Salamis, and Plataeae, were well known to him; and Xerxes' line of march from the Hellespont to Athens he had probably himself explored. He also visited most of the Greek islands, not only in the Aegaean, but even in the west of Greece, such as Zacynthus. In the North of Europe he visited Thrace and the Scythian tribes on the Black Sea. In Asia he travelled through Asia Minor and Syria, and visited the cities of Babylon, Ecbatana, and Susa. He spent some time in Egypt, and travelled as far south as Elephantine. From Egypt he appears to have gone into Libya, at least as far as Cyrene, which was well known to him.—The object of his work is to give an account of the struggles between the Greeks and Persians. He traces the enmity between Europe and Asia to the mythical times. He passes rapidly over the mythical ages to come to Croesus, king of Lydia, who was known to have committed acts of hostility against the Greeks. This induces him to give a full history of Croesus and of the kingdom of Lydia. The conquest of Lydia by the Persians under Cyrus then leads him to relate the rise of the Persian monarchy, and the subjugation of Asia Minor and Babylon. The nations which are mentioned in the course of his narrative are again discussed more or less minutely. The history of Cambyses and his expedition into Egypt induce him to enter into the details of Egyptian history. The expedition of Darius against the Scythians causes him to speak of Scythia and the North of Europe. In the meantime the revolt of the Ionians breaks out, which eventually brings on the contest between Persia and Greece. An account of this insurrection is followed by the history of the invasion of Greece by the Persians; and the history of the Persian war now runs in a regular channel until the taking of Sestos by the Greeks, B.C. 478, with which event his work concludes. It will be seen from the preceding sketch that the history is full of digressions; but one leading idea connects the whole work, namely, the punishment which followed the pride of the Persian king and his rejection of good advice. The whole work is pervaded by a deep religious sentiment. The dialect in which he wrote is the Ionic, the dialect used by the earlier logographi. He is rightly regarded as the earliest real historian, because he was the first who carefully collected materials, sifted as far as he was able their accuracy (for this is by no means neglected), and arranged them in a delightful form. He often accepted too readily what he was told by others, and was deceived; but when he speaks from his own observations he is accurate. His weakest point as a historian, in which Thucydides forms a complete contrast, was his tendency to overlook the real causes of events and to trace them to personal motives.

HĒRONDAS or HĒRŌDAS (-ae; Ἡρώνδας), a writer of mimes in the choliambic metre. The date of Herondas was probably the 3rd century B.C. If he was not, as seems likely, a native of Cos, he certainly lived there and belonged to that literary school of Cos which included Philetas and Theocritus. Till 1890 only a few fragments of Herondas, quoted by other writers, were known. The papyrus in the British Museum has given us seven of his mimes in a more or less complete form. The mimes give vivid scenes of ordinary life in dialogue, and were probably intended for acting. The scene of the second (perhaps of most) is laid in Cos. They have great

value for the insight which they give into manners and customs.

HEROŌPOLIS or HERO (Ἡρώων πόλις, Ἡρώ); the capital of the Nomos Heroöpolites or Arsinoïtes in Lower Egypt, stood on the border of the Desert east of the Delta, upon the west head of the Red Sea, which was called from it Sinus Heroöpoliticus.

HĒROSTRĂTUS (-i; Ἡρόστρατος), an Ephesian, set fire to the temple of Artemis at Ephesus, on the same night that Alexander the Great was born, B. C. 356. He was put to the torture, and confessed that he had fired the temple to immortalise himself.

HERSĒ. [AGLAUROS.]

HERSĬLĬA, the wife of Romulus. As Romulus after death became Quirinus, so Hersilia his wife became a goddess, Hora or Horta.

HĔRŪLI or ERULI, a powerful German race, are said to have come originally from Scandinavia, but they appear on the shores of the Black Sea in the reign of Gallienus (A. D. 262), when in conjunction with the Goths, they invaded the Roman empire. Under the command of Odoacer, they destroyed the Western Empire, 476.

HĒSĬŎDUS (-i; Ἡσίοδος), one of the earliest Greek poets, of whose personal history we possess little information. The date of Hesiod is placed about B. C. 735. He must at any rate be distinctly earlier than the poets who wrote in the middle of the 7th century B. C. We learn from his own poem on *Works and Days*, that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cyme in Asia Minor. After the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of his brother, who had bribed the judges. He then emigrated to Orchomenos, where he spent the remainder of his life. This is all that can be said with certainty about the life of Hesiod. The following are the works of Hesiod; **1.** Ἔργα or Ἔργα καὶ ἡμέραι, *Opera et Dies*, *Works and Days*. It is written in the most homely style, with scarcely any poetical imagery or ornament, and is a picture of the daily life and work in Boeotia, a picture, generally in gloomy colours, of the monotony of toil which the earth demands for its tillage, and the difficulty of getting justice in the world.—**2.** Θεογονία, a *Theogony*, gives an account of the origin of the world and the birth of the gods, explaining the whole order of nature in a series of genealogies. The whole concludes with an account of some of the most illustrious heroes. Though he gives many details not found in Homer, and often different views, he is probably in most cases following legends and myths much older than Homer, and derived from ancient hymns and popular stories.—**3.** Ἠοῖαι or ἠοῖαι μεγάλαι, also called Κατάλογοι γυναικῶν, *Catalogue of Women*. This work is lost. It contained accounts of the women who had been beloved by the gods, and had thus become the mothers of the heroes in the various parts of Greece, from whom the ruling families derived their origin, but fifty-six lines of it have been prefixed to the Ἀσπὶς Ἡρακλέους, *Shield of Hercules*, which contains a description of the shield of Heracles, and is an imitation of the Homeric description of the shield of Achilles. It is not Hesiod's work, and belongs to a later period.

HĒSĬŎNĒ (-es; Ἡσιόνη), daughter of Laomedon, king of Troy, was chained by her father to a rock, in order to be devoured by a sea-monster, that he might thus appease the anger of Apollo and Poseidon. Heracles promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Heracles killed the monster, but Laomedon refused to keep his promise. Thereupon Heracles took Troy, killed Laomedon, and gave Hesione to his friend and companion Telamon, by whom she became mother of Teucer. Her brother, Priam, sent Antenor to claim her back, and the refusal on the part of the Greeks is mentioned as one of the causes of the Trojan war

HESPĔRĬA (-ae; Ἑσπερία), the Western land, the name given by the Greek poets to Italy, because it lay W. of Greece. In imitation of them, the Roman poets gave the name of Hesperia to Spain, which they called *ultima Hesperia* (Hor. *Od.* i. 36, 4) to distinguish it from Italy, which they occasionally called *Hesperia Magna* (Verg. *Aen.* i. 569).

HESPĔRĬDES (-um; Ἑσπερίδες), the guardians of the golden apples which Ge (Earth) gave to Hera at her marriage with Zeus. In the earliest legends, these nymphs are described as living on the river Oceanus, in the extreme West; but poets fixed their gardens variously in different parts of Libya, as the neighbourhood of Cyrene, Mount Atlas, or the islands on the W. Coast of Libya. They were helped in watching the golden apples by the dragon Ladon. It was one of the labours of Heracles to obtain possession of these apples.

HESPĔRĬDUM INSŬLAE. [HESPERIUM.]

HESPĔRĬUM (-i), a headland on the W. coast of Africa, was one of the furthest points to which the knowledge of the ancients extended along that coast. Near it was a bay called Sinus Hesperius; and a day's journey from it a group of islands called HESPERIDUM INSULAE, wrongly identified by some with the Fortunatae Insulae: they are either the *Cape Verde* islands, or, more probably, the *Bissagos*, at the mouth of the *Rio Grande*.

HESPĔRUS (-i; Ἕσπερος), the evening star, a son of Astraeus and Eos. Hesperus and Phosphorus among the Greeks, and Hesperus and Lucifer among the Romans, were from an early period recognised as names for the same star. In art they appear as beautiful youths with torches.

HESTĬA (Ἑστία Ion. Ἱστίη), called VESTA by the Romans, the goddess of the hearth, or rather of the fire burning on the hearth, was a daughter of Cronus and Rhea, and, according to common tradition, was the first-born of Rhea, and consequently the first of the children swallowed by Cronus. She was a maiden divinity, and when Apollo and Poseidon sued for her hand she swore to remain a virgin for ever. In post-Homeric religion she is regarded as one of the twelve Olympian deities. As the hearth was looked upon as the centre of domestic life, so Hestia was the goddess of domestic life and the giver of all domestic happiness. As such she was believed to dwell in the inner part of every house. Being the goddess of the sacred fire of the altar, Hestia had a share in the sacrifices offered to all the gods. Hence, when sacrifices were offered, she was invoked first, and the first part of the sacrifice was presented to her. The hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house. The idea of this sanctity is derived in all probability from the care with which all primitive nations found it necessary to preserve the fire of the community. Her special sanctuary in each state, regarded as the state hearth, was in the *Prytanēum*. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town. If ever the fire of her hearth became extinct, it was not allowed to be lighted again with ordinary fire, but as in the primitive times, either by fire produced by friction, or by burning glasses drawing fire from the sun. The worship of the Roman Vesta is spoken of under VESTA.

HESTIAEŌTIS (Ἑστιαιῶτις). **1.** The N.W. part of Thessaly. [THESSALIA.]—**2.** Or HISTIAEA, a district in Euboea. [EUBOEA.]

HĒSYCHĬUS (-i; Ἡσύχιος). An Alexandrine grammarian, probably about 380 A.D., under whose name a Greek dictionary has come down to us.

HETRICŬLUM (-i), a town of the Bruttii.

HĬARBAS. [IARBAS, HIEMPSAL.]

HĪBERNĬA, also called ĬERNE, IVERNA or JŪVERNA, the island of *Ireland*, appears to have derived its name from the inhabitants of its S. coast, called Juverni (Ἰούερνοι) by Ptolemy, but its original name was probably *Bergion* or *Vergion*. The Romans never made any attempt to conquer the island, though they obtained some knowledge of it from the commerce which was carried on between it and Britain.

HĬEMPSAL. **1.** Son of Micipsa, king of Numidia, and grandson of Masinissa, was murdered by Jugurtha, soon after the death of Micipsa, B.C. 118.—**2.** King of Numidia, grandson or great-grandson of Masinissa, and father of Juba, received the sovereignty of part of Numidia after the Jugurthine war. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, who gave the throne to his supporter Hiarbas, but was restored by Pompey in 81, when Hiarbas was put to death.

HĬĔRĀPŎLIS (Ἱεράπολις). **1.** A city of Great Phrygia, near the Maeander.—**2.** Formerly BAMBŸCE, a city in the N.E. of Syria, one of the chief seats of the worship of Astarte.

HĬĔRO (-ōnis; Ἱέρων). **1.** Tyrant of Syracuse (B.C. 478–467), was son of Dinomenes and brother of Gelo, whom he succeeded in the sovereignty. He won a great victory over the Etruscan fleet near Cumae (474), which appears to have broken the naval power of that nation. He was a patron of men of letters; Aeschylus, Pindar, Bacchylides, and Simonides lived at his court. His chariots won victories at the Olympic games.—**2.** King of Syracuse (B.C. 270–216). When Pyrrhus left Sicily (275), Hiero, who had distinguished himself in the wars of that monarch, was declared general by the Syracusan army. He strengthened his power by marrying the daughter of Leptines, at that time the most influential citizen at Syracuse; and after his defeat of the Mamertines, he was saluted by his fellow-citizens with the title of King, 270. It was the great object of Hiero to expel the Mamertines from Sicily; and accordingly when the Romans, in 264, took the part of that people, Hiero made an

alliance with the Carthaginians. But having been defeated by the Romans, he concluded a peace with them in the following year, and from this time till his death, a period of about half a century, Hiero continued the friend and ally of Rome. Even the heavy losses which the Romans sustained in the first three years of the second Punic war did not shake his fidelity; and after their great defeats, he sent them large supplies of corn and auxiliary troops. He died in 216 at the age of ninety-two, and was succeeded by his grandson, Hieronymus.

HIĔRŌNŸMUS (-i; Ἱερώνυμος). **1.** Of Cardia, accompanied Alexander the Great to Asia, and after the death of that monarch (B.C. 323) served under Eumenes, and afterwards under Antigonus and Demetrius.—**2.** King of Syracuse, succeeded his grandfather Hiero II., B.C. 216, at fifteen years of age. He was persuaded by the Carthaginian party to renounce the alliance with the Romans, which his grandfather had maintained for so many years. He was assassinated after a reign of only thirteen months.—**3.** Of Rhodes, was a disciple of Aristotle.

HIĔRŌSŎLŸMA. [JERUSALEM.]

HĪMĒRA (-ae; Ἱμέρα). **1.** (*Fiume Salso*), one of the principal rivers in the S. of Sicily, at one time the boundary between the territories of the Carthaginians and Syracusans.—**2.** A smaller river in the N. of Sicily, flows into the sea between the towns of Himera and Thermae.—**3.** A Greek city on the N. coast of Sicily, W. of the mouth of the river Himera [No. 2]. was founded by the Chalcidians of Zancle, B.C. 648, and afterwards received Dorian settlers, so that the inhabitants spoke a mixed dialect, partly Ionic (Chalcidian) and partly Doric. The Carthaginians were defeated with great slaughter at Himera by the united forces of Theron of Agrigentum and Gelo of Syracuse on the day on which the battle of Salamis was fought, 480. In 409 it was taken by Hannibal, the son of Gisgo, who, to revenge the great defeat which the Carthaginians had suffered before this town, levelled it to the ground and destroyed almost all the inhabitants. Himera was never rebuilt; but on the opposite bank of the river Himera, the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called THERMAE (Θέρμαι: *Termini*). The poet Stesichorus was born at the ancient Himera, and Agathocles at Thermae.

HĬMILCO (-onis; Ἱμίλκων). **1.** A Carthaginian, who conducted a voyage of discovery from Gades towards the N., along the W. shores of Europe, at the same time that Hanno undertook his voyage to the S. along the coast of Africa.—**2.** Son of Hanno, commanded, together with Hannibal, son of Gisco [HANNIBAL, No. 1], a Carthaginian army in Sicily, and laid siege to Agrigentum, B.C. 406.—**3.** The Carthaginian commander at Lilybaeum, which he defended with skill and bravery when it was attacked by the Romans, 250.—**4.** Commander of the Carthaginian forces in Sicily during a part of the second Punic war, 214-212.

HIPPARCHUS (-i; Ἵππαρχος). **1.** Son of Peisistratus.—**2** A celebrated Greek astronomer of Nicaea in Bithynia, about 150 B.C. He was the true father of astronomy, but our knowledge of his greatness is derived from Ptolemy. He spent much of his life at Rhodes and Alexandria.

HIPPĬAS (-ae; Ἱππίας). **1.** Son of PEISISTRATUS.—**2.** The Sophist, was a native of Elis, and the contemporary of Socrates.

HIPPO (-ōnis; Ἱππών), in Africa.—**1.** H. REGĬUS, a city on the coast of Numidia, W. of the mouth of the Rubricatus, celebrated as the bishopric of St. Augustine.—**2.** H. DIARRHYTUS or ZARĬTUS (Ἱ. διάρρυτος: *Bizerta*), a city on the N. coast of the Carthaginian territory, W. of Utica. **3.** A town of the Carpetani in Hispania Tarraconensis, S. of Toletum.

HIPPŎCŌON (-ontis; Ἱπποκόων), son of Oebalus and Batea. After his father's death, he expelled his brother, Tyndareus, in order to secure the kingdom; but Heracles led Tyndareus back, and slew Hippocoon and his sons.

HIPPOCRĂTES (Ἱπποκράτης). **1.** Father of Peisistratus, the tyrant of Athens.—**2.** An Athenian, son of Megacles, was brother of Cleisthenes, the legislator, and grandfather, through his daughter, Agariste, of Pericles.—**3.** An Athenian, son of Xanthippus and brother of Pericles.—**4.** An Athenian, son of Ariphron, commanded the Athenians, B.C. 424, when he was defeated and slain by the Boeotians at the battle of Delium.—**5.** A Lacedaemonian, served under Mindarus on the Asiatic coast in 410, and after the defeat of Mindarus at Cyzicus, became commander of the fleet. He was the author of the well-known laconic despatch, "Our ships (τὰ καλά) are lost; Mindarus is gone; the men are hungry; what to do we know not."—**6.** A Sicilian, succeeded his brother Cleander as tyrant of Gela, 498.—**7.** The most celebrated physician, and writer on medicine, of antiquity. He was born in the island of Cos about B.C. 460. He belonged to the family of the

Asclepiadae, and was the son of Heraclides who was also a physician. He was instructed in medical science by his father and by Herodicus, and he is said to have been also a pupil of Gorgias of Leontini. He wrote, taught, and practised his profession at home; travelled in different parts of the continent of Greece; and died at Larissa in Thessaly, about 357, at the age of 104. He had two sons, Thessalus and Dracon, and a son-in-law, Polybus, all of whom followed the same profession, and who are supposed to have been the authors of some of the works among those which bear the name of Hippocrates.

HIPPOCRĒNĒ (-es; Ἱπποκρήνη), the 'Fountain of the Horse,' (called by Persius *Fons Caballinus*,) was a fountain in Mt. Helicon in Boeotia, sacred to the Muses, said to have been produced by the horse PEGASUS striking the ground with his feet.

HĬPPŎDĂMĪA (-æ; Ἱπποδάμεια). **1.** Daughter of Oenomaus, king of Pisa in Elis. For details see OENOMAUS and PELOPS.—**2.** Wife of Peirithous, at whose nuptials took place the celebrated battle between the Centaurs and Lapithae. [See PEIRITHOUS.]

HIPPŎLŸTĒ (-es; Ἱππολύτη). **1.** Daughter of Ares and Otrera, was queen of the Amazons, and sister of Antiope and Melanippe. She wore a girdle given to her by her father; and when Heracles came to fetch this girdle, she was slain by him. According to another tradition, Hippolyte with an army of Amazons marched into Attica, to take vengeance on Theseus for having carried off Antiope; but being conquered by Theseus, she fled to Megara, where she died of grief, and was buried. In some accounts Hippolyte, and not Antiope, is said to have been married to Theseus.—**2.** Or ASTYDAMIA, wife of Acastus, fell in love with Peleus. [See ACASTUS.]

HIPPŎLŸTUS (-i; Ἱππόλυτος). **1.** Son of Theseus by Hippolyte, queen of the Amazons [see above], or her sister Antiope. According to the Attic story, which through the play of Euripides has prevailed over the older Troezenian account, Theseus afterwards married Phaedra, who fell in love with Hippolytus, and when her offers were rejected by her stepson, hanged herself, leaving a letter in which she accused him to his father of having attempted her dishonour. Theseus thereupon cursed his son, and begged his father (Aegeus or Poseidon) to destroy him. Accordingly, as Hippolytus was driving in his chariot along the sea-coast, Poseidon sent forth a bull from the water. The horses were frightened, upset the chariot, and dragged Hippolytus along the ground till he was dead. Troezen has a different local myth. Hippolytus has a temple and an image of great antiquity dedicated by Diomedes, who first sacrificed there. Every maiden before her marriage dedicates in this temple a lock of her hair. The story of his death is denied, but he was placed in the stars as the Charioteer. At Epidaurus there was a tradition that Hippolytus was restored to life by Asclepius, and went to Aricia in Italy, where he became king and made a grove for Artemis. In this story the Latin poets make him take the name of Virbius and exclude horses from the grove.

HIPPŎMĔDON (-ontis; Ἱπποµέδων), son of Aristomachus, or, according to Sophocles, of Talaus, was one of the Seven against Thebes, where he was slain during the siege by Hyperbius or Ismarus.

HIPPŌMĔNES. [ATALANTA.]

HIPPŌNAX (-actis; Ἱππῶναξ), of Ephesus, the Iambic poet, B.C. 546–520. He was expelled from his native city by the tyrants, and lived at Clazomenae, for which reason he is sometimes called a Clazomenian. Hipponax was famous for the bitterness of his satires. The two brothers Bupalus and Athenis, who were sculptors of Chios, made statues of Hipponax, in which they caricatured his ugliness; and he in return wrote satirical poetry against them, and especially against Bupalus. The sculptors are said by some writers to have hanged themselves in vexation. Hipponax introduced a spondee or a trochee in the last foot, instead of an iambus. This change made the verse irregular in its rhythm, and gave it a sort of halting movement, whence it was called the Choliambus (χωλίαμβος, *lame iambic*), or Iambus Scazon (σκάζων, *limping*).

HIPPŎNĪCUS. [CALLIAS.]

HIPPONĬUM. [VIBO.]

HIPPŎNŎUS. [BELLEROPHON.]

HIPPŎTĂDES. [AEOLUS, No. 2.]

HIPPŎTHŎUS (-i; Ἱππόθοος) son of Cercyon, and father of Aepytus, king of Arcadia.—**2.** Son of Lethus, grandson of Teutamus, and brother of Pylaeus, led a band of Pelasgians from Larissa to the assistance of the Trojans. He was slain by the Telamonian Ajax.

HIRPĪNI (-orum), a Samnite people, whose name is said to come from the Sabine word *hirpus*, 'a wolf,' dwelt in the S. of Samnium, between Apulia, Lucania, and Campania. Their chief town was AECULANUM. [SAMNITES.]

HIRTĬUS, A., B.C. 58 was Caesar's legatus in Gaul. Was one of the ten praetors nominated by Caesar for 46, and during Caesar's absence in Africa lived principally at his Tusculan estate which was near Cicero's villa. Though politically opposed, they were on friendly terms, and Cicero gave Hirtius lessons in oratory. In 44 Caesar nominated Hirtius and Vibius Pansa consuls for the following year. After Caesar's death Hirtius first joined Antony, but then, distrusting his ambition, sided with the senate. The two consuls, Hirtius and Pansa, were sent with Octavian against Antony, who was besieging Dec. Brutus at Mutina. Pansa was defeated by Antony, and died of a wound which he had received in the battle. Hirtius retrieved this disaster by defeating Antony, but he also fell on the 27th of April, in leading an assault on the besiegers' camp. To this refers the line of Ovid (Trist. iv. 10, 6) 'Cum cecidit fato consul uterque pari.' Hirtius wrote the 8th book of the *Gallic War;* and it is possible that he was the author also of the *Alexandrian War.*

HISPĂLIS, more rarely HISPAL (*Seville*), a town of the Turdetani in Hispania Baetica, founded by the Phoenicians, was situated on the left bank of the Baetis, and was in reality a seaport, for although 500 stadia from the sea, the river is navigable for considerable vessels up to the town. Under the Romans Hispalis stood next in importance in the province to Corduba and Gades, under the Goths it was the chief town in the S. of Spain, and under the Arabs was the capital of a separate kingdom.

HISPĀNĬA or IBĒRĬA (*Spain*), a peninsula in the S.W. of Europe, is connected with the land only on the N.E., where the Pyrenees form its boundary, and is surrounded on all other sides by the sea. The country generally was first mentioned by Hecataeus (about B.C. 500) under the name of *Iberia;* but this name originally indicated only the E. coast: the W. coast beyond the Pillars of Hercules was called *Tartessis* (Ταρτησσίς); and the interior of the country *Celtica* (ἡ Κελτική) At a later time the Greeks applied the name of *Iberia*, which is usually derived from the river Iberus, to the whole country. The name *Hispania*, by which the Romans call the country, first occurs at the time of the Roman invasion. The principal mountains are, in the N.E. the Pyrenees [PYRENAEUS M.], and in the centre of the country the IDUBEDA, which runs parallel with the Pyrenees from the land of the Cantabri to the Mediterranean, and the OROSPEDA or ORTOSPEDA, which begins in the centre of the Idubeda, runs S.W. throughout Spain, and terminates at Calpe. The rivers of Spain are numerous. The six most important are the IBERUS (*Ebro*), BAETIS (*Guadalquivir*), and ANAS (*Guadiana*), in the E. and S.; and the TAGUS, DURIUS (*Douro*), and MINIUS (*Minho*) in the W. Spain was considered by the ancients very fertile, but more especially the S. part of the country, Baetica and Lusitania. In the S. there were numerous flocks of sheep, the wool of which was celebrated in foreign countries. But the principal riches of the country consisted in mineral products, of which the greatest quantity was found in Turdetania. Gold was found in abundance in various parts of the country; still more important were the silver mines, of which the most celebrated were near Carthago Nova, Ilipa, Sisapon, and Castulo. [As to the probability that the Tin Islands were off the N.W. coast of Spain, see CASSITERIDES INSULAE.] The most ancient inhabitants of Spain were the Iberi. Of their origin and language no certain account can be given; but it is probable that the Basques of to-day are the remnants of this people, who once occupied the whole of Spain. They seem to have been akin to the Finnish, not to the Indo-Germanic stock. Celts afterwards crossed the Pyrenees, and many of them became mingled with the Iberi, whence arose the mixed race of the Celtiberi, who dwelt chiefly in the high table-land in the centre of the country. [CELTIBERI.] The unmixed Iberians, from whom the Basques are descended, dwelt chiefly in the Pyrenees and on the coasts, and their most distinguished tribes were the ASTURES, CANTABRI, VACCAEI, &c. The unmixed Celts dwelt chiefly on the river Anas, and in the N.W. corner of the country or Gallaecia. There were also Phoenician and Carthaginian settlements on the coasts, of which the most important were GADES and CARTHAGO NOVA; there were likewise Greek colonies, such as EMPORIAE and SAGUNTUM; and lastly the conquest of the country by the Romans introduced many Romans, whose customs, civilisation and language gradually spread over the whole peninsula. Under the empire some of the most distinguished Latin writers were natives of Spain, such as the two Senecas, Lucan, Martial, Quintilian, Silius Italicus, Pomponius, Mela, Prudentius, and others. The history of Spain begins with the invasion of the country by the Carthaginians, B.C. 238; for up to that time hardly anything was known of Spain, except the existence of two powerful

commercial states in the W. TARTESSUS and GADES. After the first Punic war Hamilcar, the father of Hannibal, formed the plan of conquering Spain, in order to obtain from the Carthaginians possessions which might indemnify them for the loss of Sicily and Sardinia. Under his command (239-228), and that of his son-in-law and successor Hasdrubal (228-220), the Carthaginians conquered the greater part of the S.E. of the peninsula as far as the Iberus; and Hasdrubal founded the important city of Carthago Nova. The successes of the Carthaginians excited the jealousy of the Romans; and a treaty was made between the two nations about 228, by which the Carthaginians bound themselves not to cross the Iberus. The town of Saguntum, although on the W. side of the river, was under the protection of the Romans; and the capture of this town by Hannibal, in 219, was the immediate cause of the second Punic war. In the course of this war the Romans drove the Carthaginians out of the peninsula, and became masters of their possessions in the S. of the country. But many tribes in the centre of the country, which had been only nominally subject to Carthage, still retained their virtual independence; and the tribes in the N. and N.W. of the country had been hitherto quite unknown both to the Carthaginians and to the Romans. The Celtiberians were conquered by the elder Cato (195) and Tib. Gracchus, the father of the two tribunes (179). The Lusitanians, who long resisted the Romans under their brave leader Viriathus, were obliged to submit, about the year 137, to D. Brutus, who penetrated as far as Gallaecia; but it was not till Numantia was taken by Scipio Africanus the younger, in 133, that the Romans obtained the undisputed sovereignty over the various tribes in the centre of the country and of the Lusitanians to the S. of the Tagus. A serious insurrection of the Celtiberians and Lusitanians was subdued by Didius and Crassus in 98-93. Julius Caesar, after his praetorship, subdued the Lusitanians N. of the Tagus (60). The Cantabri, Astures, and other tribes in the mountains of the N. were finally subjugated by Augustus and his generals. The Romans had as early as 197 formed two provinces, separated from one another by the Iberus, and called *Hispania Citerior* and *Hispania Ulterior*, the former, with the capital Carthago Nova, being to the E., and the latter, with the capital, Corduba, to the W. of the river. Augustus made a new division of the country, and formed three provinces, *Tarraconensis*, *Baetica*, and *Lusitania*, in B.C. 27. The province *Tarraconensis*, which derived its name from Tarraco, the capital of the province, was far the largest of the three, and comprehended the whole of the N., W., and centre of the peninsula. The province *Baetica*, with the capital Corduba, which derived its name from the river Baetis, was separated from Lusitania on the N. and W. by the river Anas, and from Tarraconensis on the E. by a line drawn from the river Anas to the promontory Charidemus in the Mediterranean. The province *Lusitania*, which corresponded very nearly in extent to the modern Portugal, was separated from Tarraconensis on the N. by the river Durius, from Baetica on the E. by the Anas, and from Tarraconensis on the E. by a line drawn from the Durius to the Anas, between the territories of the Vettones and Carpetani. Its capital was Augusta Emerita. In A.D. 409 the Vandals and Suevi, together with other barbarians, invaded Spain, and obtained possession of the greater part of the country.

HISTIAEA. [HESTIAEOTIS.]

HISTIAEUS (-i; Ἱστιαῖος), tyrant of Miletus, was left with the other Ionians to guard the bridge of boats over the Danube, when Darius invaded Scythia (B.C. 513). He opposed the proposals of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, and was in consequence rewarded by Darius with the rule of Mytilene, and with a district in Thrace, where he built a town called Myrcinus, apparently with a view of establishing an independent kingdom. This excited the suspicions of Darius, who invited Histiaeus to Susa, where he treated him kindly, but prohibited him from returning. Tired of the restraint in which he was kept, he induced his kinsman Aristagoras to persuade the Ionians to revolt, hoping that a revolution in Ionia might lead to his release. A curious story is told of his method of communicating: that he shaved the head of a trusty slave, tattooed on it his message, and sent him to Aristagoras when the hair had grown. Darius allowed Histiaeus to depart (496) on his engaging to reduce Ionia. The revolt was nearly put down when Histiaeus reached the coast. But Histiaeus threw off the mask, and after raising a small fleet carried on war against the Persians for two years, and obtained possession of Chios. In 494 he made a descent upon the Ionian coast, but was defeated and taken prisoner by Harpagus, and was put to death.

HŎMĒRUS (-i; Ὅμηρος), the great epic poet of Greece. His poems formed

the basis of Greek literature. Every Greek who had received a liberal education was perfectly well acquainted with them from his childhood, and had learnt them by heart at school; but nobody could state anything certain about their author. His date and birthplace were equally matters of dispute. Seven cities claimed Homer as their countryman,

Smyrna, Rhodus, Colophon, Salamis Chios, Argos, Athenae.

The author of the *Hymn to Apollo* spoke of himself as a blind old man of Chios, and as this hymn was ascribed to Homer it was taken as an argument for the blindness and the Chian origin of Homer himself. The claim of Colophon rests on the *Margites*. The other cities are mentioned in epigrams of uncertain date; and tradition gives him a name Melesigenes, probably from Meles, a river of Old Smyrna. The traditions of his date vary between 1050 B.C. and 850, which is the date given by Herodotus (ii. 53). The common tradition related that he was the son of Maeon (hence called *Maeonides*), and that in his old age he was blind and poor. Homer was almost universally regarded by the ancients as the author of both the two great poems of the Iliad and Odyssey. Such continued to be the prevalent belief of modern times. The first note of dissent was the surmise of the Neapolitan Vico, A.D. 1730, that there were several authors of the Homeric poems, of whom the earliest wrote the Iliad in N. Greece, and the second wrote the Odyssey in S.W. Greece. But this theory was not supported by argument, and the great change in opinion came in 1795, when F. A. Wolf wrote his famous *Prolegomena*, in which he endeavoured to show that the Iliad and Odyssey were not two complete poems, but small, separate, independent epic songs, celebrating single exploits of

Apotheosis of Homer. (Part of the relief now in the British Museum, ascribed to Archelaus.)

the heroes, and that these lays were *for the first time* written down and united, as the Iliad and Odyssey, by Peisistratus, the tyrant of Athens, and were afterwards still further altered and brought into harmony by revisers (διασκευασταί) and critics. It is a much more probable conception that the Iliad, so far from being a mere collection of original short lays or ballads pieced together by comparatively insignificant men of the sixth century, was a great epic based, no doubt, upon popular legends and ballads, but still in its original form a complete poem. Hence it is now commonly held that the Iliad as we have it is greatly expanded from the epic of the original Homer by the insertion at various dates of

episodes (which accounts for inconsistencies and discrepancies): that Homer, who came at the end rather than the beginning of a poetic period, wrote a primary 'Achilleid' or 'Wrath,' finished and perfect in itself: that the interpolations were due to the rhapsodists who recited it; the piecing together of interpolations and original to the school of followers called Homeridae who were established in Chios. For those who assume this theory to be correct in its main outline, there are various points to be discussed: the date and country of the primary epic; the manner in which it was altered, translated, or redacted into its present shape and dialect. It is only possible here to sketch some general conclusions. The great period of the Achaean power in Greece, and particularly at Mycenae, seems to have been the thirteenth and twelfth cent. B.C.; and this power seems to have fallen through the Dorian attacks about 1000 B.C. It was succeeded by a time of inferior civilisation (as may be gathered from the discoveries by the spade among other evidences: *e.g.* from a comparison of the pottery at Mycenae and the oldest pottery at Olympia, which is post-Dorian). It is a reasonable conclusion (though some dispute it) that the author of the primary Iliad was pre-Dorian: first, because he shows no knowledge of the Dorian invasion nor of the Ionians in Asia (where Miletus is still held by barbarous Carians); and secondly, because the picture of civilisation in the Iliad is higher than anything which seems to have followed that conquest until a considerable period had elapsed. The manner of life also and the geographical descriptions of the Iliad would better suit the age before than after the commercial activity of the Ionians was beginning. The primary Iliad is therefore ascribed to the eleventh century B.C., somewhat later than the remains found at Mycenae, which most experts date about 1150 and consider to belong to a civilisation slightly less advanced than that of the poems. The Iliad itself is a court poem dealing with the greatness of princes, not, like the chief poem of Hesiod, with the condition of the common people, who, indeed, are disparaged and contemned. All this will convey the impression—not, of course, the certainty—that it was composed to be sung in the palaces of Achaean princes and wealthy Achaean nobles. There is probability in the view that it was composed originally in Thessaly, whose hero, Achilles, it specially glorifies; and this would help to account for the fact that the dress in the Iliad is quite different from the Oriental type belonging to Mycenae, and for the mention of iron (which is totally absent in the remains from Mycenae) as being to some extent used. Homer's description of fortresses and houses would suggest some acquaintance with Mycenae; but possibly the poet describes the actual life of Thessaly rather than of Mycenae. This great epic of the Achaeans was then carried by the emigrants to Asia Minor; but it is conceived by those who maintain a greatly divided authorship that later bards introduced episodes to glorify the heroes of families by whom they were patronised, or sometimes to honour a deity at whose festival they were reciting. Though the dialect is mainly old Ionic, there are many Aeolic forms, for which some writers have tried to account by supposing that the poem was originally composed in Aeolic and afterwards transcribed in Ionic. The historical bearing of the Iliad will be noticed under the article TROJA. It need only be said here that there is no reason to doubt that the conflict between the Achaeans and Trojans was a real event of the period when the Achaeans were powerful enough to collect their forces for a war on the other side of the Aegaean. If those are right who see in the Egyptian inscriptions a proof that the Achaeans of Greece were allies of the Libyans against Egypt in the reign of Rameses III., the Achaeans were probably able to achieve this at any time between 1300 and 1100 B.C. But whenever the war took place, it is clear that the epic was written at some distance of time, that the two nations were really distinct in dress, language and civilisation, and that, although the poet knew much of the topography from tradition, yet it was exaggerated, or altered, in poetry. It is possible that fuller knowledge of language and archaeology may even remove the most important obstacles to a belief in a much greater unity of the Iliad, and the opinion may be materially strengthened, that the Iliad was composed practically as a whole by its original author, Homer. The explanation may be the true one, that it was for centuries recited *in parts, suitable to the occasion*, by the rhapsodists (*i.e.* the minstrels who recited at banquets and great religious festivals); and that this accounts for discrepancies, inasmuch as a rhapsodist might often insert some lines of prelude to his extract, which might be handed on as an interpolation, or he might, with a similar result, introduce some lines in honour of a particular deity or locality, which met with general acceptance.—The Odyssey is more generally acknowledged as a complete poem by one hand. In the main it is probably composed by one author, and based upon legends and lays regarding the Return of

Odysseus. Making all allowance for the fact that one poem describes the war, the other, chiefly, domestic life, there remain differences of style and of language in its forms and its syntax, and of mythology, which seem to imply a later date than belongs to the main part of the Iliad, and it is very likely correct to assign the composition of the Odyssey to a period early in the ninth century B.C. The 'Homeric' Hymns were doubtless of still later date and of uncertain authorship, probably composed by rhapsodists of the Homeric school, who prefaced the recitation of their epic (such as a portion of the Iliad or Odyssey) by a hymn or address to the god of the festival or the locality. Of these the five longer are to the Delian and Pythian Apollo, to Hermes, Aphrodite and Demeter, and there are twenty-nine shorter. The dates of their composition probably range between 700 and 500 B.C.—Two humorous poems of later date were also included under the name of Homer: (1) the *Margites* or 'Booby,' of which few fragments remain; (2) the *Batrachomyomachia* or 'Battle of Frogs and Mice,' a parody on Homer, by some ascribed to Pigres, brother of Artemisia; but probably two centuries later.

HŎMŎLĒ (-es; Ὁμόλη). **1.** A lofty mountain in Thessaly, near Tempe, with a sanctuary of Pan.—**2.** Or HŎMŎLĬUM (Ὁμόλιον: Ὁμολιεύς: *Lamina*), a town in Magnesia in Thessaly, at the foot of Mt. Ossa, near the Peneus.

HŎNOR or HŎNOS, the personification of honour at Rome. Marcellus had vowed

Honos et Virtus. (Coin of Galba, British Museum.)

a temple, which was to belong to Honos and Virtus in common; but as the pontiffs refused to consecrate one temple to two divinities, he built two temples, near Porta Capena, one of Honos—which was a restoration of an earlier temple dedicated by Fab. Max. Verrucosus after the Ligurian war, and the other of Virtus, near it, B.C. 205. Honos is represented on coins as a male figure in armour, and standing on a globe, or with the cornucopia in his left and a spear in his right hand, and frequently combined on coins with a female figure of Virtus.

HŌNŌRĬUS, FLĀVĬUS, Roman emperor of the West, A.D. 395–423, was the second son of Theodosius the Great, and was born 384. After Honorius had put to death Stilicho, on a charge of treason (408), Alaric took and plundered Rome (410). Honorius meantime lived an inglorious life at Ravenna until his death, in 423.

HŌRAE (-ārum; Ὧραι), originally the goddesses of the order of nature and of the seasons, in especial the rain-giving goddesses, but in later times also the goddesses of order in general and of justice. In the Iliad they are the Olympian divinities of the weather: therefore they open or shut the doors of heaven, which are a cloud—that is, they give or withhold rain, the source of fruitful seasons; though this has been changed into a door opening for the passage of the gods. Hence they bring wealth or gifts generally. The Hora of spring accompanied Persephone every year on her ascent from the lower world; and the expression of 'The chamber of the Horae opens' is equivalent to 'The spring is coming.' They adorned Aphrodite as she rose from the sea, and made a garland of flowers for Pandora. The Horae were probably always three in number, and at Athens bore the names of Thallo, Carpo, and Auxo. Hesiod describes them as giving to a state good laws, justice, and peace; he calls them the daughters of Zeus and Themis, and gives them the significant names of *Eunomia*, *Dike*, and *Irene*. It is probable that this idea arose from the conception of a regular and orderly arrangement of the times for rain and sunshine fixed by the gods. In works of art the Horae were represented as blooming maidens, carrying the different products of the seasons.

HŎRĀTĬA GENS, one of the most ancient patrician gentes at Rome. Three brothers of this race fought with the Curiatii, three brothers from Alba, to determine whether Rome or Alba was to exercise the supremacy. The battle was long undecided. Two of the Horatii fell; but the three Curiatii, though alive, were

severely wounded. Seeing this, the surviving Horatius, who was still unhurt, pretended to fly, and vanquished his wounded opponents by encountering them severally. He returned in triumph, bearing his threefold spoils. As he approached the Capene gate his sister Horatia, met him, and recognized on his shoulders the mantle of one of the Curiatii, her betrothed lover. Her grief drew on her the wrath of Horatius, who stabbed her, exclaiming 'So perish every Roman woman who bewails a foe!' For this murder he was adjudged by the duoviri to be scourged, and hanged on the accursed tree. Horatius appealed to his peers, the burghers, who prescribed a nominal punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*, 'sister's gibbet.'

Horae (Seasons). (From a bas-relief at Rome.)

HŎRĀTĬUS COCLES. [Cocles.]

Q. HŎRĀTĬUS FLACCUS, the poet, was born December 8th, B.C. 65, at Venusia in Apulia (*Od.* iii. 21, 1, *Epod.* xiii. 6; *Ep.* i. 20, 27). Though Horace was of free birth, his father was a libertinus or freedman, who had probably been a public slave of Venusia, and adopted the name Horatius because that town was assigned to the Horatian tribe. His father's occupation was that of collector (*coactor*) of the payments at sales by auction (*Sat.* i. 6, 86). With the profits of his office he had purchased a small farm in the neighbourhood of Venusia, where Horace was born (*Sat.* ii. 1, 34). Though by no means rich, he declined to send the young Horace to the common school, kept in Venusia by one Flavius, to which the children of the provincial magnates resorted, and, probably about his twelfth year, carried him to Rome, to receive the usual education of a knight's or senator's son (*Sat.* i. 6, 71–82). The school selected was that of Orbilius, whom Horace mentions only as being a severe flogger (*Ep.* ii. 1, 71), but whom from other sources we know to have been also a teacher of great ability. Among his school books he mentions Livius Andronicus (*Ep.* ii. 1, 70), probably his Latin translation of the Odyssey; and he was taught also something of the Iliad, probably in the original Greek (*Ep.* ii. 2, 41). In his eighteenth year Horace, following an ordinary course of the richer and better educated Romans of the day, proceeded to Athens, to continue his studies (*Ep.* ii. 2, 43). When Brutus came to Athens after the death of Caesar, Horace joined his army, and received at once the rank of a military tribune, and the command of a legion (*Sat.* i. 6, 48). It is possible that this curious selection of so young and inexperienced a man may have been due to a literary friendship between Horace and Brutus, who first placed him on his staff and then gave him a command. He was present at the battle of Philippi, shared in the flight of his side, and adopts for his own case the words of Archilochus and Alcaeus who declare that they flung away their arms (*Od.* ii. 7, 9; *Ep.* ii. 2, 46–50). There is no reason to suppose that his courage was less than that of the rest of the fugitive army

Having obtained his pardon, he ventured at once to return to Rome. His paternal estate had been swept away in the general forfeiture; but he was enabled to obtain sufficient money to purchase a clerkship in the quaestor's office. In course of time some of his poems attracted the notice of Varius and Virgil, who introduced him to Maecenas (B.C. 39). Horace soon became the friend of Maecenas, and this friendship quickly ripened into intimacy (*Sat.* i. 6, 54). In 37 Horace accompanied his patron on that journey to Brundusium described in the fifth *Satire* of the first book. About the year 33 Maecenas bestowed upon the poet a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicis Sabinis*), during the rest of his life. The situation of this Sabine farm was in the valley of Ustica, within view of the mountain Lucretilis, and near the Digentia, about fifteen miles from Tibur (*Tivoli*). Just after passing *Vicovaro*, the Varia which Horace mentions as a town near his farm (*Ep.* i. 14, 3), on the road from *Tivoli* to *Subiaco*, the valley is reached, down which the Digentia flowed to join the Anio. This valley runs up due north to its head, which is formed by a semicircle of hills rising to a height of 3000 or 4000 feet. It is possible, as some think, that the village of *Cantalupo Bardello*, high up on the E. slope, is the 'Mandela, rugosus frigore pagus,' of *Ep.* i. 18, 105. There is a difference of opinion about the actual site of the villa. It has been common to place it on a plateau about a mile up the valley on the W. side, considerably above the village of Rocca Giovine. But it is probable that the true site is a spot higher up the same side of the valley, but near the river, where a small brook joins it which may be the water from Bandusia. He spent also much time at Tibur, and some at Praeneste and at Baiae. After the death of Virgil, in 19, Horace stood first of living poets, and was appointed by Augustus to compose the ode for the Secular games (*Carmen saeculare*) in 17. His relations with Augustus and the imperial family were certainly closer from this date onward, but it is an entire mistake to suppose that he was unfaithful to Maecenas, who was now out of favour. On the contrary, he refused the offered post of private secretary to Augustus in order not to be withdrawn from Maecenas; and of their undiminished friendship we have proof enough in such lines as *Od.* iv. 11 (which was written not earlier than B.C. 15), and in the last commendation addressed by Maecenas to Augustus: 'Horati Flacci ut mei esto memor' (Suet. *Vit.*). Horace died on November 17th, B.C. 8, aged nearly 57. His death was so sudden that he had not time to make his will; but he left the administration of his affairs to Augustus, whom he instituted as his heir. He was buried on the slope of the Esquiline Hill, close to his friend and patron Maecenas, who had died before him in the same year. Horace's first publication was the first book of *Satires*, which probably appeared about B.C. 35. The second book of the *Satires* was written after he obtained his Sabine farm, and probably appeared in 30. Horace followed the plan of *Satura* which belonged to Lucilius, making it a semi-dramatic conversation with the age on its manners and foibles. As a moralist he points to the folly rather than the wickedness of vice, reproving rather by ridicule, than, as Juvenal does, by indignant invective. The *Epodes* appeared about the same time as the second book of *Satires*. Like the two books of *Satires* they embrace all the first period of his literary life, from the earlier and bitterer times down to the battle of Actium, when he was beginning to hope for the strong and peaceful government, which he does not fully realize till the next period. *Epod.* 7 and 16 belong to the time soon after Philippi, and show that he then despaired of peace and security at Rome; but the 1st is written after his friendship with Maecenas has begun, and probably just before Actium, and the 9th is clearly after the victory. In metre he often follows the long and short iambics used by Archilochus which (from the name ἐπῳδός for the short line) have given the name to the book. It is in reference to this metre that he says 'Parios ego *primus* iambos ostendi Latio'; for Catullus had already used iambics. In the *Epistles*, which came after the first three books of *Odes*, Horace again appears as the moralist writing conversational essays on manners and society, and points of literary criticism. It is probable that the first book of *Epistles* appeared about 20, and the second later than 19. The date of Horace's chief work of literary criticism, the *Ars Poëtica*, is much disputed. In subject it hangs together rather with the 2nd book of the *Epistles*, which is also the work of the critic rather than the moralist; and on the whole it is probable that it was written after the 2nd book of the *Epistles*. The composition of the first three books of the *Odes* extends over a long period of years, perhaps from B.C. 31–23, certainly from 29. The historical allusions in these three books are included in the years which precede 23; on the other hand *Od.* i. 12 cannot have been written after the death of Marcellus,

B.C. 23. The conclusion therefore is, that these books were published together in 23. The 4th book was probably published in 13, when Horace was 52 (cf. iv. 1, 6). The *Odes* give Horace his claim to the rank of a great lyrical poet. It must be admitted that he has not the fire or inspiration of Catullus; but for exquisite finish and for mastery of metre his lyrics are unsurpassed in Latin literature.

HORTA or HORTĀNUM (*Orte*), a town in Etruria, at the junction of the Nar and the Tiber, so called from the Etruscan goddess Horta or Hurta, whose temple at Rome always remained open, a goddess apparently of good fortune.

HORTENSĬUS. 1. Q., the orator, was born in B.C. 114, eight years before Cicero. At an early age he rose to eminence as an advocate. He served two campaigns in the Social war (90, 89). In the Civil wars he joined Sulla, and was afterwards a constant supporter of the aristocratical party. In 81 he was quaestor; in 75 aedile; in 72 praetor; and in 69 consul with Q. Caecilius Metellus.—It was in the year before his consulship that the prosecution of Verres began. [VERRES.] Cicero in his consulship (63) deserted the popular party, with whom he had hitherto acted, and became one of the supporters of the optimates. Thus Hortensius no longer appears as his rival. We first find them pleading together for C. Rabirius, for L. Muraena, and for P. Sulla. After the coalition of Pompey with Caesar and Crassus in 60, Hortensius drew back from public life, and confined himself to his advocate's duties. He died in 50. It was said that his memory was so ready and retentive, that he was able to come out of a sale-room and repeat the auction-list backwards. 2. Q., surnamed HORTALUS, son of the preceding, by Lutatia, the daughter of Catulus. On the breaking out of the Civil war in 49, he joined Caesar, and fought on his side in Italy and Greece. After Caesar's assassination, Hortensius was in the list of the proscribed; and in revenge he ordered C. Antonius, who had been taken prisoner, to be put to death. After the battle of Philippi, he was executed on the grave of his victim.

HŌRUS (Ὧρος), the Egyptian god of light, whose worship was also established in Greece, and afterwards, as Harpocrates, at Rome. He was the son of Osiris, and Isis (but according to another view, of Ra), and was regarded as waging war against the powers of darkness in the form of crocodiles and serpents. It is easy to see how this led to his identification with Apollo. As avenger of the death of his father Osiris he overcame the evil deity Typhon. Horus was regarded as the youthful sun, born afresh every morning, and in this guise was called Harpechrat, or 'the child-Horus,' which the Greeks represented by Harpocrates. The conventional statues of this child-Horus were represented in a sitting posture with his finger in his mouth, which was a symbol of childhood. From a misapprehension of this attitude in the Egyptian statues the Greeks and Romans regarded Harpocrates as the god of Silence.

HOSTĪLĬA (-ae; *Ostiglia*), a small town in Gallia Cisalpina, on the Po, and on the road from Mutina to Verona; the birthplace of Cornelius Nepos.

HOSTĪLĬUS MANCĪNUS. [MANCINUS.]

HOSTĪLĬUS TULLUS. [TULLUS HOSTILIUS.]

HOSTĬUS (-i), the author of a poem on the Istrian war, probably the war of 125 B.C., not that of 178, of which Ennius had already written. He lived early in the 1st century B.C., and is probably the 'doctus avus' of Propert. iv. 20, 8 (Cynthia being really Hostia).

HUNNI (-orum), an Asiatic race, who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese empire long before they were known to the Romans. They entered Europe, destroyed the powerful monarchy of the Ostrogoths, and were allowed by Valens to settle in Thrace, A.D. 376. The Huns now frequently ravaged the Roman dominions. They were joined by many other barbarian nations, and under their king Attila (A.D. 434–453), they devastated the fairest portions of the empire, but in a few years after the death of Attila, the empire of the Huns was completely destroyed.

HYĂCINTHUS (-i; Ὑάκινθος), son of the Spartan king Amyclas and Diomede or of Oebalus. He was a youth of extraordinary beauty, and was beloved by Apollo, and as he was once playing at quoits with the god, the wind turned the quoit so that it struck the boy and slew him. From the blood of Hyacinthus there sprang the flower of the same name, on the petals of which appeared the exclamation of woe AI, AI, or the letter Y, being the initial of Ὑάκινθος. [That the Greek hyacinth was not ours is clear enough: probably it was an iris: for a similar flower-legend, see AJAX.] Hyacinthus was worshipped at Amyclae as a hero, and a great festival,

Hyacinthia, was celebrated in his honour. The myth seems to mean the effect of the hot summer sun in withering the spring flowers, the quoit being the sun's disk.

HŸĂDES (-um; Ὑάδες)—that is, the Rainy—the name of nymphs, whose parentage, number and names are described in various ways by the ancients. Their parents were Atlas and Aethra, or Atlas and Pleione, or Hyas and Boeotia; others call their father Oceanus, Melisseus, Cadmilus, or Erechtheus. Their number differs in various legends; but their most common number is seven, as they appear in the constellation which bears their name, viz., *Ambrosia*, *Eudora*, *Pedile*, *Coronis*, *Polyxo*, *Phyto*, and *Thyene* or *Dione*. They were entrusted by Zeus with the care of his infant son Dionysus, and were afterwards placed by Zeus among the stars. The story which made them the daughters of Atlas relates that their number was twelve or fifteen, and that at first five of them were placed among the stars as Hyades, and the seven (or ten) others afterwards under the name of Pleiades, to reward them for the sisterly love they had evinced after the death of their brother Hyas, who had been killed in Libya by a wild beast. Their name, Hyades, was derived by some from Hyes, a mystic surname of Dionysus (Suid. *s.v.*). The Romans, who derived it from ὗς, a pig, translated the name by *Suculae*. The most natural derivation is from ὕειν, to rain, as the constellation of the Hyades, when rising simultaneously with the sun, announced rainy weather.

HŸAMPŎLIS (Ὑάμπολις), a town in Phocis, E. of the Cephissus, near Cleonae; was destroyed by Xerxes; afterwards rebuilt; and again destroyed by Philip and the Amphictyons.

HŸANTES (Ὕαντες), the ancient inhabitants of Boeotia, from which country they were expelled by the Cadmeans. Part of the Hyantes emigrated to Phocis and founded Hyampolis, and part to Aetolia. The poets use the adjective *Hyantius* as equivalent to Boeotian.

HYAS. [HYADES.]

HYBLA, three towns in Sicily, named after a Sicilian goddess Hybla. **1.** MAJOR on the S. slope of Mt. Aetna and on the river Symaethus, was originally a town of the Siculi. It was called Hybla Gereatis or Galeatis. It is probably the Hybla famous for honey.—**2.** MINOR afterwards called Megara. [MEGARA.]—**3.** HERAEA in the S. of the island, on the road from Syracuse to Agrigentum.

HYCCĂRA (ōrum; τὰ Ὕκκαρα: *Muro di Carini*), a town of the Sicani on the N. coast of Sicily, W. of Panormus. It was taken by the Athenians, and plundered, and its inhabitants sold as slaves, B.C. 415. Among the captives was Timandra, mistress of Alcibiades and mother of Lais.

HYDARNES (Ὑδάρνης), one of the seven Persians who conspired against the Magi in B.C. 521.

HŸDASPES (-is; Ὑδάσπης: *Jelum*), the northernmost of the five great tributaries of the Indus, which, with the Indus itself, water the great plain of N. India, now called the *Punjab*, i.e., *five rivers*. The Hydaspes falls into the Acesines (*Chenab*), which also receives, from the S., first the Hydraotes (*Ravee*), and then the Hyphasis (*Beeas*, and lower down, *Gharra*), which has previously received, on the S. side, the Hesidrus or Zaradrus (*Sutlej* or *Hesudru*); and the Acesines itself falls into the Indus. These five rivers all rise on the SW. side of the Emodi M. (*Himalaya*), except the *Sutlej*, which, like the Indus, rises on the NE. side of the range. They became known to the Greeks by Alexander's campaign in India: his victory over Porus (B.C. 327) was gained on the left side of the Hydaspes, near, or perhaps upon, the scene of the battle of *Chillianwallah;* and the Hyphasis formed the limit of his progress. The epithet 'fabulosus' which Horace applies to the Hydaspes, refers to the marvellous stories current about it as the river of a practically unknown land. The epithet Medus applied to it by Virgil is used vaguely for 'eastern.'

HYDRA. [HERACLES.]

HYDRAŌTES [HYDASPES.]

HYDRĒA (-ae; Ὑδρέα: *Hydra*), a small island in the gulf of Hermione off Argolis, of no importance in antiquity, the inhabitants of which in modern times played a distinguished part in the war of Greek independence, and are some of the best sailors in Greece.

HYDRUNTUM or HYDRŪS (Ὑδροῦς: *Otranto*), one of the most ancient towns of Calabria, situated on the SE. coast, with a good harbour.

HŸGIĒA (Ὑγίεια), also called HŸGĒA or HŸGĪA, the goddess of health, and a daughter of Asclepius. She was worshipped particularly at Athens, where representations in relief and votive tablets have been found in the Asclepieum. At Rome her proper name as introduced from Greece was Valetudo, but she was gradually identified with the genuine Italian deity Salus. In art Hygiea was represented as a maiden

clad either in the Doric or Ionic chiton feeding a snake from a saucer. In the Vatican group she stands by the seated Asclepius with one hand on his shoulder; with the other she offers the saucer to the snake which is twined about her father's staff.

HYGĪNUS, the author of two extant works: 1. *Fabularum Liber*, a series of short mythological legends, with an introductory genealogy of divinities.—2. *Poeticon Astronomicon Libri IV*, which gives an account of the constellations and the myths about them. Both works, and especially the former, have considerable value for the study of Greek mythology, since the author has made use of many works, particularly of the Greek tragedians, which have been lost. It is a doubtful question whether the original author of these works was C. Julius Hyginus, a freedman of Augustus, and librarian of the Palatine library, or not. It is the opinion of most critics that he was a writer of a later period, perhaps of the second cent. A.D.

HȲLAEA (Ὑλαίη), a district of Scythia, covered with wood, is the peninsula adjacent to Taurica on the NW., between the rivers Borysthenes and Hypacyris.

HȲLAEUS (Ὑλαῖος)—that is, the Woodman—the name of an Arcadian centaur, who was slain by Atalanta, when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and others again said that he was one of the centaurs slain by Heracles.

HŸLAS (-ae; Ὕλας), in the Alexandrian poets, was the son of Theodamas, king of the Dryopes. He was beloved by Heracles, whom he accompanied in the expedition of the Argonauts. On the coast of Mysia, Hylas went on shore to draw water from a fountain; but his beauty won the love of the Naiads, who drew him down into the water, and he was never seen again. Heracles tried in vain to find him; and when he shouted out to the youth, the voice of Hylas was heard only like a faint echo, whence some say that he was actually changed into an echo. Hence arose the proverb Ὕλαν κραυγάζειν for 'wasted labour.' While Heracles was seeking his favourite, the Argonauts sailed away, leaving him and his companion, Polyphemus, behind. The cry for Hylas was very much older than these stories of the Alexandrian poets. It is the 'Mysian cry' of Aesch. *Pers.* 1054. At what period Hylas and Heracles were connected in mythology it is impossible to say, but it is a reasonable suggestion that the myth of Hylas grew out of the ritual of a Mysian harvest festival in which the figure of a boy was cast into the stream or fountain with cries upon a harvest deity Hylas. Others imagine him to have been the deity of the spring called upon in summer to give more water.

HŸLĒ (-es; Ὕλη), a small town in Boeotia, on the lake HYLĪCE, which was called after this town, and into which the Ismenus flows.

HYLĪAS (-ae), a river in Bruttium, separating the territories of Sybaris and Croton.

HYLLUS (-i; Ὕλλος) son of Hercules by Deianīra. [HERACLIDAE.]

HYLLUS (-i Ὕλλος: *Kumtschai*), a river of Lydia, falling into the Hermus.

HŸMĒN or HŸMĔNAEUS (Ὑμήν or Ὑμέναιος), the god of marriage, was conceived as a handsome youth, and invoked in the bridal song. He is described as the son of Apollo and one of the Muses. Others call him a son of Magnes and Calliope, or of Dionysus and Aphrodite. The Attic legends say that he fell in love with a maiden, who refused to listen to him; but in the disguise of a girl he followed her to Eleusis to the festival of Demeter. The maidens, together with Hymenaeus, were carried off by robbers into a distant and desolate country. On their landing, the robbers lay down to sleep, and were killed by Hymenaeus, who now returned to Athens, and was rewarded by the marriage which he desired. For this reason he was invoked in the hymeneal songs. According to others he was a youth who was killed by the fall of his house on his wedding-day, whence he was afterwards invoked in bridal songs, in order to be propitiated. He is represented in works of art as a young man carrying a bridal torch.

HŸMETTUS (-i; Ὑμηττός), a mountain in Attica, celebrated for its marble and for its honey. It is about three miles S. of Athens, and begins the range of mountains which runs S. through Attica.

HYPACŸRIS, HYPACĂRIS, or PACĂRIS (*Kanilshak*), a river in European Sarmatia, which flows through the country of the nomad Scythians, and falls into the Sinus Carcinites in the Euxine sea.

HŸPAEPA (Ὕπαιπα: *Dokboi*), a city of Lydia, on the S. slope of Mt. Tmolus, near the N. bank of the Cayster.

HŸPĂNIS (Ὕπανις: *Bug*), a river in European Sarmatia, which falls into the Euxine sea W. of Borysthenes.

HŸPĂTA (-ōrum; τὰ Ὕπατα: *Neopatra*), a town of the Aenianes in Thessaly, S. of the Spercheus. The inhabitants of this town were notorious for magic.

HŸPERBŎLUS (-i ; Ὑπέρβολος), an Athenian demagogue in the Peloponnesian war, was of servile origin, and was satirised by Aristophanes and the other comic poets. In order to get rid either of Nicias or Alcibiades, Hyperbolus called for the exercise of the ostracism. But his rivals combined to defeat him, and the vote of exile fell on Hyperbolus himself. This made ostracism so ridiculous that it was discontinued. Some years afterwards Hyperbolus was murdered by the oligarchs at Samos.

HŸPERBŎRĔI or -ĒI (-ōrum; Ὑπερβόρεοι, Ὑπερβόρειοι), a fabulous people, the earliest mention of whom seems to have been in the sacred legends connected with the worship of Apollo, both at Delos and at Delphi. They were supposed to be a blessed people, living in a land of perpetual sunshine, which produced abundant fruits, on which the people lived, abstaining from animal food. In innocence and peace, free from disease and toil and care, ignorant of violence and war, they spent a long and happy life, in the worship of Apollo, who visited their country soon after his birth, and spent a whole year among them, dancing and singing, before he returned to Delphi. The Delian legends told of offerings sent to Apollo by the Hyberboreans, first by the hands of virgins named Arge and Opis (or Hecaërge), and then by Laodice and Hyperoche, escorted by five men called Perphereës. It is possible that the λευκαὶ κόραι who were supposed to aid Delphi against the Gauls may have been the Hyperborean maidens Laodice and Hyperoche. The notion that the Hyperboreans dwelt in the extreme north 'beyond the influence of the north wind,' may have arisen from the derivation of their name (now generally rejected) ὑπέρ—βορέας. Herodotus says that Aristeas placed them in a gold-producing country (*Ural Mountains?*) near the Arimaspi; but the older legends seem to connect them with the lands of the sun in the south-west or south-east; but they were eventually conceived as dwelling far in the north, and their name meant *northerly*, as when Virgil and Horace speak of the 'Hyperboreae orae' and 'Hyperborei campi.' Some modern writers derive their name from ὑπέρ—ὄρος = 'beyond the mountains': others connect the word with φέρω, as though for ὑπερφέρεται, so that the name meant 'the bringers of offerings to Apollo' in its original, and 'northern' only in its later, use.

HŸPERBŎRĔI MONTES was originally the mythical name of an imaginary range of mountains in the N. of the earth, and was afterwards applied by the geographers to various chains, as, for example, the Caucasus, the Rhipaei Montes, and others.

HŸPĔREIDES or HYPERĬDES (Ὑπερείδης), one of the ten Attic orators, belonged to the Attic demus of Collytus. He was a pupil of Isocrates, and a friend and fellow-pupil of Lycurgus. He is first mentioned B.C. 360, when he prosecuted Autocles for treason in a Thracian command. About B.C. 358 he and his son equipped two triremes at their own expense in order to serve against Euboea. From the peace of 346 till 324 he aided Demosthenes in the patriotic struggle against Macedon. After the death of Alexander (323) Hypereides took an active part in organising that confederacy of the Greeks against Antipater which produced the Lamian war. Upon the defeat of the confederates at the battle of Crannon in the following year (322), Hypereides fled to Aegina, where he was slain by the emissaries of Antipater.

HŸPĔRĪON (-ŏnis; Ὑπερίων), a Titan, son of Uranus and Ge, and father of Helios, Selene, and Eos. [HELIOS.]

HŸPERMNESTRA. [DANAUS ; LYNCEUS.]

HŸPHĂSIS. [HYDASPES.]

HYPSĬPŸLĒ (-es; Ὑψιπύλη), daughter of Thoas, king of Lemnos. When the Lemnian women killed all the men in the island, because they had taken some female Thracian slaves to their beds, Hypsipyle saved her father. [THOAS.] She then became queen of Lemnos; and when the Argonauts landed there she bore twin sons to Jason. The Lemnian women discovered that Thoas was alive, whereupon they drove Hypsipyle from the island. She was taken prisoner by pirates and sold to the Nemean king Lycurgus, who intrusted to her care his son Archemorus.

HYRCĀNĬA (Ὑρκανία), a province of the ancient Persian Empire, on the S. and SE. shores of the Caspian or Hyrcanian Sea, and separated by mountains on the W., S., and E., from Media, Parthia, and Margiana.

HYRCĀNUM MARE. [CASPIUM MARE.]

HŸRĬA (Ὑρία). A town in Boeotia, near Tanagra.

HYRMĪNA (Ὑρμίνη), a town in Elis, mentioned by Homer, but of which all trace had disappeared in the time of Strabo.

HYRTĂCUS (-i; Ὑρτακος). 1. A Trojan, to whom Priam gave his first wife Arisba, when he married Hecuba. Homer makes him the father of Asius, hence called

Hyrtacides.—**2**. Father of Nisus.—**3**. Father of Hippocoon.

HYSĬAE (-arum; Ὑσιαί). **1**. A town in Argolis, S. of Argos, destroyed by the Spartans in the Peloponnesian war.—**2**. A town in Boeotia, E. of Plataeae.

HYSTASPES (-is; Ὑστάσπης). **1**. Son of Arsames, and father of Darius I., was a member of the Persian royal house of the Achaemenidae. He was satrap of Persis under Cambyses, and probably under Cyrus also.—**2**. Son of Darius I. and Atossa.

I.

ĬACCHUS. [DIONYSUS.]

IĀDĔRA or IADER, a town on the coast of Illyricum.

ĬĀLĔMUS (Ἴαλεμος), a similar personification to that of Linus, and hence called a son of Apollo and Calliope (and consequently brother of Hymenaeus and Orpheus). He was regarded as the inventor of the song Ialemus, which was a kind of dirge, and is only mentioned as sung on most melancholy occasions. The dirges both of Linus and Ialemus seem to be the lamentation for death alike of vegetation and of early manhood, and the myths probably grew out of the rites which succeeded the harvest, when the plant life was dying away as winter drew near.

ĬĀLŸSUS (-i; Ἰάλυσος), one of the three ancient Dorian cities in the island of Rhodes, stood on the NW. coast of the island. (For its pottery, see RHODUS.)

IAMBLĬCHUS. A Neo-Platonic philosopher, was born at Chalcis in Coele-Syria. He died in the reign of Constantine the Great, probably before A.D. 333. Iamblichus wrote (among other works which have perished) a treatise on the philosophy of Pythagoras.

ĬĂMUS (Ἴαμος), son of Apollo and Evadne, received the art of prophecy from his father, and was regarded as the ancestor of the famous family of seers, the Iamidae at Olympia. The story says that, being deserted by his mother for a time, he was fed with honey by two snakes, and was called Iamus because he was found lying in a bed of violets. Apollo afterwards led him to Olympia and gave him prophetic power.

ĬANTHĒ (Ἰάνθη). **1**. Daughter of Oceanus and Tethys, and one of the playmates of Persephone. **2**. Daughter of Telestes of Crete, beloved by IPHIS.

ĪĂPĔTUS (Ἰάπετος), one of the Titans, son of Uranus and Ge, married Asia or Clymene, the daughter of his brother Oceanus, and became by her the father of Atlas, Prometheus, Epimetheus, and Menoetius. Being the father of Prometheus, he was grandfather of Deucalion, who was regarded by the Greeks as the progenitor of the human race, and Iapetus himself seems to have been looked upon as progenitor of the older race of mankind under Cronus. His descendants, Prometheus, Atlas, and others, are often designated by the patronymics *Iapetidae* (*-es*), *Iapetionidae* (*-es*), and the feminine *Iapetionis*.

IĀPŸDES (Ἰάπυδες), a warlike and barbarous people in the N. of Illyricum, between the rivers Arsia and Tedanius, were a mixed race, partly Illyrian and partly Celtic, who tattooed their bodies. They were subdued by Augustus.

ĬĀPŸGĬA (Ἰαπυγία), the name given by the Greeks to the S. of Apulia, from Tarentum and Brundusium to the PROM. IAPYGĬUM (*C. Leuca*); though it is sometimes applied to the whole of Apulia.

ĬĀPYX (-ygis; Ἰάπυξ). **1**. Son of Lycaon and brother of Daunius and Peucetius, who went as leaders of a colony to Italy. According to others, he was a Cretan.—**2**. The WNW. wind, blowing off the coast of Iapygia (Apulia), in the S. of Italy, and consequently favourable to persons crossing over to Greece. It was the same as the ἀργέστης of the Greeks.

ĬARBAS or HIARBAS, king of the Gaetulians, and son of Jupiter Ammon by a Libyan nymph, sued in vain for the hand of Dido in marriage.

ĬARDĂNES, a king of Lydia, and father of Omphale, who is hence called *Iardanis*.

ĬARDĂNES or IARDĂNUS (Ἰαρδάνης, Ἰάρδανος). **1**. (*Jardan*), a river in Elis.—**2**. A river in the N. of Crete.

ĪĂSĬON or IĂSĬUS (Ἰασίων, Ἴάσιος), in Homer (*Od.* v. 125) is mentioned as a mortal who won the love of Demeter in a thrice-ploughed field (τρίπολος). Homer alone adds that Zeus killed him with a thunderbolt. In Hesiod the scene of his union with Demetēr is Crete, and the son born to them was Plutus. It would seem that the original Iasion was a deity of Crete, and the myth signifies the adoption of agriculture by the people and the consequent wealth; in respect of which Demeter became the chief deity in their rites and Iasion subordinate. He is represented as being the son of Zeus and Electra, the daughter of Atlas, in a different legend, which connects him with Samothrace, in which island Demeter, having met him at the marriage of Harmonia, instructs him

in the mysteries. A third version gives an Italian origin to him and his brother, Dardanus, who are sons of Electra and Corythus, the founder of Cortona.

IASSĬUS SINUS (Ἰασικὸς κόλπος: *Gulf of Mandeliyeh*), a gulf on the W. coast of Caria, between the peninsulae of Miletus and Myndus.

ĬASSUS or IĂSUS (Ἴασσος Ἴασος), a city of Caria, on the Iassius Sinus, founded by Argives and colonised by Milesians.

IĀZŸGES (-um; Ἰάζυγες), a Sarmatian people, who originally dwelt on the coast of the Pontus Euxinus and the Palus Maeotis, but in the reign of Claudius settled near the Quadi in Dacia, in the country bounded by the Danube, the Theiss, and the Sarmatian mountains.

IBĒRĬA. **1.** [HISPANIA.]—**2.** A country of Asia, in the centre of the isthmus between the Black and Caspian Seas. Its inhabitants IBĒRES (Ἴβηρες) or IBĒRI, whom the ancients believed to be of the same family as the Assyrians and Medes, were an agricultural people, more civilised than their neighbours in Colchis and Albania. The Romans first became acquainted with the country through the expedition of Pompey, in B.C. 65; and under Trajan it was subjected to Rome.

ĬBĒRUS (*Ebro*), the principal river of the NE. of Spain, rises among the mountains of the Cantabri, flows SE., and falls into the Mediterranean, near Dertosa.

ĪBŸCUS (-i; Ἴβυκος), a Greek lyric poet, was a native of Rhegium, and spent the best part of his life at Samos, at the court of Polycrates, about B.C. 540. It is related that, travelling through a desert place near Corinth, he was murdered by robbers, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Soon afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared; and one of the murderers, who happened to be present, cried out involuntarily, 'Behold the avengers of Ibycus:' and thus were the authors of the crime detected. The phrase of αἱ Ἴβύκου γέρανοι passed into a proverb.

ĪCĂRĬUS (-i; Ἰκάριος). **1.** An Athenian, who lived in the reign of Pandion, and hospitably received Dionysus on his arrival in Attica. The god in return taught him the cultivation of the vine. Icarius made a present of some wine to peasants, who became intoxicated by it, and thinking that they were poisoned by Icarius, slew him, and threw his body into a well, or buried it under a tree. His daughter, Erigone, after a long search, found his grave, to which she was led by his faithful dog Maera. From grief she hanged herself on the tree under which he was buried. Zeus or Dionysus placed her and Icarius among the stars, making Erigone the *Virgin*, Icarius *Boötes* or *Arcturus*, and Maera *Procyon* or the Little Dog. Hence the latter is called *Icarius canis*. The god then punished the ungrateful Athenians with madness, in which condition the Athenian maidens hanged themselves as Erigone had done. The Athenians propitiated Icarius and Erigone by the institution of the festival of the *Aeora*. [See ERIGONE.] The connexion of the dog with the story is probably that the burning up of the vines in the hot season of the dog-star was to be averted by the rites.—**2.** A Lacedaemonian, son of Perieres and Gorgŏphone, and brother of Tyndareus, or son of Oebalus. When Icarius and Tyndareus were expelled from Lacedaemon by their half brother, Hippocoon, Icarius went to Arcarnania, and there became the father of Penelope, and of several other children. He afterwards returned to Lacedaemon. Since there were many suitors for the hand of Penelope, he promised to give her to the hero who should conquer in a foot-race. Odysseus won the prize, and was betrothed to Penelope.

ĪCĂRUS. [DAEDALUS.]

ĪCĂRUS or ĪCĂRĬA (*Nikaria*), an island of the Aegaean sea, one of the Sporades, W. of Samos. Its name, and that of the surrounding sea, ICARIUM MARE, were said to be derived from ICARUS. [DAEDALUS.]

ICCĬUS, a friend of Horace, who addressed to him an ode (*Od.* i. 29), and an epistle (*Ep.* i. 12). The ode was written in B.C. 25, when Iccius was preparing to join Aelius Gallus in his expedition to Arabia. The epistle was composed about ten years afterwards, when Iccius had become Vipsanius Agrippa's steward in Sicily. In both poems Horace reproves the desire for wealth.

ICĒNI, a powerful people in Britain, who dwelt N. of the Trinobantes, in the modern counties of Suffolk and Norfolk. Their chief town was VENTA ICENORUM (*Caister*), about three miles from Norwich.

ICILĬUS. **1.** SP., was one of the three envoys sent by the plebeians, after their secession to the Sacred Mount, to treat with the senate, B.C. 494. He was thrice elected tribune of the plebs: namely, in 492, 481, and 471.—**2.** L., tribune of the plebs, 456, when he claimed for the tribunes the right of convoking the senate, and also carried the important law for the assignment of the Aventine to the plebs. In the

following year (455), he was again elected tribune. He was one of the chief leaders in the outbreak against the decemvirs, 449. Virginia had been betrothed to him, and to revenge her death Icilius hurried to the army which was carrying on the war against the Sabines, and prevailed upon them to desert the government.

ICŎNĬUM (Ἰκόνιον: *Koniyeh*), the capital of Lycaonia, in Asia Minor. It was made a colony by Claudius, and therefore sometimes bore the name of *Claudia*, and the inhabitants Κλαυδεικονιεῖς: refounded by Hadrian, and therefore also called Col. Aelia Iconiensis; in the middle ages one of the greatest cities of Asia Minor, and important in the history of the crusades.

ICTĪNUS (-i; Ἰκτῖνος), a contemporary of Pericles, was the architect of two of the most celebrated of the Greek temples—namely, the great temple of Athene, on the acropolis of Athens, called the Parthenon, and the temple of Apollo Epicurius, near Phigalia in Arcadia. Callicrates was associated with Ictinus in building the Parthenon. Ictinus also built part of the Hall of Initiation at Eleusis.

ĪDA (-ae; Ἴδη). **1.** (*Ida*, or *Kas-Dagh*), a mountain range of Mysia, in Asia Minor, which formed the S. boundary of the Troad. Its highest summits were Cotylus on the north, and Gargara on the south: the latter is about 5000 feet high, and is often capped with snow. Lower down, the slopes of the mountain are well-wooded; and lower still, they form fertile fields and valleys. The sources of the Scamander and the Aesepus, besides other rivers and numerous brooks, are on Ida. The mountain is celebrated in mythology as the scene of the rape of Ganymede, whom Ovid calls *Idaeus puer*, and of the judgment of Paris, who is called *Idaeus judex*, and *Idaeus pastor*. In Homer, too, its summit is the place from which the gods watch the battles in the plain of Troy. Ida was also an ancient seat of the worship of Cybele, who obtained from it the name of *Idaea Mater*. —**2.** (*Psilorati*), a mountain in the centre of Crete, belonging to the mountain range which runs through the whole length of the island. Mt. Ida is 7674 feet above the level of the sea. It was connected with the worship of Zeus, said to have been brought up in a cave in this mountain.

IDAEI DACTYLI. [DACTYLI.]

ĪDĂLĬUM (-i; Ἰδάλιον), a town in Cyprus, sacred to Venus.

ĪDAS (-ae; Ἴδας), son of Aphareus, and father of Cleopatra or Alcyone. From the name of their father, Idas and Lynceus are called *Apharetidae* and *Aphartdae*. Apollo was in love with Marpessa, the daughter of Evenus, but Idas carried her off in a winged chariot which Poseidon had given him. Evenus could not overtake Idas, but Apollo found him in Messene, and took the maiden from him. The lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas from fear lest Apollo should desert her if she grew old. [For the fight with the Dioscuri, see that article.]

IDISTAVĪSUS CAMPUS, a plain in Germany near the Weser, probably near the Porta Westphalica, between *Rinteln* and *Hausberge*, memorable for the victory of Germanicus over the Cherusci, A.D. 16.

IDMON (-ŏnis; Ἴδμων), son of Apollo and Asteria, or Cyrene, was a soothsayer, and accompanied the Argonauts, although he knew beforehand that death awaited him. He perished in the country of the Mariandynians.

ĪDŎMĔNEUS (Ἰδομενεύς). Son of the Cretan Deucalion, and grandson of Minos and Pasiphae, was king of Crete. He is sometimes called *Lyctius* or *Cnossius*, from the Cretan towns of Lyctus and Cnossus. He was one of the bravest heroes in the Trojan war, and distinguished himself especially in the battle near the ships. According to Homer, Idomeneus returned home in safety after the fall of Troy. Later traditions relate that once in a storm he vowed to sacrifice to Poseidon whatever he should first meet on his landing, if the god would grant him a safe return. This was his own son, whom he accordingly sacrificed. As Crete was thereupon visited by a plague, the Cretans expelled Idomeneus. He went to Italy, where he settled in Calabria, and built a temple to Athene. From thence he is said to have migrated again to Colophon, on the coast of Asia.

ĪDŎTHĔA. [PROTEUS.]

ĬDŪMAEA (Ἰδουμαία), is the Greek form of the scriptural name EDOM. In the O. T., and in the time before the Babylonish captivity of the Jews, Edom is the district of Mt. Seir—that is, the mountainous region extending N. and S. from the Dead Sea to the E. head of the Red Sea; but the Idumaea of the later Jewish, and of the Roman, history is the S. part of Judaea, and a small portion of the N. of Arabia Petraea. The Roman poets use Idumaea and Judaea as equivalent terms.

IDŸIA (Ἰδυῖα), wife of the Colchian king AEETES.

ĬERNĒ. [HIBERNIA.]

IGĬLĬUM (*Giglio*), a small island off the Etruscan coast, opposite Cosa.

IGŬVĬUM (*Gubbio* or *Eugubio*), an important town in Umbria, on the S. slope of the Apennines. On a mountain in the neighbourhood of this town was a celebrated temple of Jupiter, in the ruins of which were discovered, A.D. 1444, seven brazen tables, covered with Umbrian inscriptions, still preserved at *Gubbio*. These tables, called the *Eugubian Tables*, contain more than 1000 Umbrian words, and are of importance for a knowledge of the ancient languages of Italy.

ĪLAĪRA or HILAIRA (Ἱλάειρα), daughter of Leucippus and Philodice, and sister of Phoebe. The two sisters are frequently mentioned by the poets under the name of *Leucippidae*. Both were carried off by the Dioscuri, and Ilaira became the wife of Castor.

ILERACONES, ILERCAONENSES, or ILLURGAVONENSES, a people in Hispania Tarraconensis on the W. coast between the Ibērus and M. Idubēda. Their chief town was DERTOSA.

ĬLERDA (*Lerida*), a town of Illergētes in Hispania Tarraconensis, situated on a height above the river Sicoris (*Segre*), which was here crossed by a stone bridge. Here Afranius and Petreius, the legates of Pompey, were defeated by Caesar (B.C. 49).

ILERGĒTES, a people in Hispania Tarraconensis, between the Iberus and the Pyrenees.

ĪLĬA or RHEA SILVĬA. [ROMULUS.]

ĪLĬŎNA (Ἰλιόνη), daughter of Priam and Hecuba, wife of Polymnestor or Polymestor, king of the Thracian Chersonesus, to whom she bore a son, Deipylus. At the beginning of the Trojan war her brother Polydorus was intrusted to her care, and she brought him up as her own son. For details see POLYDORUS. *Iliona* was the name of one of the tragedies of Pacuvius. (Hor. *Sat.* ii, 3, 61.)

ĪLISSUS (-i; Ἴλισσός), a small river in Attica, rises on the N. slope of Mt. Hymettus, flows on the E. and S. of Athens and joins the Cephissus.

ĪLĪTHŸIA or EILITHYIA (Εἰλείθυια), was the impersonation of the pains of child-birth, and was worshipped as the goddess who came to the assistance of women in labour. When she was kindly disposed, she furthered the birth; but when she was angry, she protracted the labour. In *Il.* xi. 271 the Εἰλείθυιαι are called the daughters of Hera. But as all moon-goddesses had influence over birth, so Ilithyia is found in one myth connected with Hera, in another with Artemis. Thus she is not always spoken of as the daughter of Hera, but is worshipped as Hera-Ilithyia and as Artemis-Ilithyia. According to the Cretan legend Ilithyia was believed to have been born in a cave in the territory of Cnossus. Thence her worship spread over Delos and Attica.

ĪLĬUM. [TROAS.]

ILLĬBĒRIS. 1. (*Tech*), a river in Gallia Narbonensis in the territory of the Sardones.—2. (*Elne*), a town of the Santones, on the above-mentioned river, at the foot of the Pyrenees. Constantine changed its name to Helĕna, whence the modern name.

ILLITURGIS or ILLITURGI (*Andujar*), an important town of the Turduli in Hispania Tarraconensis, situated on a steep rock near the Baetis, and on the road from Corduba to Castulo.

ILLŸRĬCUM or ILLŸRIS, more rarely ILLYRĬA, included, in its widest signification, all the land W. of Macedonia and E. of Italy and Raetia, extending S. as far as Epirus, and N. as far as the valleys of the Savus and Dravus, and the junction of these rivers with the Danube. The country was divided into two parts: 1. ILLYRIS BARBARA or ROMANA, the Roman province of ILLYRICUM, extended along the Adriatic sea from Italy (Istria), from which it was separated by the Arsia, to the river Drilon, and was bounded on the E. by Macedonia and Moesia Superior, from which it was separated by the Drinus, and on the N. by Pannonia, from which it was separated by the Dravus. It was divided in ancient times into three districts, according to the tribes by which it was inhabited:—Iapydia, the interior of the country on the N., from the Arsia to the Tedanius [IAPYDES]; Liburnia, along the coast from the Arsia to the Titius [LIBURNI]; and Dalmatia, S. of Liburni, along the coast from the Titius to the Drilon [DALMATIA]. The Liburnians submitted at an early time to the Romans; but it was not till after the conquest of the Dalmatians in the reign of Augustus, that the entire country was organised as a Roman province. From this time the Illyrians, and especially the Dalmatians, formed an important part of the Roman legions.—2. ILLYRIS GRAECA, or ILLYRIA proper, also called EPĪRUS NOVA, extended from the Drilon along the Adriatic, to the Ceraunian mountains, which separated it from Epirus proper; it was bounded on the E. by Macedonia. It thus embraced the greater part of the modern *Albania*. On the coast were the Greek colonies of Epidamnus, afterwards

DYRRHACHIUM, and APOLLONIA. It was at these places that the celebrated Via Egnatia began, which ran through Macedonia to Byzantium. The country was inhabited by various tribes, ATINTANES, TAULANTII, PARTHINI, DASSARETAE, &c. In early times they were troublesome and dangerous neighbours to the Macedonian kings. They were subdued by Philip, the father of Alexander the Great, who defeated and slew in battle their king Bardylis, B.C. 359. After the death of Alexander the Great, most of the Illyrian tribes recovered their independence. At a later time the injury which the Roman trade suffered from their piracies brought against them the arms of the republic. The forces of their queen Teuta were easily defeated by the Romans, and she was obliged to purchase peace by the surrender of part of her dominions and the payment of an annual tribute, 229. The second Illyrian war was finished by the Romans with the same ease. It was begun by Demetrius of Pharos, who was guardian of Pinnes, the son of Agron, but he was conquered by the consul Aemilius Paulus, 219. In 168 Gentius was conquered by the praetor L. Anicius; whereupon Illyria became subject to Rome.

ĪLUS (Ἴλος). **1**. Son of Dardanus by Batea, the daughter of Teucer.—**2**. Son of Tros and Callirhoë, grandson of Erichthonius, and great-grandson of Dardanus; whence he is called *Dardanides*. He was the father of Laomedon and the grandfather of Priam. He was believed to be the founder of Troy.—**3**. Son of Mermerus, and grandson of Jason and Medea. He lived at Ephyra, between Elis and Olympia; and when Odysseus came to fetch the poison for his arrows, Ilus refused it, from fear of the vengeance of the gods.

ILVA. [AETHALIA.]

ILVĀTES, a people in Liguria, S. of the Po, in *Montferrat*.

IMACHĂRA (*Troina*), a town in Sicily, in the Heraean mountains.

IMĀUS (τὸ Ἴμαον ὄρος), the name of a great mountain range of Asia. It appears to be used also as the name of the *Altai* mountains.

IMBRĂSUS, a river in Samos, formerly called Parthenius, flowing into the sea not far from the city of Samos.

IMBROS (Ἴμβρος), an island in the N. of the Aegaean sea, near the Thracian Chersonesus, about 18 miles SE. of Samothrace, and about 22 NE. of Lemnos. Imbros, like Samothrace, was in ancient times one of the chief seats of the worship of the Cabiri.

INĂCHIS. [Io.]

ĪNĂCHUS (-i; Ἴναχος), son of Oceanus and Tethys, and father of Phoroneus and Io. He was the first king and the most ancient hero of Argos, whence the country is frequently called the land of Inachus; and he is said to have given his name to the river Inachus.

ĪNĂCHUS (Ἴναχος). (*Banitza*), the chief river in Argolis, rises in the mountain Lyrceus on the borders of Arcadia, flows in a south-easterly direction, receives near Argos the Charadrus, and falls into the Sinus Argolicus S. of Argos.

ĪNĂRĪMĒ. [AENARIA.]

INĂROS (Ἰνάρως), son of Psammitichus, a chief of some Libyan tribes to the W. of Egypt, raised a revolt against the Persians, B.C. 461. In 460 Inaros called in the Athenians, who, with a fleet of 200 galleys, were then off Cyprus: the ships sailed up to Memphis, and, occupying two parts of the town, besieged the third. In the same year Inaros defeated the Persians in a great battle, in which Achaemenes, the brother of the king Artaxerxes, was slain. But a new army, under a new commander, Megabyzus, was more successful. The Egyptians and their allies were defeated; and Inaros was crucified, 455.

INDĬA (ἡ Ἰνδία; adj. Indus), was a name used by the Greeks and Romans to describe the whole of the SE. part of Asia, to the E., S., and SE. of the great ranges of mountains now called the *Suleiman* and *Himalaya Mountains*, including the two peninsulas of *Hindustan*, and of *Burmah*, *Cochin-China*, *Siam*, and *Malacca*, and also the islands of the *Indian Archipelago*. There had been from early times trade between these countries and Phoenicia, and in the reign of Darius Hystaspis, the Persian empire was extended as far as the Indus. Hence Herodotus and Ctesias had some knowledge of India through the Persians. The expedition of ALEXANDER into India first brought the Greeks into actual contact with the country; but the conquests of Alexander only extended within *Scinde*, and the *Punjab*, as far as the river HYPHASIS, down which he sailed into the Indus, and down the Indus to the sea. The Greek king of Syria, Seleucus Nicator, crossed the Hyphasis, and made war with the Prasii, a people dwelling on the banks of the upper Ganges, to whom he afterwards sent ambassadors, named Megasthenes and Daimachus, who lived for several years at Palibothra, the capital of the Prasii, and had thus opportunity of obtaining much information respecting the parts of India about the Ganges. There

was also commerce between India and Alexandria by way of the Indian Ocean, the Red Sea, and Egypt, which made the Greeks better acquainted with the W. coast of the peninsula, and extended their knowledge further into the eastern seas; but the information they obtained of the countries beyond *Cape Comorin* was extremely vague and scanty. Another channel of information, however, was opened, during this period, by the establishment of the Greek kingdom of Bactria, which included part of N. India. The later geographers made two great divisions of India, which are separated by the Ganges, and are called India intra Gangem (the peninsula of *Hindustan*), and India extra Gangem (the *Burmese* peninsula).

INDIBĬLIS and MANDONĬUS, two brothers, and chiefs of the Spanish tribe of the Ilergetes during the second Punic war. For some years they were faithful allies of the Carthaginians; but in consequence of the generous treatment which the wife of Mandonius and the daughters of Indibilis received from P. Scipio, the two brothers deserted the Carthaginian cause, and joined Scipio in 209 with all the forces of their nation. But they afterwards revolted from Rome; and in 205 Indibilis was slain in battle, and Mandonius was taken soon afterwards and put to death.

INDICETAE or INDIGETES, a people in the NE. corner of Hispania Tarraconensis, close upon the Pyrenees. Their chief town was EMPORIUM.

INDĬCUS OCĔĂNUS. [ERYTHRAEUM MARE.]

INDĬGĔTES, INDIGITAMENTA. In literature the DII INDIGETES appear to be the genuine deities of Italy who are regarded as the national defenders: they are the older *dii patrii* opposed to the *dii novensiles* or deities of foreign origin and later introduction. Hence arose the practice of regarding the indigetes often as deified heroes of the country, who had once been kings (like Romulus-Quirinus) or warriors: thus Aeneas on being identified with a local deity of the river Numicius, known as Jupiter Indiges, was called Aeneas Indiges. But it is probable that the dii indigetes were originally those deities of ancient Italy watching over various operations of life, whose actions are fixed and expressed for each one by their names—i.e., they were personifications of the action, occasion, or thing; and their names and functions were included in the priestly books called indigitamenta. They expressed a superstition, which is still more or less unconsciously retained, of attaching influence for luck to certain places, or even to certain articles of dress or equipment: with this difference, that it was a matter of religion in the Roman, and that each separate thing had its own personal deity to whom prayer for a prosperous action was made. Thus *Parca* (*a pariundo*) was the deity who made the birth of a child propitious or otherwise; *Abeona*, *Adeona*, *Iterduca*, were deities who presided over its learning to walk and its guidance through life; *Picumnus* and *Pilumnus* the protectors of the marriage and of the new-born children; *Vica Pota*, the deity of success and victorious action, who had a sanctuary near the Velia. And for agriculture each operation had its divinity —e.g., *Semonia* and *Segesta* for sowing; *Panda* or *Patella* for opening the earth to the sprouting seed; *Sterculinius* for manuring; *Messia* for harvesting. Lastly, there were a few added within historical times for special occasions, as *Aius Locutius*, for the warning of invasion of the Gauls, and *Rediculus*, for turning Hannibal back from Rome in 211 B.C.

INDUS (Ἰνδός; *Indus*). **1.** A great river of India, which rises in the tableland of *Thibet*, N. of the *Himalaya* mountains, flows nearly parallel to the great bend of that chain on its N. side, till it breaks through the chain a little E. of *Attock*, in the NW. corner of the *Punjab*, and then flows SW. through the great plain of the *Punjab*, into the Erythraeum Mare (*Indian Ocean*).—**2.** (*Dollomon-Chai*), a river of Asia Minor, rising in the SW. of Phrygia, and flowing through the district of Cibyratis and the SE. of Caria into the Mediterranean, opposite to Rhodes.

INDUTIOMĀRUS, or INDUCIOMĀRUS, one of the chiefs of the Treviri in Gaul. He took up arms against the Romans, but was defeated and slain by Labienus.

INESSA. [AETNA, No. 2.]

INFĔRI (-ōrum), the Gods of the Nether World, in contradistinction to the *Superi*, or gods of Heaven. In Greek the *Inferi* are called οἱ χθόνιοι. Among the *dii inferi* were reckoned those who were supposed to control the lower world, as Dis Pater, Proserpina, Libera; or were connected with the dead, as Mania, Larunda, Avia Larvarum; or with the earth and its fruits (of whom some were in other aspects *Superi*), as Tellus, Saturnus, Ceres.

INFĔRUM MARE, called also TUSCUM or TYRRHENUM, was the sea between the islands of Corsica and Sardinia

and the west coast of Italy extending southwards to Sicily. It was so called in distinction to *Superum Mare*—i.e., the Adriatic.

INGAUNI (-ōrum), a people in Liguria on the coast, whose chief town was ALBIUM INGAUNUM.

INO (-ūs; Ἰνώ), daughter of Cadmus and Harmonia, and wife of Athamas. For details see ATHAMAS.

INSUBRES, a Gallic people, who crossed the Alps and settled in Gallia Transpadana in the N. of Italy. Their chief town was MEDIOLANUM. They were conquered by the Romans, shortly before the second Punic war, but were friendly to Hannibal when he descended into Italy.

INTAPHERNES (Ἰνταφέρνης), one of the seven conspirators against the Magi, B.C. 522. He was put to death by Darius.

INTĔMĔLĬI, a people in Liguria on the coast, whose chief town was ALBIUM INTEMELIUM.

INTERAMNA (-ae), the name of several towns in Italy, so called from their lying between two streams.—1. (*Terni*), an ancient municipium in Umbria, situated on the Nar.—2. A town in Latium on the Via Latina, and at the junction of the Casinus with the Liris.

INTERCATĬA, a town of the VACCAEI in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta.

INTERNUM MARE, the *Mediterranean Sea*, extended on the W. from the Straits of Hercules to the coasts of Syria and Asia Minor on the E. It was called by the Romans *Mare Internum or Intestinum*; by the Greeks ἡ ἔσω θάλαττα or ἡ ἐντὸς θάλαττα, or, more fully, ἡ ἐντὸς Ἡρακλείων στηλῶν θάλαττα. The term *Mare Mediterraneum* is not used by the best classical writers, and occurs first in Solinus.

INTIBILI, a town of Hispania Baetica, near Illiturgis.

ĬNŪI CASTRUM, a city of Latium, on the coast between Antium and Lavinium.

ĬNŪUS, an old Italian deity of the increase in flocks and herds, in reality merely another name of Faunus or Lupercus.

INŸCUM (-i; Ἴννκον), a town in the S. of Sicily, near Selinus, on the Hypsas.

ĪO (-ūs; Ἰώ), daughter of Inachus, the first king of Argos. Zeus loved Io, but on account of Hera's jealousy, he changed her into a white heifer. The goddess, who was aware of the change, obtained the heifer from Zeus, and placed her under the care of Argus Panoptes. (In another account it is Hera who changes Io into a cow.) Zeus sent Hermes to slay Argus and deliver Io. Hera then tormented Io with a gad-fly, and drove her in a state of frenzy from land to land over the whole earth, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus, called Epaphus. [EPAPHUS.] The Bosporus is said to have derived its name from her swimming across it.

IŎBĂTES, king of Lycia. [BELLEROPHON.]

ĬŎLĀUS (-i; Ἰόλαος), son of Iphicles and Automedusa. Iphicles was the half-brother of Heracles, and Iolaus was the faithful companion and charioteer of the hero. He helped Heracles to slay the Lernean Hydra. There are two stories of his aid to the children of Heracles after the death of their father. One makes him do battle for them in his natural life, and kill Eurystheus in battle: the other (a Theban story) makes him return from the grave for these exploits; and then, after his second death, he is buried in the grave of Amphitryon.

ĬOLCUS (-i; Ἰωλκός; *Volo*), a town in Magnesia in Thessaly at the top of the Pagasaean gulf, at the foot of Mt. Pelion. It was celebrated in mythology as the residence of Pelias and Jason, and as the place from which the Argonauts sailed in quest of the golden fleece. Its inhabitants were removed to the neighbouring town of Demetrius, which was founded by Demetrius Poliorcetes, and the whole town went to ruin.

ĬŎLĒ. [HERACLES; HYLLUS.]

ĬON (-ōnis; Ἴων). 1. The mythical ancestor of the Ionians, was the son of XUTHUS and Creusa, the daughter of Erechtheus, king of Athens. When Xuthus had been driven from Athens he settled at Aegialus (the N. coast of Peloponnesus), and died there. One of his two sons, Achaeus, took possession of the ancestral home in Thessaly, but Ion raised an army against Selinus, king of Aegialus. Selinus came to terms by giving him his daughter in marriage and making him his heir. When the Eleusinians and Eumolpus were at war with Athens the Athenians asked aid from Ion, and made him their general. He won the victory for them, died in Attica, and was buried at Potamus, near Prasiae. The four Attic tribes were said to have been called after the four sons of Ion, Geleon, Aegicores, Argades and Hoples. In Strabo's account he eventually becomes king of Athens; but in Herodotus he is only commander of their army. The Attic story, which through the *Ion* of Euripides

has become the best known version, alters the genealogy in order to make Apollo the ancestor of the Ionians. Ion is therefore the son of Apollo, not of Xuthus. Apollo had visited Creusa in a cave below the Propylaea, at Athens, and when she gave birth to a son, she exposed him in the same cave. The god, however, had the child conveyed to Delphi, where he was educated by a priestess. Many years afterwards Xuthus and Creusa came to consult the oracle about the means of obtaining an heir. They received for answer that the first human being whom Xuthus met on leaving the temple should be his son. Xuthus met Ion, and acknowledged him as his son; but Creusa, imagining him to be a son of her husband by a former mistress, caused a poisoned cup to be presented to the youth. But her plot was discovered, for as Ion, before drinking, poured out a libation to the gods, a pigeon which drank of it died on the spot. Creusa thereupon fled to the altar of the god. Ion dragged her away, and was on the point of killing her, when a priestess interfered, explaining the mystery, and showed that Ion was the son of Creusa. Mother and son thus became reconciled, but Xuthus was not let into the secret, and Ion was declared the heir of Xuthus and Creusa and the destined founder of the Ionic race. —**2.** A poet of Chios, was son of Orthomenes. He began to produce tragedies on the Athenian stage in 452, and won the third prize in 428, when Euripides won the first and Iophon the second.

ĬŌNĬA (-ae; Ἰωνία), and **ĬŌNIS**, a district on the W. coast of Asia Minor, so called from the Ionian Greeks who colonised it at a time earlier than any distinct historical records. At a still earlier time the Ionian branch of the Hellenic race was in possession of Attica (and apparently of Euboea). Some of the Ionians from Attica occupied the S. coast of the Corinthian gulf, but were afterwards driven back into Attica by the Achaeans. The mythical account of 'the great Ionic migration' relates that in consequence of the disputes between the sons of Codrus, king of Athens, about the succession to his government, his younger sons, Neleus and Androclus, resolved to seek a new home beyond the Aegaean sea. Attica was at one time overpeopled, and a large portion of this superfluous population went forth as Athenian colonists (probably about B.C. 1000), under the leadership of Androclus and Neleus, joined by emigrants of other tribes, Cadmeans, Euboeans, Phocians, and Pylians, and settled on that part of the W. shores of Asia Minor which formed the coast of Lydia and part of Caria, and also in the adjacent islands of Chios and Samos, and in the Cyclades. It may safely be assumed that this migration and conquest was not the result of a single expedition, but extended over several years, and probably more than one generation. The earliest records show us the existence of twelve great cities on the above-named coast, united into one confederacy, MILETUS, MYUS, PRIENE, SAMOS (city and island), EPHESUS, COLOPHON, LEBEDUS, TEOS, ERYTHRAE, CHIOS (city and island), CLAZOMENAE, and PHOCAEA; the first three on the coast of Caria, the rest on that of Lydia; the city of Smyrna, which lay within this district, but was of Aeolic origin, was afterwards (about B.C. 700) added to the Ionian confederacy. The common sanctuary of the league was the Panionium, a sanctuary of Poseidon Heliconius, on the N. side of the promontory of Mycale, opposite to Samos; and here was held the great national assembly confederacy. The cities of Ionia preserved their independence until the reign of Croesus, who subdued those on the mainland, but relinquished his design of attacking the islands. When Cyrus had overthrown Croesus, he sent his general Harpagus to complete the conquest of the Ionic Greeks, B.C. 545. In B.C. 500 they revolted from Darius Hystaspis, under the leadership of HISTIAEUS, the former tyrant of Miletus, and his brother-in-law ARISTAGORAS, and supported by aid from the Athenians. The Ionian army advanced as far as Sardis, which they took and burnt, but they were driven back to the coast, and defeated near Ephesus B.C. 499. The reconquest of Ionia by the Persians was completed by the taking of Miletus, in 496, and the Ionians were compelled to furnish ships, and to serve as soldiers, in the two expeditions against Greece. After the defeat of Xerxes, the Greeks carried the war to the coasts of Asia, and effected the liberation of Ionia by the victories of Mycale (479), and of the Eurymedon (469). In 387 the peace of Antalcidas restored Ionia to Persia; and after the Macedonian conquest, it formed part, successively, of the kingdom of Pergamum, and of the Roman province of Asia.

ĬŌNĬUM MARE, a part of the Mediteranean Sea between Italy and Greece, was S. of the Adriatic, and began on the W. at Hydruntum in Calabria, and on the E. at Oricus in Epirus, or at the Ceraunian mountains.

ĬŌPHON (-ontis; Ἰοφῶν), son of Sophocles, by Nicostrate, was a tragic poet. He

won the second prize in 429, and was suspected by some of having received assistance from his father. For the story of his undutiful charge against his father, see SOPHOCLES.

ĪPHĬAS. [EVADNE.]

ĪPHICLES, or IPHICLUS. **1**. Son of Amphitryon and Alcmene. He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. He accompanied Heracles in several of his expeditions.—**2**. Son of Thestius. He took part in the Calydonian hunt and the expedition of the Argonauts.—**3**. Son of Phylacus, or of Cephalus. He was one of the Argonauts, possessed large herds of oxen, which he gave to the seer Melampus, and was celebrated for his swiftness in running.

ĪPHICRĂTES (-is; Ἰφικράτης), the Athenian general, was the son of a shoemaker. He distinguished himself at an early age by his gallantry in battle; and in B.C. 394, when he was only 25 years of age, he was appointed by the Athenians to the command of the forces which they sent to the aid of the Boeotians after the battle of Coronea. In 393 he commanded the Athenian forces at Corinth, and at the same time introduced an important improvement in military tactics—the formation of a body of targeteers (*πελτασταί*) possessing, to a certain extent, the advantages of heavy and light-armed forces. This he effected by substituting a small target for the heavy shield, adopting a longer sword and spear, and replacing the old coat of mail by a linen corslet. At the head of his targeteers he defeated and nearly destroyed a Spartan Mora in the following year (392). In 389 he was sent to the Hellespont to oppose Anaxibius, who was defeated by him and slain in the following year. On the peace of Antalcidas, in 387, Iphicrates went to Thrace to assist Seuthes, king of the Odrysae, but he soon afterwards formed an alliance with Cotys, who gave him his daughter in marriage. He assisted his father-in-law, Cotys, in his war against Athens for the possession of the Thracian Chersonesus. But his conduct in this matter was passed over by the Athenians. After the death of Chabrias (357), Iphicrates, Timotheus and Menestheus were joined with Chares as commanders in the Social war, and were prosecuted by their unscrupulous colleague, because they had refused to risk an engagement in a storm. Iphicrates was acquitted. Iphicrates has been commended for his prudence and energy as a general. The worst words, he said, that a commander could utter were, 'I should not have expected it.'

ĪPHĬGĔNĪA (-ae; Ἰφιγένεια), according to the most common tradition, a daughter of Agamemnon and Clytaemnestra. In the earliest accounts of Agamemnon's daughters three are named: Iphianassa, Chrysothemis, and Laodice. The Cyclic poets added Iphigenia as a fourth, but eventually she takes the place of Iphianassa, as Electra has displaced Laodice; and the name Iphianassa is sometimes used as a synonym for Iphigenia. Agamemnon had once killed a stag in the grove of Artemis. The goddess sent the calm which detained the Greek fleet in Aulis, when the Greeks wanted to sail against Troy. The seer Calchas declared that the sacrifice of Iphigenia was the only means of propitiating Artemis. Agamemnon was obliged to yield, and Iphigenia was brought to Chalcis under the pretext of being married to Achilles. When Iphigenia was on the point of being sacrificed, Artemis carried her in a cloud to the Tauric Chersonesus (the *Crimea*), where she became the priestess of the goddess, and a stag was substituted for her by Artemis. While Iphigenia was serving Artemis as priestess, her brother Orestes and his friend Pylades came to Tauri to carry off the image of the goddess at this place, which was believed to have fallen from heaven. As strangers they were to be sacrificed in the temple of Artemis; but Iphigenia recognised her brother, and fled with him and the statue of the goddess. The image of the Tauric Artemis was, according to the Spartan legend, taken to Sparta; according to the Attic legend, it was placed in the temple of Artemis at Brauron on the east coast of Attica, where Iphigenia became the priestess; according to the legend at Laodicea the original image was taken from Brauron by Xerxes, and placed at Laodicea. In other words there were wooden images of an Artemis worshipped in Tauric fashion at all these places, and each place claimed to possess the genuine image.—There can be little doubt that under these myths lies the fact that Iphigenia was Artemis herself; that is, Iphigenia represents an ancient local deity worshipped in each of these places, Sparta, Brauron, and Megara, with human sacrifices and rites akin to those of the Tauric Artemis, and when Artemis took her place, she was transformed into the priestess of Artemis, and her connection with these various places was accounted for by the stories of the wanderings of Agamemnon's daughter.

ĪPHIMĔDĪA or IPHIMĔDĒ. [ALOEUS.]

IPHIS (-ĭdis; Ἰφις). 1. A youth in love with Anaxarete. [ANAXARETE.]—2. Daughter of Ligdus and Telethusa, of Phaestus in Crete. She was brought up as a boy, on the advice of Isis, because her father, before her birth, had ordered the child to be killed if it should be a girl. When Iphis had grown up, and was to be betrothed to Ianthe, she was changed by Isis into a youth.

ĪPHĬTUS (-i; Ἴφιτος). 1. Son of Eurytus of Oechalia, one of the Argonauts, was afterwards killed by Heracles.—2. King of Elis, restored the Olympic games, and instituted the cessation of war during their celebration, B.C. 884.

IPNUS (-i; Ἴπνος), a town of the Locri Ozolae.

IPSUS (-i; Ἴψος), a small town in Great Phrygia, celebrated as the scene of the decisive battle which closed the great contest between the generals of Alexander for the succession to his empire, and in which Antigonus was defeated and slain B.C. 301. The site of Ipsus was on the slopes of the modern *Sultan Dagh;* the town of Julia, which took its place, was built a little below. It was on the main road from Iconium to the north and west, and was a little to the NE. of Synnada.

IRA or EIRA (Εἶρα, Ἰρά). 1. A mountain fortress in Messenia, where Aristomenes is said to have defended himself for eleven years against the Spartans.—2. One of the seven cities which Agamemnon promised to Achilles (*Il.* ix. 150). It can hardly be the same as No. 1, since it is described as near the sea-coast of Messenia.

IRĒNĒ (Εἰρήνη), called PAX by the Romans, the goddess of Peace, was, according to Hesiod, a daughter of Zeus and Themis, and one of the Horae. Her statue at Athens carrying in its arms Plutus, the god of wealth, was the work of Cephisodotus. A copy of it (called wrongly Leucothea) is now at Munich. At Rome, where Peace was also worshipped as a goddess, she had a magnificent temple, which was built by the Emperor Vespasian. Pax is represented on coins as a young woman, holding in her left arm a cornucopia, and in her right hand an olive branch or the staff of Mercury.

ĪRIS (-is or -ĭdis; Ἶρις), in mythology, is daughter of Thaumas (whence she is called *Thaumantias*) and of Electra. In the Iliad she appears as the messenger of the gods, especially of Zeus and Hera. In the Odyssey, Hermes is the messenger of the gods, and Iris is never mentioned. It seems probable that Iris was originally a goddess of rain, which was expressed in myth as the messenger sent by Zeus to men, and then was the path of this messenger, or actually the personification of the rainbow. Virgil represents the bow as the road on which Iris travels, which therefore appears whenever the goddess wants it, and vanishes when it is no longer needed. In the earlier poets, Iris appears as a virgin goddess; but in the later, she is the wife of Zephyrus, and the mother of Eros.

IRIS (Ἶρις) (*Yeshil-Irmak*), a considerable river of Asia Minor, rises on the N. side of the Anti-Taurus, in the S. of Pontus, and flows past Comana Pontica into the Sinus Amisenus.

IS (Ἶς; *Hit*), a city in the S. of Mesopotamia, eight days' journey from Babylon, on the W. bank of the Euphrates. Near it were the springs of asphaltus, from which was obtained the bitumen that was used in the walls of Babylon.

ĪSAEUS (-i; Ἰσαῖος). 1. The Attic orator, was born at Chalcis, and came to Athens at an early age, where he was a pupil of Lysias and Isocrates. He was afterwards engaged in writing judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes is said to have been his pupil. It is further said that Isaeus composed for Demosthenes the speeches against his guardians, or at least assisted him in the composition. We have no particulars of his life. He lived between B.C. 420 and 348, and is said to have written sixty-four orations, but of these only eleven are extant, relating to questions of inheritance.—2. A sophist, a native of Assyria, taught at Rome in the time of the younger Pliny.

ISĂGŎRAS (Ἰσαγορας), the leader of the oligarchical party at Athens, in opposition to Cleisthenes, B.C. 510. He was expelled from Athens by the popular party, although supported by Cleomenes and the Spartans.

ĪSĂRA (*Isère*), a river in Gallia Narbonensis, descends from the *Col d'Iséran* in the Graian Alps, is approached by the route from the Little St. Bernard at *Bourg S. Maurice* a little above Axima (*Aisne*), passes Cularo (*Grenoble*), and joins the Rhone at Valentia (*Valence*), at which point Hannibal left the 'island' B.C. 218, and Fabius Aemilianus defeated the Allobroges and Arverni, B.C. 121. It was probably the river valley which Hannibal followed till he reached the junction with the *Drac.*

ISAURĬA (ἡ Ἰσαυρία, ἡ Ἰσαυρική), a dis-

trict of Asia Minor, on the N. side of the Taurus, between Pisidia and Cilicia.

ISCA. **1.** (*Exeter*), the capital of the Damnonii or Dumnonii in the SW. of Britain.—**2.** (*Caer Leon*), at the mouth of the Usk, a town of the Silures in Britain, and the headquarters of the Legio II. The word *Leon* is a corruption of the word Legio; *Caer* is the old Celtic name.

ISĬONDA or ISINDA (Ἰσιόνδα), a city of Pisidia in Asia Minor, on the road between Cibyra and Termessus, a little to the NW. of which it lies. Its ruins are at *Istanoz.*

ĪSIS (-is or -ĭdis; Ἶσις), one of the great deities of the Egyptians in their later mythology, and especially important among the Oriental religions which spread over Greece and Italy after the age of Alexander. The worship of Isis did not belong to the earlier dynasties, but grew up out of myths. Isis was one of the local divinities, and when the custom arose of expressing deities in animal form, she was represented in the cow-shape, which the country people took as the type of their protecting deity. In the myths Isis is a goddess of the sky, and the daughter of the earth-god Queb and Nut, whom the Greeks identified with Cronos and Rhea, sister and wife of OSIRIS and mother of HORUS; sister also of Nephthys and of the evil power of darkness, Set (=Typhon). Much of the myth represents a struggle between light and darkness, civilisation and barbarism. Isis came to be regarded as the great nature-goddess, the deity of motherhood and of all natural production, and as the goddess of magic, to which belonged the myths of her healing Osiris from his wounds. She was also, in relation to the mysteries of the death of Osiris, the goddess of the underworld. The worship of Isis, especially after the age of Alexander, spread widely over Western Asia and Southern Europe. At Rome it took a strong hold. At its first introduction after the second Punic war it was opposed on several occasions by the senate. In B.C. 50 Aemilius Paulus himself aided in the destruction of her shrines, but in 43 the triumvirs built the first temple for her public worship, probably in the Campus Martius. Under the empire the religion spread wherever the Roman armies went, and abundant traces are found in Gaul, Germany, and Britain. In Greek and Roman statues Isis is marked by the sistrum or by the characteristic head-dress, the lotus flower, the crescent horns, the moon-disc, and the upright feathers.

ISMĂRUS (-i; Ἴσμαρος), a town in Thrace, near Maronēa, situated on a mountain of the same name, which produced excellent wine. It is mentioned in the Odyssey as a town of the Cicones. Near it was the lake ISMĂRIS (Ἰσμαρίς). The poets use the adjective *Ismarius* as equivalent to Thracian.

ISMĒNĒ (Ἰσμηνη), daughter of Oedipus and Jocasta, and sister of ANTIGONE.

ISMĒNUS (-i; Ἴσμηνος), a small river in Boeotia, which rises in Mount Cithaeron, flows through Thebes, and falls into the lake Hylica. The brook Dirce, celebrated in Theban story, flowed into the Ismenus.

ISŎCRĂTES (-is; Ἰσοκράτης), the Attic orator, was the son of Theodorus, and was born at Athens B.C. 436. Among his teachers were Tisias, Gorgias, Prodicus, and also Socrates. He first taught rhetoric in Chios, and afterwards at Athens. At the latter place he met with great success, and gradually acquired a large fortune. He had 100 pupils, every one of whom paid him 1000 drachmae. Although he took no part in public affairs, he sought to influence public opinion by his orations, which (apart from the forensic speeches) were intended to be read, not to be spoken. He was an ardent lover of his country, and had brought himself to regard the leadership of some strong power as the only chance of union in Greece; hence Isocrates turned to Philip of Macedon, whom he urged to put himself at the head of a full and united Greece, and to liberate the Greeks of Asia Minor from the Persian rule; and when the battle of Chaeronea had destroyed the last hopes of freedom, he put an end to his life, B.C. 338, at the age of 98.—The school of Isocrates exercised the greatest influence, not only upon the development of public oratory at Athens, but upon the style of writers in his own and in other countries. The style of Cicero was in great measure modelled upon that of Isocrates; and, through Cicero, Isocrates has had much to do with the training of the greatest masters of English prose; notably with that of Milton. Twenty-one orations have come down to us. Of these the most celebrated is his Panegyric oration, in which he shows what services Athens had rendered to Greece in every period of her history, and contends that she, and not Sparta, deserves the supremacy in Greece.

ISSA (-ae), daughter of Macareus of Lesbos, and beloved by Apollo.

ISSA (-ae; *Lissa*), a small island in the Adriatic sea, with a town of the same name, off the coast of Dalmatia. It was inhabited by a hardy race of sailors whose barks (*lembi Issaei*) were much prized.

The Issaei placed themselves under the protection of the Romans when they were attacked by the Illyrian queen Teuta, B.C. 229.

ISSĒDŎNES (-um; Ἰσσηδόνες), a Scythian tribe, in Scythia extra Imaum, the most remote people in Central Asia with whom the Greeks of the time of Herodotus had any intercourse.

ISSĬCUS SINUS (*Gulf of Iskenderoon*), the deep gulf at the NE. corner of the Mediterranean, between Cilicia and Syria, named after the town of Issus.

ISSUS (-i; Ἰσσός also Ἴσσοι), a city in the SE. extremity of Cilicia, near the head of the Issicus Sinus, and at the N. foot of the pass of M. Amanus called the Syrian Gates; memorable for the great battle in which Alexander defeated Darius Codomannus (B.C. 333), which was fought in a narrow valley near the town.

ISTER. [DANUBIUS.]

ISTRĬA or HISTRĬA, a peninsula at the N. extremity of the Adriatic, between the Sinus Tergestinus on the W. and the Sinus Flanaticus on the E. It was separated from Venetia on the NW. by the river Timavus, and from Illyricum on the E. by the river Arsia. Its inhabitants, the ISTRI or HISTRI, were a warlike Illyrian race, who carried on several wars with the Romans, till their final subjugation by the consul C. Claudius Pulcher, B.C. 177. Their chief towns were TERGESTE and POLA.

ISTRŎPŎLIS, ISTROS or ISTRĬA, a town in Lower Moesia, not far from the mouth of the Danube.

ĪTĂLĬA or ĬTĂLIĂ, signified from the time of Augustus, the country which we call *Italy*. It was bounded on the W. by the Mare Ligusticum and Mare Tyrrhenum, Tuscum or Inferum; on the S. by the Mare Siculum or Ausonium; on the E. by the Mare Adriaticum or Superum; and on the N. by the Alps, which sweep round it in a semicircle, the river Varus (*Var, Varo*) separating it on the NW. from Transalpine Gaul, and the river Arsia (*Arsa*) on the NE. from Illyricum. The name Italia, however, was originally used to indicate a much more limited extent of country. Till a comparatively late period, the mountain boundary of Italy was, not the Alps, but the Apennines; for the country on the east coast N. of Sena Gallica, was not reckoned in Italy till the second century B.C., and the plain of the Po only in the first century B.C. In the earliest times the application of the name was much more restricted even than this, and applied only to the SW. point of the peninsula—the districts, that is, afterwards known as Bruttii and Lucania. After the Romans had conquered Tarentum and the S. part of the peninsula, about B.C. 272, the name Italia signified the whole country subject to them, from the Sicilian straits as far N. as the Arnus on the W. coast, and Sena Gallica on the E.; for the river Aesis formed its northern boundary, and the district of Ariminum was still 'ager Gallicus' until the first century B.C., when the province of Gallia Cisalpina (as Julius Caesar received it in 59 B.C.) ended at the Rubico; and on the E. side the country N. of the Arnus was still called Liguria. Augustus was the first who extended the name of Italia, so as to comprehend the whole of the basin of the Po and the S. part of the Alps, from the Maritime Alps to Pola in Istria, both inclusive. Besides Italia, the country was called by various other names, especially by the poets. These were HESPERIA, a name which the Greeks gave to it because it lay to the W. of Greece, or HESPERIA MAGNA, to distinguish it from Spain [HESPERIA]; SATURNIA, because Saturn was said to have once reigned in Latium; and AUSONIA, from the Ausonian race. The name OENOTRIA is probably merely 'the wine country,' and was applied to the southern part by early Greek voyagers. From this some have supposed that the vine was cultivated in Italy before the Greek colonies were founded there; but as οἰνωτρος strictly means a vine-prop, it may denote that the vine was found here grown on props instead of trailing. The Italian peninsula contained a great number of different races, who had migrated into the country at a very early period. In central and south Italy three primitive stocks may be distinguished: the *Etruscan*, which is described under ETRURIA, the *Iapygian*, and what is usually called the *Italian* stock. The Iapygian race occupied the SE. part, the country of the Messapians, Peucetians and Daunians [see APULIA]. The 'Italian' stock is divided into two main branches; (*a*) the Latin branch, and (*b*) the Umbro-Sabellian, to which, according to their dialects, the Umbri, Massi, Volsci, and Samnites (= Osci) are assigned. The history of the migrations and settlements of these branches, so far as it can be conjectured, seems to be as follows. Both together separated from a stock which included Greeks and Italians alike, and when they also separated it is probable that the Latin branch (who are the same as the Opici in Thucydides) came southward first and occupied the richer country of Latium, Campania and Lucania; possibly also the eastern part of Sicily [SICILIA]: the Ausones, or Aurunci, who

settled in Campania were probably a Latin tribe, but they were early Hellenised by Greek immigrants and conquered by Samnites, and therefore disappeared from history, leaving the name *Ausonia* as a common poetical name for Italy. The Umbro-Sabellian branch seems to have followed afterwards along the mountain ridges, and settled in the more hilly districts; but this branch again divided, the Umbri taking to the E. side of the Apennines, and being eventually, by the encroachments of the Etruscans, penned up in the narrow district called UMBRIA. On the other hand, the Sabellian tribes who split off moved further southward; the Sabines, nearer to the Latin settlements, and probably at that time differing but little in dialect, were early amalgamated with the Latins; the Samnites to the larger district further south [SAMNIUM], where they long remained independent, and spread into Campania; the smaller offshoots which followed occupied the districts between Umbria and Samnium [see MARSI; PICENTES; PAELIGNI]. The inhabitants of the northern part of Italy are described separately under GALLIA CISALPINA, LIGURIA (possibly containing the remains of the most primitive race of the peninsula), and VENETIA. At the time of Augustus the following were the chief divisions of Italy, an account of which is also given in separate articles: I. UPPER ITALY, which extended from the Alps to the rivers Macra on the W. and Rubico on the E. It comprehended: 1. LIGURIA. 2. GALLIA CISALPINA. 3. VENETIA, including *Carnia*. 4. ISTRIA. II. CENTRAL ITALY, sometimes called ITALIA PROPRIA (a term not used by the ancients), to distinguish it from Gallia Cisalpina or Upper Italy, and Magna Graecia or Lower Italy, extended from the rivers Macra on the W. and Rubico on the E., to the river Silarus on the W. and Frento on the E. It comprehended: 1. ETRURIA. 2. UMBRIA. 3. PICENUM. 4. SAMNIUM, including the country of the Sabini, Vestini, Marrucini, Marsi, Paeligna, &c. 5. LATIUM. 6. CAMPANIA. III. LOWER ITALY or MAGNA GRAECIA [p. 260], included the remaining part of the peninsula S. of the rivers Silarus and Frento. It comprehended: 1. APULIA, including Calabria. 2. LUCANIA. 3. BRUTTIUM. The leading features of the physical geography of Italy may be sketched as follows. The peninsula is formed by the chain of the Apennines breaking off from the Western Alps and taking a direction, first, mainly E., till it nears the Adriatic, and then mainly S. and SE. The first direction, extending across from Genoa almost to the Adriatic coast at Sena Gallica, formed a natural boundary between Gallia Cisalpina and the lands to the south. From that point the Apennines in their southward course form the backbone of Italy, but the range is at first much nearer to the Eastern side; and about halfway down they broaden out into a mountainous district some 50 miles across, which formed the old settlements of the Sabellian tribes mentioned above. Some distance S. of this the great mass of *Mte Matese*, extending westwards, forms the hill country of Samnium; and from that point the chain, after throwing out a spur to the eastwards which terminates in M. Garganus, bends more and more to the Western coast and runs down to the toe of Italy through Bruttium. It will at once be seen as a result of this conformation, that in Central Italy the fertile and populous plains (Etruria, Latium, and Campania) lie entirely on the western side; while in the southern, but much smaller, portion they are almost entirely on the E. side (Apulia and most of Lucania). For the same reason the rivers on the Adriatic coast are short and unimportant torrents running straight down from the mountains, while those on the W. side have a winding and fertilising course over a large extent of country. Moreover, the action of these rivers, combined with the volcanic activity on that side at an early period, has produced a number of bays and excellent harbours, in strong contrast to the Adriatic coast-line, and affording an additional reason for the prosperity of the western states. It may be observed (1) that the Italian coast is, on the whole, even on the western side, very much less broken up by inlets of sea than the Grecian, and has few islands, and therefore her people were not so naturally a sea-going people, and her colonies were rather military stations than true colonies; (2) that the great backbone of the Apennines makes for the most part large divisions: Italy is not, like Greece, cut up into an infinite number of small valleys, and therefore had not the same number of small states.

ĪTĂLĪCA. 1. (*Santiponce*), a municipium in Hispania Baetica, on the W. bank of the Baetis, NW. of Hispalis, was founded by Scipio Africanus in the second Punic war, who settled here some of his veterans. It was the birthplace of the emperors Trajan and Hadrian.—2. [CORFINIUM.] The name given to Corfinium by the Italian Socii during their war with Rome.

ITALĬCUS, SILĬUS. [SILIUS.]

ĪTĂLUS, a mythical king who was said

to have reigned over Sicels in the south of Italy.

ĬTHĂCA (-ae; Ἰθάκη), a small island in the Ionian sea, celebrated as the birthplace of Odysseus, lies off the coast of Epirus, and is separated from Cephalonia by a channel about three or four miles wide. The island is about twelve miles long, and four in its greatest breadth. It is divided into two parts, which are connected by a narrow isthmus, not more than half a mile across. In each of these parts there is a mountain-ridge of considerable height: the one in the N. called *Neritum* (Νήριτον, now *Anoi*), and the one in the S. *Neïum* (Νήϊον, now *Haghios Stephanos*). The city of Ithaca, which is described as the residence of Odysseus, is considered by many to have been situated on a precipitous, conical hill, now called *Aeto*, or 'eagle's cliff,' occupying the whole breadth of the isthmus mentioned above. The acropolis, or castle of Odysseus, crowned the bleak summit of the mountain. Hence Cicero (*de Orat.* i. 44) describes it, *in asperrimis saxulis tanquam nidulus affixa*. It is at the foot of Mt. Neium, and is hence described by Telemachus as 'Under-Neïum' (Ἰθάκης Ὑποναίου, *Od.* iii. 81). Ancient, or Cyclopean, walls are in many places traceable. Others think that the above site is too far from the sea, and that a small place still called *Polis* marks the true site. This is near *Stavros* on the NW. of the island; it has an available harbour near, and there is a small island *Daskalio* about six miles from Polis which would answer to the island Asteris, where the suitors lay in wait for Telemachus between Ithaca and Cephallenia. There seems no reason to doubt that the writer of the Odyssey had knowledge of the local features of the island.

ĬTHŌMĒ (-es; Ἰθώμη), a strong fortress in Messenia, situated on a mountain of the same name, 2630 feet high, which afterwards formed the citadel of the town of Messene. Ithome was taken by the Spartans, at the end of the first Messenian war, and again in 455, at the end of the third Messenian war.

ITĬUS PORTUS, a harbour of the Morini, on the N. coast of Gaul, from which Caesar set sail for Britain. The position of this harbour has been much disputed. It used to be identified with Gesoriacum, or *Boulogne*, but is now generally admitted to be the harbour of *Wissant*, about twelve miles W. of Calais, sheltered from the SW. gales by Itium Pr. (*Cape Grisnez*).

ITŌNĬA (Ἰτωνία), a surname of Athene, derived from the town of Iton, in the S. of Phthiotis in Thessaly. The goddess there had a celebrated sanctuary and festivals, and hence the battle-cry of the Thessalians was Ἀθηνᾶ Ἰτωνία.

ITŪNA (*Solway Frith*), an aestuary in Britain, between England and Scotland.

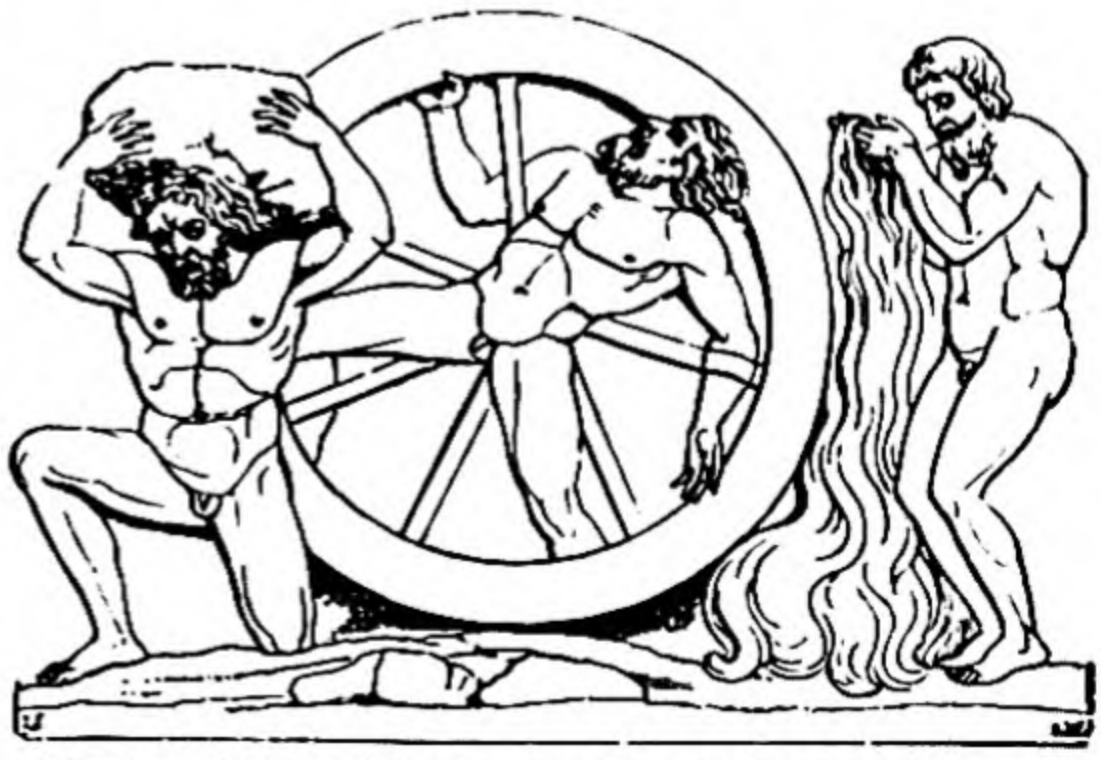
ĬTŪRAEA (-ae), a district on the NE. borders of Palestine, bounded on the N. by the plain of Damascus, on the W. by the mountain-chain (*Jebel-Heish*) which forms the E. margin of the valley of the Jordan, on the SW. and S. by Gaulanitis, and on the E. by Auranitis and Trachonitis. It was inhabited by a warlike Arabian people. Pompey reduced them to order, and many of them became archers in the Roman army. Augustus gave Ituraea, which had been hitherto ruled by its native princes, to the family of Herod. In A.D. 50 it was finally reunited by Claudius to the Roman province of Syria.

ITYS. [TEREUS.]

ĬŪLIS (Ἰουλίς), chief town in Ceos; birthplace of Simonides.

ĬŪLUS, son of Aeneas, usually called Ascanius, and founder of the Julian family: but later traditions separated the two names, and related that Iulus was son of Ascanius, and was deprived of his inheritance by his half-uncle Silvius.

IXĪON (-ŏnis) (who is not mentioned in Homer or Hesiod), was the son of Phlegyas, and king of the Lapithae. According to the common tradition, his wife was Dia, a daughter of Deïoneus. When Deïoneus



Sisyphus, Ixion, and Tantalus. (Bartoli, *Sepolc. Ant.*, tav. 56.)

demanded of Ixion the bridal gifts he had promised Ixion treacherously invited him to a banquet, and then contrived to make him fall into a pit filled with fire. As no one purified Ixion of this murder, Zeus took pity upon him, purified him, carried him to heaven, and caused him to sit down at his table. But Ixion was ungrateful, and attempted to win the love of Hera. Zeus thereupon fashioned a cloud in the likeness of Hera, and by it Ixion became the father of a Centaur. [CENTAURI.] Ixion was fearfully punished. His hands and feet were chained by Hermes to a wheel, which is said to have rolled perpetually in the air (which is the older version) or in the lower world.

IXĪŎNĪDES, i.e., Peirithous, the son of Ixion.—The Centaurs are also called *Ixionidae*.

J.

JACCETĀNI, a people in Hispania Tarraconensis between the Pyrenees and the Iberus, in the NE. corner of Spain, in whose country the wars between Sertorius and Pompey, and between Caesar and Petreius took place.

JĀNĬCŪLUM. [ROMA.]

JĀNUS (-i), an ancient Latin deity, and apparently at one period the chief deity. He was the god of all beginnings both in public and in private life: of the birth of man and of the opening of the year, so that he presided over what was the first month of the year in later, and perhaps also in the earliest, times [see below]; he was the god, too, of the beginnings of enterprises alike of trade and of warfare, in which he secured a safe return of the outgoing host. It is probable that Janus belonged to the most primitive religion of the household, and just as Vesta was the old goddess of the hearth and its fire, so Janus was the god of the doorway (*janua*), who guarded and watched all that went out and came in (therefore looking both ways); who prospered the outgoings and kept off evil influence (as in the superstitions of many nations) from crossing the threshold; and who sanctioned the opening and shutting of the door. Hence his name of Patulcius (*the Opener*) and Clusius (*the Closer*). It was doubtless a later development of this idea which made him the door-keeper of heaven, and again the god who granted birth, or the opening of the womb, hence called 'Consivius,' and in the Salian hymn 'duonus cerus,' that is 'the good creator.' He was the god of the city gates as of the house door, and there is good reason for the belief that PORTUMNUS (Verg. *Aen* v. 241), who was similarly represented with keys, was merely Janus-Portumnus, the Janus who presided over the gates of the city (*portae*) and the havens or wharfs of the Tiber (*portus*), for which reason a ship appears on the Janus coins. For

Head of Janus. (From a coin [*as*] of the 4th cent. B.C.

Janus presided over public as well as private outgoings in commerce; and the meaning of his being special god of the Janiculum is that it was the place of egress and ingress for trade with Etruria by land, and also the fortress guarding the ancient wharfs of the Tiber. hence in some myths Tiberinus was son of

Temple of Janus with closed doors. (From a coin of Nero in the British Museum.)

Janus. Another of his public functions, following from his being the god of beginnings, was that of presiding over the year. His own month, January, was the first month of the year in the later Calendar; and the special cake called *janual* or *πόπανον* was offered on the 1st of January at his shrines. The public function of Janus which has been more celebrated than any other is his guardianship of the state in time of war, when the gates of his

most ancient sanctuary at the NE. end of the Forum (closed in time of peace) were left open. This sanctuary, as old as Numa's reign, was a square building open at both ends with a flat roof: in fact, rather a gate-house than a temple. The tradition which attempted to account for the custom of opening it in time of war related that in the Sabine war a stream of water gushed forth from this sanctuary and swept back the invaders. The most likely explanation is that, just as the old custom was not to close the door of the private house when the members of the family were out, so it was regarded as a bad omen to close what represented the gates of the state against the citizens who had gone out to war. It remained open to show that the god was ready to welcome them returning home safe and victorious. The legend of the water gushing forth probably arose from the fact that Janus was the god who *opened* the springs of water, hence in mythology made the husband of Juturna the water-nymph and father of Fontus. The building, in which the double statue of the god was placed, facing both ways, was spoken of as Janus, or often as Janus Quirinus, where Quirinus seems to be an adjective and to give the meaning as 'Janus the god of the Roman citizens.' There were besides many arches of Janus: the *Janus Medius* was probably an arch over the Vicus Tuscus, and therefore appropriately connected with business and trade, with books and money-changing. The Janus with four gates and a four-headed figure of the god (Janus Quadrifrons) stood in the Forum Transitorium, which was connected with three other fora. In historical times Janus no longer held the supremacy among Roman deities, though he was still in old forms of prayer addressed first. In art Janus is represented by two bearded faces (sometimes four), and, in full-length figures, holding a key and a staff.

JĀSON (Ἰάσων). 1. Correctly ĬĀSŌN, -ŏnis. The leader of the Argonauts, was a son of Aeson, king of Iolcus in Thessaly. Aeson was deprived of the kingdom by his half-brother Pelias, who tried to kill the infant Jason. (In *Od.* xi. 256 Pelias is rightful king of Iolcus.) Jason was saved by his friends, and intrusted to the care of the centaur Chiron. Pelias was now warned by an oracle to be on his guard against the *one-sandaled* man. When Jason had grown up, he came to claim the throne. As he entered the market-place, Pelias, perceiving he had only one sandal, asked him who he was; whereupon Jason declared his name, and demanded the kingdom. Pelias consented to surrender it to him, but persuaded him to remove the curse which rested on the family of the Aeoldiae, by fetching the golden fleece and soothing the spirit of Phrixus. Jason set sail in the ship Argo, accompanied by the chief heroes of Greece. He obtained the fleece with the assistance of Medea, whom he made his wife, and with whom he returned to Iolcus. [For a fuller account see ARGONAUTAE.] On his arrival at Iolcus, Jason, according to one account, found his aged father still alive, and succeeded him in the kingdom, but according to the more common tradition, Aeson had been slain by Pelias, during the absence of Jason, who accordingly called upon Medea to take vengeance on Pelias. Medea thereupon persuaded the daughters of Pelias to cut their father to pieces and boil him, in order to restore him to youth and vigour, as she had before changed a ram into a lamb, by boiling the body in a cauldron. But Pelias was never restored to life, and his son Acastus expelled Jason and Medea from Iolcus. They then went to Corinth, where Jason deserted Medea, in order to marry Glauce or Creusa, daughter of Creon, the king of the country. Medea in revenge sent Glauce a poisoned garment, which burnt her to death when she put it on. Creon likewise perished in the flames. Medea also killed her two children, Mermerus and Pheres, and then fled to Athens in a chariot drawn by winged dragons. Later writers represent Jason as becoming in the end reconciled to Medea, returning with her to Colchis, and there restoring Aeëtes to his kingdom, of which he had been deprived. The death of Jason is related in different ways. According to some, he made away with himself from grief; according to others, he was crushed by the poop of the ship Argo, which fell upon him as he was lying near it.—2. Tyrant of Pherae and Tagus (or generalissimo) of Thessaly, was probably the son of Lycophron, who established a tyranny on the ruins of aristocracy at Pherae. He succeeded his father as tyrant of Pherae soon after B.C. 395, and in a few years extended his power over almost the whole of Thessaly. His power was strengthened by the weakness of the other Greek states, and by the exhausting contest in which Thebes and Sparta were engaged. He had every prospect of becoming master of Greece, when, at the height of his power, he was assassinated, 370.

JAXARTES (-is; Ἰαξάρτης), a great river of Central Asia, rises in the Comēdi Montes and flows NW. into the *Sea of Aral:* the ancients supposed it to fall into the N. side

of the Caspian, not distinguishing between the two seas.

JERĪCHO or HIĔRĪCHUS, a city of the Canaanites, in a plain on the W. side of the Jordan near its mouth. It was destroyed by Titus, rebuilt under Hadrian, and finally destroyed during the crusades.

JERŪSĂLĔM or HIĔRŎSŎLŸMĂ (Ἱερουσαλήμ, Ἱεροσόλυμα; Ἱεροσολυμίτης; *Jerusalem*), the capital of Palestine. It was the chief city of the Jebusites till B.C. 1050, when David took the city, and made it his capital. It was destroyed by Nebuchadnezzar, king of Babylon, B.C. 588. In B.C. 536, the Jewish exiles, having been permitted by Cyrus to return, rebuilt the city and temple. In B.C. 63 it was taken by Pompey. In A.D. 70, the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus, after a siege of several months. In consequence of a new revolt of the Jews, the emperor Hadrian resolved to destroy all vestiges of their national and religious peculiarities; and, as one means to this end, he established a new Roman colony, on the ground where Jerusalem has stood, by the name of AELIA CAPITOLINA, and built a temple of Jupiter Capitolinus on the site of the Jewish temple, A.D. 135.

JOCASTĒ (Ἰοκάστη), called EPICASTE in Homer, daughter of Menoeceus, and wife of the Theban king Laius, by whom she became the mother of Oedipus. She afterwards married Oedipus, not knowing that he was her son; and when she discovered the crime she had unwittingly committed, she put an end to her life. For details see OEDIPUS.

JORDĀNES (Ἰορδάνης; *Jordan*), has its source at the S. foot of M. Hermon (the S. most part of Anti-Libanus), near Paneas (aft. Caesarea Philippi), whence it flows S. into the little lake Semechonitis, and thence into the Sea of Galilee (lake of Tiberias), and thence by a winding course in a narrow valley, depressed below the level of the surrounding country, into the lake Asphaltites (*Dead Sea*).

JOSĒPHUS, FLĀVĬUS, the Jewish historian, was born at Jerusalem, A.D. 37. At the age of 26 he went to Rome to plead the cause of some Jewish priests whom Felix, the procurator of Judaea, had sent thither as prisoners. Here he gained the favour of Poppaea, and not only effected the release of his friends, but received presents from the empress. On his return to Jerusalem he found his countrymen bent on a revolt from Rome, from which he tried to dissuade them; but failing in this, he gave in to the popular feeling. He was chosen one of the generals of the Jews, and defended Jotapata against Vespasian. When the place was taken, the life of Josephus was spared by Vespasian, who released him from captivity when he was proclaimed emperor, nearly three years afterwards (A.D. 70). Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome. He took the name of Flavius from Vespasian, who gave him a house at Rome, where he dwelt till his death, about 98. The most important works of Josephus are written in Greek.—1. *The History of the Jewish War.* 2. *The Jewish Antiquities*, which gives an account of Jewish History from the creation of the world to A.D. 66.

JOVIĀNUS, FLĀVĬUS CLAUDĬUS, was elected emperor by the soldiers, in June, A.D. 363, after the death of Julian [JULIANUS], whom he had accompanied in his campaign against the Persians. In order to effect his retreat in safety, Jovian surrendered to the Persians the Roman conquests beyond the Tigris, and several fortresses in Mesopotamia. He died suddenly at a small town on the frontiers of Bithynia and Galatia, February 17th, 364, after a reign of little more than seven months.

JŪBA (Ἰόβας). **1.** King of Numidia, and son of Hiempsal. He joined the side of Pompey, and after the battle of Thapsus, he put an end to his own life.—**2.** King of Mauretania, son of the preceding, was a mere child at his father's death (46), was carried a prisoner to Rome by Caesar. After the death of Antony (30), Augustus conferred upon Juba his paternal kingdom of Numidia, and at the same time gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra. In 25 he received Mauretania, in exchange for Numidia, which was made a Roman province. He continued to reign in Mauretania till his death, which happened about A.D. 19. He wrote a great number of works in almost every branch of literature, especially on history; but only a few fragments survive.

JŪDAEA, JUDAEI [PALAESTINA.]

JŪGURTHA (-ae), king of Numidia, was an illegitimate son of Mastanabal, and a grandson of Masinissa. He lost his father at an early age, but was adopted by his uncle Micipsa, who brought him up with his own sons, Hiempsal and Adherbal. Jugurtha served with distinction under Scipio against Numantia in 134. Micipsa died in 118, leaving the kingdom to Jugurtha and his two sons, Hiempsal and Adherbal, in common. Jugurtha soon found an

opportunity to assassinate Hiempsal, and afterwards defeated Adherbal in battle. Adherbal fled to Rome to invoke the assistance of the senate; but Jugurtha, by a lavish distribution of bribes, obtained a decree of the senate that the kingdom of Numidia should be divided between the two competitors. Shortly afterwards he invaded the territories of Adherbal, defeated him, and put him to death. War was now declared against Jugurtha at Rome, and the consul, L. Calpurnius Bestia, was sent into Africa, 112–111. Jugurtha had recourse to his customary arts; and by means of large sums of money given to Bestia and M. Scaurus, his principal lieutenant, he purchased from them a favourable peace. The conduct of Bestia excited the greatest indignation at Rome; and Jugurtha was summoned to the city as a witness; but one of the tribunes who had been gained over by the friends of Bestia and Scaurus forbade the king to give evidence. Soon afterwards Jugurtha contrived the assassination of Massiva, who claimed the throne of Numidia. [MASSIVA.] Jugurtha was ordered to quit Rome, and war was renewed; but the consul, Sp. Postumius Albinus, who arrived to conduct it (110), was able to effect nothing. When the consul went to Rome to hold the comitia, he left his brother Aulus in command of the army. Aulus was defeated by Jugurtha; great part of his army was cut to pieces, and the rest only escaped a similar fate by the ignominy of passing under the yoke. The consul Q. Caecilius Metellus was sent into Africa at the head of a new army (109) with Marius as one of his lieutenants. Metellus was an able general and an upright man, whom Jugurtha was unable to cope with in the field, or to seduce by bribes, and routed the troops of his enemy, though he could not secure his person. Metellus was succeeded in the command in 106 by Marius; but the cause of Jugurtha had meantime been espoused by his father-in-law, Bocchus, king of Mauretania, who had advanced to his support with a large army. The united forces of Jugurtha and Bocchus were defeated, though not without difficulty, by Marius; and Bocchus purchased the forgiveness of the Romans by surrendering Jugurtha to Sulla, the quaestor of Marius (105). Jugurtha remained in captivity till the return of Marius to Rome, when, after adorning the triumph of his conqueror (Jan. 1, 104), he was thrown into the prison below the Capitol (*Tullianum*), and there left to die of cold and hunger.

JŪLĬA. **1.** Aunt of Caesar the dictator, and wife of C. Marius the elder.—**2.** Mother of M. Antonius, the triumvir.—**3.** Sister of Caesar the dictator, and wife of M. Atius Balbus, by whom she had Atia, the mother of Augustus.—**4.** Daughter of Caesar the dictator, by Cornelia, and his only child in marriage, was married to Cn. Pompey in 59. She died in childbed in 54.—**5.** Daughter of Augustus by Scribonia, and his only child, was born in 39. She was thrice married: to M. Marcellus, her first cousin, in 25; after his death (23) without issue, to M. Agrippa, by whom she had three sons, C. and L. Caesar, and Agrippa Postumus, and two daughters, Julia and Agrippina; after Agrippa's death, in 12, to Tiberius Nero, the future emperor. In B.C. 2 Augustus at length became acquainted with the misconduct of his daughter, whose notorious adulteries had been one reason why her husband Tiberius had quitted Italy four years before. She was banished to Pandataria, an island off the coast of Campania, and at the end of five years was removed to Rhegium, but never suffered to quit the bounds of the city. She died in 14.—**6.** Daughter of the preceding, and wife of L. Aemilius Paulus. She inherited her mother's licentiousness, and was banished by her grandfather, Augustus, to the little island Tremerus, on the coast of Apulia, A.D. 9, where she lived nearly twenty years. She died in 28.—**7.** Youngest child of Germanicus and Agrippina. She was put to death at Messalina's instigation.—**8.** Daughter of Drusus and Livia, the sister of Germanicus, also put to death by Claudius, at the instigation of Messalina, 59.

JŪLĬA GENS, one of the most ancient patrician houses at Rome, was of Alban origin, and was removed to Rome by Tullus Hostilius upon the destruction of Alba Longa. It claimed descent from the mythical Iulus, the son of Venus and Anchises.

JULIĀNUS, FLAVĬUS CLAUDĬUS, whom Christian writers surnamed the 'Apostate,' Roman emperor, A.D. 361–363. He was born at Constantinople, A.D. 331, and was the son of Julius Constantius by his second wife, Basilina, and the nephew of Constantine the Great. Julian and his elder brother, Gallus, were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on his death in 337; but his life was often threatened. In early life he studied Greek literature and philosophy at Athens. In November, 355, he received from Constantius the title of Caesar, and was sent into Gaul to oppose the Germans, who had crossed the Rhine, and were ravaging the east of Gaul. During the next five years

(356–360) Julian carried on war against the German confederacies of the Alemanni and Franks with great success, and gained many victories over them. His growing popularity awakened the jealousy of Constantius, who commanded him to send some of his best troops to the East, to serve against the Persians. His soldiers refused to leave their favourite general, and proclaimed him emperor at Paris in 360, and the death of Constantius in 361 left Julian the undisputed master of the empire. He lost no time in publicly avowing himself a pagan, but he proclaimed a policy of religious toleration. In the spring of 363 he set out against the Persians. He crossed the Euphrates and the Tigris, and marched into the interior of the country in search of the Persian king. His army suffered from want of water and provisions; and he was at length compelled to retreat. The Persians now harassed his rear. Still the Romans remained victorious in many engagements; but in the last battle fought, on the 26th June, Julian was mortally wounded, and died in the course of the day. Jovian was chosen emperor in his stead, on the field of battle. [JOVIANUS.] Julian was an active and upright ruler. He has been blamed for his apostacy, but it may fairly be urged in his favour that he had become a Christian under compulsion, and that his whole family had been treacherously put to death by the professedly Christian sons of Constantine. The writings of Julian are conspicuous for cleverness and grace of style.

JULIUS CAESAR. [CAESAR.]

JŪNĬA GENS, an ancient patrician house at Rome, to which belonged the celebrated M. Junius Brutus, who took an active part in expelling the Tarquins. But afterwards the gens appears as only plebeian. Under the republic the chief families were those of BRUTUS, BUBULCUS, GRACCHANUS, NORBANUS, PULLUS, SILANUS.

JŪNO, an old Italian deity afterwards identified with the Greek Hera, who is accordingly always spoken of in Latin literature as Juno. For the mythology see HERA. Juno was a moon goddess, and as Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. Being, like Hera, a goddess of the moon, she had the same functions in the Roman mythology, as goddess of childbirth (Juno Lucina), and as goddess of marriage, thence called *Pronuba*, *Juga*, *Domiduca*. She was regarded as the guardian spirit of women from birth to death, just as the Genius was to men, and was spoken of as their *juno*. As she was the model and pattern of dignified womanhood and matronly honour she was called *Juno Moneta*, the giver of good counsel, and a temple under this title was dedicated to her on the Capitol. The mint was attached to this temple from the time of Camillus, so that from her title comes our word *money*. The great festival, celebrated by all the women, in honour of Juno, was called *Matronalia*, and took place on the 1st of March.

JŪPĬTER or JUPPITER, called ZEUS by the Greeks. The Greek god (whose myths were transferred in literature to the Italian deity) is spoken of in a separate article [ZEUS]. Jupiter was originally an elemental divinity, and his name signifies the bright heaven, being originally *Diovispater:* Diovis, like Ζεύς, comes from the root *div* to shine. Another form of his name, *Diespiter*, conveyed the same idea. The name was spelt indifferently Jupiter or Juppiter till the end of the republic, but under the empire nearly always Juppiter. Being the lord of heaven, he was worshipped as the god of rain, storms, thunder, and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans* and *Fulminator*. The worship of Jupiter seems to have belonged, in some form or other, to all the nations of the Italian stock; but he was peculiarly the great deity of the Latin nation. All the Latin communities united in the sacrifice to Jupiter Latiaris in his sacred grove on the Alban Mount, probably from a date much earlier than the beginning of Rome. There is no doubt that the later Romans worshipped Janus and Jupiter on their Palatine settlement, while the Sabine Tities worshipped Quirinus, Sancus and Sol on the Quirinal, but both may have united for the worship of the Capitoline Jupiter even before their amalgamation; and after it Jupiter at once took the supreme place as god and protector of the Roman people, the place of Janus being thenceforth quite subordinate and first only in formularies. Jupiter Elicius was invoked as the god who gave rain, and belonged to the religious processions in times of drought, when the sacred stone called the *Lapis Manalis* was carried to the Capitol. This was probably the true meaning of the title—to obtain water from Jupiter, the god of the sky—though legends connected it with drawing Jupiter from heaven to interpret omens of lightning. It is probable that the temple of JUPITER FERETRIUS on the Capitol was among the oldest, if not actually the oldest in Rome, and there is little doubt that the name was derived from *ferire* to

strike, and taught that Jupiter was *the god of treaties and oaths*, which were ratified by the killing of the victim. In the temple of Jupiter Feretrius were preserved the sceptre of the god and stone (*lapis, silex*) which was brought in making treaties for the formal striking of the victim, the axe no doubt being afterwards used for the actual slaughter. Hence the expression *Jovem lapidem jurare* (*i.e.* to swear by the stone which is Jupiter), for a peculiarly solemn oath. His chief temple at Rome was that of Jupiter Capitolinus. The two other deities of the Capitoline triad, Juno and Minerva, had *cellae* in this temple, and were admitted to the sacred feast called *Epulum Jovis;* but in the temple he reigned as Jupiter Optimus Maximus, the head of the State and the giver of its power and wealth: in it were the earthenware image holding a thunderbolt, and the *quadriga* which belonged to him as the god of thunder. Here ended the triumphal processions, and the victorious general, offering white oxen—white as for the god of light, like the white lamb offered on the Ides—placed on the knees of the god his laurel wreath. The worship of Jupiter was carried wherever the Roman colonies established themselves, and there was naturally a tendency to identify with his worship that of kindred deities among conquered nations: hence the worship of Jupiter Penninus, who had a temple on the Great St. Bernard, replacing the sanctuary of a Celtic deity; hence also the more famous temples to Jupiter Dolichenus and Jupiter Heliopolitanus, who took the places of Eastern sun-gods at Doliche and Heliopolis.

JURA or JURASSUS MONS (*Jura*), a range of mountains which run N. of the lake Lemanus forming the boundary between the Sequani and Helvetii.

JUSTĪNIĀNUS, emperor of Constantinople, A.D. 527-563, and one of the greatest of the emperors, famous for his wars in which Narses and Belisarius were his chief commanders, and which resulted in the reunion of the Eastern and Western Empires; and for his legislation. He appointed jurists to draw up a complete collection of authorities on Roman law, under the general name of Corpus Juris Civilis, consisting of four parts: (1) Digesta or Pandectae; (2) Codex Justinianus; (3) Institutiones; (4) Novellae.

JUSTĪNUS. The historian, of uncertain date, but who probably lived in the time of the Antonines, is the author of an extant work entitled *Historiarum Philippicarum Libri XLIV*. This work is taken from the lost *Historiae Philippicae* of Trogus Pompeius, who lived in the time of Augustus. The title *Philippicae* was given to it because its main object was to give the history of the Macedonian monarchy, with all its branches; but it was written in a digressive manner, so that it formed a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome.

JŪTURNA, whose name was transferred in the Aeneid to the sister of Turnus, was an Italian goddess of fountains, originally of a spring near Lavinium. A temple was dedicated to its nymph at Rome in the Campus Martius by Lutatius Catulus; and sacrifices were offered to her on the 11th of January. She is said to have been beloved by Jupiter, who rewarded her with immortality; but another tradition makes her the wife of Janus.

JŪVĔNĀLIS, DĔCIMUS JŪNĬUS, the great Roman satirist whose writings date between 100 and 130 A.D. or a little later, but of whose life we have few authentic particulars. He was born at Aquinum (according to a tradition which seems to be confirmed by Juv. iii. 319) at a date which cannot be exactly fixed. By xiii. 17 his birth is placed in the consulship of Fonteius, who may be the consul of 59 A.D. or 67. He began writing satires, moved thereto by indignation at the vices of the age (i. 22), not earlier than 100 A.D., for he mentions the exile of Marius Priscus, which took place in that year (i. 49). He lived frugally and simply, and possessed a country estate or farm near Tibur. He visited Egypt at some period of his life, and according to the inscription dedicated by him to Ceres Helvina at Aquinum was at one time tribune of a cohort, a duumvir of Aquinum and a flamen. Of the date or place of his death there is no trustworthy record. That it was later than 127 A.D. is clear from his mention of Aemilius Junius (xv. 27). The extant works of Juvenal consist of sixteen satires: the last is incomplete and its genuineness has been doubted, but without good reason. Juvenal adopts a different plan from that of Horace, and, instead of dissuading by ridicule, he denounces vice in the most indignant terms. Each satire in which he paints contemporary society, is a finished essay, and the complete set are a vivid description of life at Rome in that period.

JUVENTAS. [HEBE.]

L.

LABDĂCUS (-i; Λάβδακος), son of the Theban king Polydorus, by Nycteis, daughter of Nycteus. Labdacus lost his

father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdacus had grown up to manhood, Lycus surrendered the government to him: and on the death of Labdacus, Lycus undertook the guardianship of his son Laius, the father of Oedipus.

LABDĂLUM. [SYRACUSAE.]

LABEĀTES, a warlike people in Dalmatia, whose chief town was Scodra.

LĂBĔO, ANTISTĬUS. **1.** A Roman jurist, was one of the murderers of Julius Caesar, and put an end to his life after the battle of Philippi, B.C. 42.—**2.** Son of the preceding, and a still more eminent jurist (54 B.C.-17 A.D.). He adopted the republican opinions of his father, and was in consequence disliked by Augustus. It is asserted by some that the *Labeone insanior* of Horace was a stroke levelled against this Labeo. Labeo wrote a large number of works, which are cited in the Digest. He was the founder of one of the two great legal schools spoken of under CAPITO.

LĂBĔO, Q. FABĬUS, quaestor urbanus B.C. 196; praetor 189, when he commanded the fleet in the war against Antiochus; and consul 183.

LĂBĔRĬUS, DECĬMUS, a Roman eques, and the first to give a literary character to mimes, was born about B.C. 107, and died in 43 at Puteoli, in Campania. At Caesar's triumphal games in October, 45, P. Syrus, a professional mimus, seems to have challenged all his craft to a trial of wit in extemporaneous farce, and Caesar compelled Laberius to appear on the stage. Laberius was 60 years old, and the profession of mimus was infamous. In his fine prologue he complained of the indignity; and he availed himself of his various characters to point his wit at Caesar.

LĂBĪCUM, LĂBĪCI (*Colonna*), an ancient town in Latium among the Alban hills, fifteen miles SE. of Rome, was an ally of the Aequi; was taken and was colonised by the Romans, B.C. 418. The road from Rome to Labicum (*Via Labicana*) started from the Esquiline gate.

LABĬĒNUS. **1.** T., tribune of the plebs, B.C. 63, was one of Caesar's ablest officers in his Gallic campaigns; but, on the breaking out of the Civil war in 49, he joined Pompey. He was slain at the battle of Munda in 45.—**2.** Q., son of the preceding, joined Brutus and Cassius after the murder of Caesar, and was sent by them into Parthia to seek aid from Orodes, the Parthian king. Before he could obtain an answer from Orodes, the news came of the battle of Philippi, 42. Two years afterwards he persuaded Orodes to entrust him with the command of a Parthian army, and penetrated into Asia Minor. But in the following year, 39, P. Ventidius defeated the Parthians. Labienus fled in disguise into Cilicia, where he was apprehended and put to death.

LABRANDA (-ōrum; τὰ Λάβρανδα), a town in Caria, 68 stadia N. of Mylasa.

LABRO, a seaport of Etruria. It seems to be Liburnum (=Portus Pisanus), which was also Portus Herculis Labronis, now *Livorno*.

LABYNĒTUS (-i), a name given by Herodotus to more than one of the Babylonian monarchs. The Labynetus mentioned in i. 74 as mediating a peace between Cyaxares and Alyattes, appears to be the same as Nabopolassar: the Labynetus mentioned in i. 77, 188, as a contemporary of Cyrus and Croesus, seems to be Nabonidus, the grandson (not. as Hdt. says, the son) of Nabopolassar.

LACEDAEMON. [SPARTA.]

LACĒDAS (Λακήδας), or LEOCEDES, king of Argos, and father of Melas.

LACETĀNI, a people in Hispania Tarraconensis, at the foot of the Pyrenees.

LĂCHES (-ētis; Λάχης), an Athenian commander in the Peloponnesian war. He was recalled in 426 and accused by Cleon of peculation. After Cleon's death he appears as commissioner for making the peace, commander of the troops sent to help Argos, and was slain at Mantinea. A dialogue of Plato bears his name.

LĂCHĔSIS, one of the Fates. [MOERAE.]

LĂCĪNĬUM (-i), a promontory on the E coast of Bruttium, a few miles S. of Croton, and forming the W. boundary of the Tarentine gulf. It possessed a temple of Juno, who was worshipped here under the surname of Lacinia. The remains of this temple are still extant, and have given the modern name to the promontory, *Capo delle Colonne* or *Capo di Nao* (ναός).

LACMON or LACMUS (Λάκμων), the north part of Mount Pindus, in which the river Aous rises.

LĂCŌNĬCA (Λακωνική), sometimes called LĂCŌNĬA by the Romans, a country of Peloponnesus, was bounded on the N. by Argolis and Arcadia, on the W. by Messenia, and on the E. and S. by the sea. The whole country of Laconica is bounded

on the W. by the range of Mount Taygetus, which extends in an unbroken line, traversed only by difficult mountain roads, from the N. to its southern point at the promontory of Taenarum; on the N. it was separated from Arcadia by the mountainous district of Sciritis, and from Argolis by Mount Parthenius; it was cut through its whole length by Mount Parnon, which ran down, though in a less unbroken line than Taygetus, to the Promontory of Malea, separating the plain of the Eurotas from CYNURIA. This latter district, forming the eastern coast of Laconica, was only acquired by Sparta about 550 B.C., and in the earlier times the territory of Lacedaemon was the oblong valley district or plain between Taygetus and Parnes, through which the Eurotas flows into the Laconian gulf. This valley was called 'hollow Lacedaemon,' and described also as full of ravines (κητώεσσα) where it is narrowed by spurs from the enclosing hills. It had rich corn-land and vines and mulberries, being fertile, especially on the slopes of the hills and in the widening plain below Sparta. On the other hand, the country on the E. of Parnon was hilly and rough, with no agricultural value. There were valuable marble quarries near Taenarus. Off the coast shell-fish were caught, which produced a purple dye inferior only to the Tyrian. Laconica is well described by Euripides in his *Cresphontes* (*Fr.* 12) as difficult of access to an enemy. On the N. the country could only be invaded by the valleys of the Eurotas and the Oenus; the range of Taygetus formed an almost insuperable barrier on the west, and the want of good harbours on the east coast protected it from invasion by sea on that side. GYTHEUM was the chief harbour of Laconica. The most ancient inhabitants of the country are said to have been Cynurians and Leleges. They were conquered and gradually absorbed by the Achaeans, who were the inhabitants of the country in the heroic age. The Dorians afterwards invaded Peloponnesus and became the ruling race in Laconica.

LĂCŌNĬCUS SINUS, a gulf in the S. of Peloponnesus, into which the Eurotas falls.

LACȲDES (Λακύδης), a native of Cyrene, succeeded Arcesilaus as president of the Academy at Athens, and died about 215.

LADĒ (Λάδη), an island off the west coast of Caria, opposite to Miletus and to the bay into which the Maeander falls. It was celebrated for the defeat of the Ionians by the Persians B.C. 494.

LĀDŌN (Λάδων), the dragon which guarded the apples of the Hesperides, and was slain by Heracles.

LĀDŌN (Λάδων). **1.** A river in Arcadia, rising near Clitor, and falling into the Alphēus.—**2.** A river in Elis, rising on the frontiers of Achaia and falling into the Penēus.

LAEĒTĀNI (wrongly written Laletani), a people on the east coast of Hispania Tarraconensis, near the mouth of the river Rubricatus (*Llobregat*). Their chief town was BARCINO.

LAELAPS. [CEPHALUS.]

LAELĬUS. **1.** C., the friend and companion of Scipio Africanus the elder, fought under him in almost all his campaigns. He was consul 190, and obtained the province of Cisalpine Gaul.—**2.** C., surnamed SAPIENS, son of the preceding. His intimacy with Scipio Africanus the younger was as remarkable as his father's friendship with the elder, and is made famous by Cicero's treatise *Laelius sive de Amicitia*. He was born about 186, was tribune of the plebs 151; praetor 145; and consul 140. Though not devoid of military talents, as his campaign against the Lusitanian Viriathus proved, he was more of a statesman than a soldier, and more of a philosopher than a statesman. The opinion of his worth seems to have been universal, and it is one of Seneca's injunctions to his friend Lucilius 'to live like Laelius.'

LAENAS, POPĬLĬUS. The Laenates were a family of the plebeian gens Popilia.—**1.** M., four times consul, B.C. 359, 356, 350, 348. In his third consulship (350) he won a hard-fought battle against the Gauls, for which he celebrated a triumph—the first ever obtained by a plebeian.—**2.** M., praetor 176, consul 173, and censor 159. In his consulship he defeated the Ligurian mountaineers.—**3.** C., brother of No. 2, was consul 172. He was afterwards sent as ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. The king read the letter of the senate, and promised to take it into consideration. Popilius straightway described with his cane a circle in the sand round the king, and ordered him not to stir out of it until he had given a decisive answer. This boldness so impressed Antiochus that he yielded to the demand of Rome.—**4.** M., son of No. 2, consul B.C. 139, in the next year defeated by the Numantines.—**5.** P., consul 132, the year after the murder of Tib. Gracchus. He was charged by the victorious party with the prosecution of the accomplices

of Gracchus; and in this task he showed all the hardheartedness of his family. He subsequently withdrew himself, by voluntary exile, from the vengeance of C. Gracchus, and did not return to Rome till after his death.

LĀĔRTES (-ae; Λαέρτης), king of Ithaca, was son of Arceisius and Chalcomedusa, and husband of Anticlēa, by whom he became the father of Odysseus and Ctimene. He was still alive when his son returned to Ithaca after the fall of Troy.

LAËRTIUS, DIOGĔNES. [DIOGENES.]

LAESTRŸGŎNES (Λαιστρυγόνες), a savage race of cannibals whom Odysseus encountered in his wanderings. The Greeks placed them on the E. coast of Sicily in the plains of Leontini, which are therefore called *Laestrygonii Campi*. The Roman poets, who regarded the Prom. Circeium as the Homeric island of Circe, transplanted the Laestrygones to the S. coast of Latium in the neighbourhood of Formiae, which they supposed to have been built by Lamus, the king of this people. [FORMIAE.]

LAEVI, or Ligurian people in Gallia Transpadana on the river Ticinus.

LAEVĪNUS, VALERĬUS. **1**. P., consul B.C. 280, defeated by Pyrrhus on the banks of the Siris.—**2**. M., praetor 215, carried on war against Philip. In his consulship (210) he carried on the war in Sicily, and took Agrigentum.—**3**. C., son of No. 2, consul in 176, fought against the Ligurians.

LĀGUS. [PTOLEMAEUS.]

LĀIS (Λαΐς), the name of two celebrated Grecian Hetaerae, or courtesans. The elder lived in the time of the Peloponnesiau war: the younger was probably born at Hyccara in Sicily, taken prisoner in the Athenian expedition to Sicily, and brought to Corinth.

LĀĬUS, son of Labdacus. [See OEDIPUS.]

LALANDUS, a district on the borders of Phrygia and Galatia, near Amorium, on the LALANDUM FLUMEN, which flows from the S. into the Sangarius, a little SE. of Pessinus.

LĀLETĀNI. [LAEETANI.]

LAMĂCHUS (Λάμαχος), an Athenian, son of Xenophanes, was the colleague of Alcibiades and Nicias in the great Sicilian expedition, B.C. 415. In the councils of the generals Lamachus's plan was the boldest—to endeavour to capture the city by an immediate attack while it was unprepared—and this might possibly have ended successfully, but Lamachus was overborne by his colleagues. He fell under the walls of Syracuse, in a sally of the besieged.

LĂMĬA. [EMPUSA.]

LĂMĬA, AELĬUS. This family claimed a descent from the mythical hero, LAMUS. **1**. L., a Roman eques, supported Cicero in the suppression of the Catilinarian conspiracy, B.C. 63, and was accordingly banished by the influence of the consuls Gabinius and Piso in 58. He was subsequently recalled from exile, and during the civil wars espoused Caesar's party.—**2**. L., son of the preceding and the friend of Horace, was consul A.D. 3. He was made praefectus urbi in 32, but he died in the following year.

LĂMĬA (Λαμία), a town in Phthiotis in Thessaly, situated on the small river Achelous, and fifty stadia inland from the Maliac gulf. It has given its name to the war which was carried on by the confederate Greeks against Antipater after the death of Alexander, B.C. 323.

LAMPĔTĬĒ (Λαμπετίη), daughter of Helios by the nymph Neaera.

LAMPON (Λάμπων), an Athenian soothsayer. In conjunction with Xenocritus, he led the colony which founded Thurii in Italy, B.C. 443.

LAMPONĪA (Λαμπώνεια), a town of Mysia, in the Troad, near the borders of Aeolia.

LAMPRIDIUS, a writer to whom the lives of the emperors Commodus, Diadumenus, Elagabalus, and Alexander Severus, are attributed, in the collection of *Scriptores Historiae Augustae*.

LAMPSĂCUS (Λάμψακος), an important city of Mysia, in Asia Minor, on the coast of the Hellespont. It was the chief seat of the worship of Priapus.

LĂMUS (-i), son of Poseidon, and king of the Laestrygones, was said to have founded Formiae, in Italy.

LĀNŬVĬUM (-i; *Lavigna*), an ancient city in Latium, situated on a hill of the Alban Mount, not far from the Appia Via.

LĀŎCŎON (-ontis; Λαοκόων), a Trojan, who plays a prominent part in the post-Homeric legends, was a priest of the Thymbraean Apollo. He tried to dissuade his countrymen from drawing into the city the wooden horse which the Greeks had left behind them when they pretended to sail away from Troy. But, as he was preparing to sacrifice a bull to Poseidon, suddenly two serpents were seen swimming towards the Trojan coast from Tenedos. They made for Laocoon, and killed both him and his two sons.

LĀŎDĂMAS. **1**. Son of Alcinous, king of the Phaeacians, and Arete.—**2**. Son of

Eteocles, and king of Thebes, in whose reign the Epigoni marched against Thebes. In the battle against the Epigoni, he slew their leader Aegialeus, but was himself slain by Alcmaeon.

LĀŎDĂMĪA (-ae), daughter of Acastus, and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only three hours. The request was granted. Hermes led Protesilaus back to the upper world, and when Protesilaus died a second time, Laodamia died with him.

LĀŎDĬCĒ (Λαοδίκη). **1.** Daughter of Priam and Hecuba, and wife of Helicaon.—

Laocoon. (From the group by Agesander and Athenodorus, now in the Vatican.)

2. Daughter of Agamemnon and Clytaemnestra, called Electra by the tragic poets. —**3.** The name of several princesses of the family of the Seleucidae.

LĀŎDĬCĒA (-ae; Λαοδίκεια), the name of several Greek cities in Asia. **1.** L. AD LYCUM, a city of Asia Minor, stood on a ridge of hills near the S. bank of the river Lycus, a tributary of the Maeander, a little to the W. of Colossae. Under the later Roman republic and the early emperors, it rose to importance; and, though more than once almost destroyed by earthquakes, it was restored by the aid of the emperors and the munificence of its own citizens, and became, next to Apamea, the greatest city in Phrygia, and one of the most flourishing in Asia Minor.—**2.** L. CATACECAUMENE or COMBUSTA, a city of Lycaonia, N. of Iconium, on the high road from the W. coast of Asia Minor to the Euphrates. Whether its name is due to its having been burnt and rebuilt is not recorded. It can have no connexion with the volcanic district called Κατακεκαυμένη, which is in quite another part of Asia Minor.—**3.** L. AD MARE, a city on the coast of Syria, about fifty miles S. of Antioch. It had the best harbour in Syria, and was celebrated for its traffic in wine and fruit.—**4.** L. AD LIBANUM, a city of Coele-Syria, at the N. entrance to the narrow valley, between Libanus and Antilibanus.

LĀŎMĔDON (-ontis; Λαομέδων). King of Troy, son of Ilus and Eurydice, and father of Priam, Hesione, and other children. Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. Accordingly, Poseidon built the walls of Troy, while Apollo tended the king's flocks on Mount Ida. When the two gods had done their work, Laomedon refused them the reward he had promised them, and expelled them from his dominions. Poseidon in wrath let loose the sea over the lands, and also sent a sea-monster to ravage the country. The Homeric account states that Heracles was induced to build a wall as a protection against the sea-monster by the promise mentioned below. This is expanded by a later tradition into a story like that of Andromeda, that by command of an oracle the Trojans were obliged, from time to time, to sacrifice a maiden to the monster; and on one occasion it was decided by lot that Hesione, the daughter of Laomedon himself, should be the victim. But it happened that Heracles was just returning from his expedition against the Amazons, and he promised to save the maiden if Laomedon would give him the horses which Tros had once received from Zeus as a compensation for Ganymedes. Laomedon promised to give them, but again broke his word, when Heracles had killed the monster and saved Hesione. Thereupon Heracles sailed with a squadron of six ships against Troy, killed Laomedon, with all his sons, except Podarces (Priam), and gave Hesione to Telamon.

LĂPĬTHAE (-ārum; Λαπίθαι), a race dwelling in Thessaly, in the lower valley of the Peneus, who are described as being akin to the Pelasgians—*i.e.* they were prehistoric inhabitants of that district. In the Iliad they are mentioned only as a warlike race among the combatants defending the Greek wall, and one of their leaders

is named Peirithous. In the Odyssey there is mention of their fight with the Centaurs, who had gone to the house of Peirithous, the king of the Lapithae, and this became the most famous part of their legendary history. The Lapithae were governed by Peirithous, who, being a son of Ixion, was a half-brother of the Centaurs. The Centaurs, therefore, demanded their share in their father's kingdom, and a war arose between them, which was at length terminated by a peace. But when Peirithous married Hippodamia, and invited the Centaurs to the marriage feast, the latter, fired by wine and urged on by Ares, attempted to carry off the bride and the other women. Thereupon a conflict ensued, in which the Centaurs were defeated by the Lapithae. It is probable that the story arose out of fights between the Lapithae and ruder mountain tribes, who appear as the Centaurs, and whom they drove back.

LAR or LARS, was an Etruscan title or praenomen, borne, for instance, by Porsena and Tolumnius. From the Etruscans it passed into some Roman families, whence we read of Lar Herminius, who was consul B.C. 448. This word signified lord, king, or hero in the Etruscan.

LARA. [LARUNDA.]

LARANDA (-ōrum; τὰ Λάρανδα), a town in the S. of Lycaonia, on the road from Iconium to Seleucia, at the N. foot of M. Taurus.

LĀRENTĬA. [ACCA LARENTIA.]

LĂRES, Roman tutelary deities of the household and all that belonged to it, and also (as L. Compitales, L. Viales) of roads and crossways. In Latin literature they are so closely connected with the Penates as to be almost equivalent to them; but there is little doubt that the two classes of deities were originally far more distinct than they appear to be in writers of Cicero's time and later. Some have thought that the Lares were originally regarded as spirits of ancestral founders, who were in old times actually buried within the precincts of the house. But it seems more likely that the Lar Familiaris was originally only another name for the Genius Domus [see GENIUS], and that the two Lares Compitales of the neighbourhood were afterwards united with him in the household worship. In pre-Ciceronian times the Lar Familiaris was spoken of in the singular, as the guardian of the house. He is introduced in the prologue of the *Aulularia* of Plautus in person, watching over the fortunes of the house, and acting in much the same way as a 'brownie' would act in northern legends. As he belonged to the house, his name was used for the house itself. In Cicero and afterwards the name appears usually in the plural, and often associated with Dii Penates or gods of the household store, the ideas of Penates and Lares being apparently as closely connected as our 'hearth and home.' In the private worship of the household, images of the Lares were placed in a shrine (*sacrarium* or *lararium*), to which offerings were made at meal-time: the Lares were crowned and received special offerings on Kalends, Ides and Nones, or on the birthday of the master of the house; their images were polished with wax and therefore 'renidentes' (Hor. *Epod.* 2, 66). Besides this private worship the LARES COMPITALES or VIALES, were honoured by the community. These deities were two in number, probably because one belonged to each intersecting road: in mythology, they were the twin sons of Mercury and Lara or Larunda. They were the protectors, not merely of the crossways, but of the neighbourhood generally.

LARES (*Alarbous*), a city of N. Africa, in the Carthaginian territory, SW. of Zama.

LĀRĪNUM (-i), a town of the Frentani, on the river Tifernus, and near the borders of Apulia, subsequently a Roman municipium.

LĀRISSA (-ae; Λάρισσα), the name of several Pelasgian places, whence Larissa is called in mythology the daughter of Pelasgus.—I. *In Europe.* **1.** (*Larissa* or *Larza*), an important town of Thessaly, in Pelasgiotis, situated on the Peneus, in an extensive plain. It retained its importance under the Romans, and was the seat of the district council or diet which the Thessalians were allowed to retain for their local affairs.—**2.** Surnamed CREMASTE, a town of Thessaly, in Phthiotis, situated on a height, whence probably its name, and distant 20 stadia from the Maliac gulf.—II. *In Asia.* **1.** An ancient city on the coast of the Troad, near Hamaxitus.—**2.** L. PHRICŌNIS, a city on the coast of Mysia, near Cyme. It was also called the Egyptian Larissa (ἡ Αἰγυπτία), because Cyrus the Great settled in it a body of his Egyptian mercenary soldiers.—**3.** L. EPHESIA, a city of Lydia, in the plain of the Caÿster.—**4.** In Assyria, an ancient city on the E. bank of the Tigris, some distance N. of the mouth of the river Zabatas or Lycus.

LARISSUS (-i), a small river forming the boundary between Achaia and Elis.

LĀRĬUS LACUS (*Lake of Como*), a large lake in Gallia Transpadana, running from N. to S., through which the river Adda flows.

LARTIĂ GENS, patrician, distinguished at the beginning of the republic through two of its members, T. Lartius, the first dictator, and Sp. Lartius, the companion of Horatius on the wooden bridge.

LĂRUNDA, LĂRA, or LALA was regarded as mother of the Lares and = Mania: she was also in the old Roman religion a deity of the underworld and bore the names *Muta* or *Tacita* to signify the silence of the dead, just as the Manes are often called 'silent.' From this later Roman mythology, connecting the form Lala with the Greek λαλεῖν and endeavouring to account for the name 'Silent,' came the legend that she was a nymph who informed Juno of the love of Jupiter for Juturna. Jupiter deprived her of her tongue, and ordered Mercury to conduct her into the lower world. On the way thither, Mercury fell in love with her, and she afterwards gave birth to two Lares.

LARVAE. [LEMURES.]

LAS (-is; Λᾶς), a town of Laconia, on the E. side of the Laconian gulf, ten stadia from the sea, and S. of Gytheum.

LASAEA (-ae; Λασαία), a town in the E. of Crete, not far from the Prom. Samonium.

LASĬON (-ōnis), a town in Elis, on the frontiers of Arcadia, and not far from the confluence of the Erymanthus and the Alpheus.

LASTHĔNES (-is; Λασθένης), an Olynthian, who, together with Euthycrates, betrayed his country to Philip of Macedon, by whom he had been bribed, B.C. 347.

LĂSUS (-i; Λάσος), one of the principal Greek lyric poets, was a native of Hermione, in Argolis. He is celebrated as the founder of the Athenian school of dithyrambic poetry, and as the teacher of Pindar. He was contemporary with Simonides, like whom he lived at Athens, under the patronage of Hipparchus.

LĂTĬĀLIS or LĂTĬĀRIS. [JUPITER.]

LĂTĪNUS (-i). 1. King of Latium, son of Faunus and the nymph Marica, husband of Amata, and father of Lavinia, whom he gave in marriage to Aeneas. [LAVINIA.] This is the common tradition; but according to Hesiod he was a son of Odysseus and Circe, and brother of Agrius, king of the Tyrrhenians. Latinus as the mythical founder of the Latins was identified with Jupiter Latiaris.—2. A celebrated player in mimes in the reign of Domitian, with whom he was a great favourite, and whom he served as a delator.

LĂTĬUM (-i), a country in Italy, inhabited by the LĂTĪNI. This name belongs geographically to the more level country lying between the sea on the West and the offshoot of the Apennines called the Sabine hills on the East, and separated from the higher land of Etruria by the Tiber and limited to the South by the Volscian hills; and this was the extent of country occupied by the old Latins. But there were later extensions, and in its widest signification Latium was bounded by Etruria on the N., from which it was separated by the Tiber; by Campania on the S., from which it was separated by the Liris; by the Tyrrhene sea on the W.; and by the Sabine and Samnite tribes on the E. The greater part of this country is an extensive plain of volcanic origin, out of which rises an isolated range of mountains known by the name of MONS ALBANUS, of which the Algidus and the Tusculan hills are branches. Part of this plain, on the coast between Antium and Tarracina, which was at one time well cultivated, became a marsh in consequence of the rivers Nymphaeus, Ufens, and Amasenus finding no outlet for their waters [POMPTINAE PALUDES]; but the remainder of the country was celebrated for its fertility in antiquity.—The ancient Latins, called *Prisci Latini*, to distinguish them from the later Latins, the subjects of Rome, formed a league or confederation, consisting of thirty cantons. The town of Alba Longa, for which a Trojan origin was in later times invented, was the head of the league [ALBA LONGA]. The most probable view of the stages by which Rome extended her influence in Latium seems to be as follows. She first subdued the Latin states near the Tiber and Anio, Antemnae, Crustumerium, Ficulnea, Medullia, Caenina, Corniculum, Cameria, Collatia, and then proceeded to the conquest and destruction of her rival Alba Longa, after which she was acknowledged as the head of the Latin League of thirty states. The Latins asserted their independence, and began a struggle with Rome, which was often renewed, and was not brought to a final close till B.C. 340, when the Latins were defeated by the Romans at the battle of Mt. Vesuvius. The Latin League was now dissolved, and the supremacy of Rome was completely established over all the Latin towns, but with special arrangements according to the will of the Romans as to what rights and what land each town should retain, or whether it should become merely a Roman municipium.

LATMĬCUS SINUS, a gulf on the coast of Ionia, in Asia Minor, into which the river Maeander fell, named from M. Latmus, which overhangs it.

LATMUS (-i; Λάτμος: *Monte di Palatia*),

a mountain in Caria, extending in a SE. direction from the S. side of the Maeander to the NE. of Miletus and the Sinus Latmicus.

LATOBRIGI (-ōrum), a people in Gallia Belgica, mentioned, along with the Tulingi and Rauraci, as neighbours of the Helvetii. They dwelt between *Bâle* and *Berne*.

LĀTŌNA. [LETO].

LAURENTUM (-i; adj. Laurens, -ntis), one of the most ancient towns of Latium, situated between Ostia and Ardea, near the sea. It was supposed to have derived its name from groves of laurels, which (apparently like the eucalyptus) were found to counteract the unhealthiness of its marshes.

LAURETĀNUS PORTUS, a harbour of Etruria, between Populonia and Cosa.

LAURĬUM (-i; Λαύριον), a hilly district in the S. of Attica, a little N. of the Prom. Sunium. It was celebrated for its silver mines. In the time of Xenophon the produce of the mines was 100 talents. They gradually became less and less productive, and in the time of Strabo they yielded nothing. At the present time the mines are worked for lead, and also within recent years it has been found possible to obtain silver by remelting the imperfectly smelted scoriae thrown out by the old Greeks. It is curious that when these refuse heaps were removed, a flower sprang up unknown to modern botany, whose seeds must have lain dormant since the old mining works.

LĀUS (-i), a Greek city in Lucania, situated near the mouth of the river Laus, which formed the boundary between Lucania and Bruttium.

LAUS POMPEII (*Lodi Vecchio*), a town in Gallia Cisalpina, NW. of Placentia, and SE. of Mediolanum. It was made a municipium by Pompeius Strabo, the father of Pompeius Magnus, and called by his name.

LAUSUS (-i). **1**. Son of Mezentius, king of the Etruscans, slain by Aeneas.—**2**. Son of Numitor and brother of Ilia, killed by Amulius.

LAUTŬLAE (-arum), a village of the Volsci in a narrow pass between Tarracina and Fundi.

LĂVERNA (-ae), the Roman goddess of thieves and impostors. A grove was sacred to her on the Via Salaria, and she had an altar near the Porta Lavernalis, which derived its name from her.

LAVĪCUM. [LABICUM.]

LĀVĪNĬA (-ae), daughter of Latinus and Amata, betrothed to Turnus [TURNUS], but afterwards given in marriage to Aeneas, by whom she became the mother of Aeneas Silvius.

LĀVĪNĬUM (-i), an ancient town of Latium, three miles from the sea and six miles E. of Laurentum, on the Via Appia, and near the river Numicus, which divided its territory from that of Ardea. It is said to have been founded by Aeneas, and to have been called Lavinium, in honour of his wife Lavinia, the daughter of Latinus. It was an old religious centre for the Latins, having a temple of Venus common to the nation and administered by priests from Ardea, and it was the sanctuary of the Penates of the Latin people. Lavinium was at a later time united with Laurentum.

LEAGRUS (-i; Λέαγρος), son of Glaucon, commanded the Athenians who made the first unsuccessful attempt to colonise Ennea Hodoi (Amphipolis), and fell at Drabescus.

LĒANDER (-dri; Λείανδρος or Λέανδρος), a youth of Abydos, who was in love with Hero, the priestess of Aphrodite in Sestos, and swam every night across the Hellespont to visit her, and returned before daybreak. Once during a stormy night he perished in the waves. Next morning his body was washed on the coast of Sestos. Hero threw herself into the sea.

LĔBĂDĒA (-ae; Λεβάδεια : *Livadhia*), a town in Boeotia, W. of the lake Copais, between Chaeronēa and Mt. Helicon, at the foot of a rock from which the river Hercyna flows. In a cave of this rock, close to the town, was the oracle of Trophonius.

LĔBĔDOS (-i; Λέβεδος), one of the twelve cities of the Ionian confederacy, in Asia Minor, stood on the coast of Lydia, between Colophon and Teos, ninety stadia E. of the promontory of Myonnesus. Lysimachus transplanted most of its inhabitants to Ephesus, and it became a proverb for desolation.

LEBINTHUS (-i; Λέβινθος : *Lebita*), an island in the Aegaean sea, one of the Sporades, NE. of Amorgos.

LECHAEUM. [CORINTHUS.]

LECTUM, the SW. promontory of the Troad, opposite to the N. side of the island of Lesbos.

LĒCŸTHUS (Λήκυθος), a town in the peninsula of Sithonia near Torone, taken by Brasidas.

LĒDA (-ae) daughter of Thestius, whence she is called *Thestias*, and wife of Tyndareus, king of Sparta. According to the best known legend, Zeus visited Leda in the form of a swan; and she brought forth two eggs, from the one of which issued

Helen, and from the other Castor and Pollux. [For the various accounts of the birth of Helen and her brothers, see DIOSCURI; HELENA.]

LĔLĔGES (-um; Λέλεγες), a race which in early times inhabited parts of Greece, Asia Minor, and the islands. They seem to have been a wandering seafaring people of Carian rather than Greek origin. Their supposed settlement in many parts of Greece may be due to trading stations or to piratical enterprises.

LEMANNUS or LEMĀNUS LACUS (*Lake of Geneva*), a large lake formed by the river Rhodanus, was the boundary between the old Roman province in Gaul and the land of the Helvetii. Its greatest length is fifty-five miles, and its greatest breadth six miles.

LEMNOS (-i; Λῆμνος), one of the largest islands in the Aegaean sea, was situated nearly midway between Mt. Athos and the Hellespont, and about twenty-two miles SW. of Imbros. Its area is about 147 square miles. It was sacred to Hephaestus, who is said to have fallen here, when Zeus hurled him down from Olympus. Hence the workshop of the god is sometimes placed in this island. When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the king of the island. [HYPSIPYLE.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the *Minyae*, the later inhabitants of the island. The Minyae are said to have been driven out of the island by the Pelasgians who had been expelled from Attica. These Pelasgians are further said to have carried away from Attica some Athenian women; but as the children of these women despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of this atrocity, and of the former murder of the Lemnian husbands by the wives, *Lemnian deeds* became a proverb in Greece for all atrocious acts. Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens: from Athens the possession passed to Macedon, and then to Rome.

LEMOVĪCES (-um), a people in Gallia Aquitanica, between the Bituriges and Arverni, whose chief town was Augustoritum, subsequently called Lemovices, the modern *Limoges*.

LEMOVĬI (-ōrum), a people of Germany, who inhabited the shores of the Baltic in the modern Pomerania.

LĔMŪRES (-um), spectres or spirits of the dead. The good spirits of the dead were called *Dii Manes* or *Lares*: the souls of the wicked or of those who for any reason could not rest were called *Lemures* or *Larvae*. They were said to wander about at night as spectres, and to torment and frighten the living, and to haunt houses with evil omen. In order to propitiate them the Romans celebrated the festival of the *Lemuralia* or *Lemuria* with a curious and primitive method of laying or expelling the ghosts by walking barefoot and throwing black beans over the shoulder.

LENAEUS (Ληναῖος), a surname of DIONYSUS, from ληνός, the wine-press.

LENTO, CAESENNĬUS, one of Antony's seven agrarian commissioners (*septemviratus*) in B.C. 44, for apportioning the Campanian and Leontine lands, whence Cicero terms him *divisor Italiae*.

LENTŬLUS, CORNĒLĬUS, one of the haughtiest patrician families at Rome; so that Cicero coins the words *Appietas* and *Lentulitas* to express aristocratic pride. The most important persons of this family were:—**1.** L., consul B.C. 327; legate in the Caudine campaign, 321; and dictator 320, when he avenged the disgrace of the Furculae Caudinae. This was indeed disputed; but his descendants at least claimed the honour for him, by assuming the agnomen of Caudinus.—**2.** P., curule aedile with Scipio Nasica 169; consul suffectus with C. Domitius 162, the election of the former consuls being declared informal. He became princeps senatus, and must have lived to a good old age, since he was wounded in the contest with C. Gracchus in 121.—**3.** P., surnamed SURA, the man of chief note in Catiline's party. He was quaestor to Sulla in 81; proctor in 75, and consul in 71. But in the next year he was ejected from the senate, with 63 others, for infamous life and manners. It was this, probably, that led him to join Catiline and his crew. From his birth and rank he formed hopes of becoming chief of the conspiracy. When Catiline quitted the city for Etruria, Lentulus was left to lead the home conspirators, and his irresolution probably saved the city from being fired. For it was by his over-caution that the negotiation was entered into with the ambassadors of the Allobroges, who betrayed the conspirators. The well-known sequel will be found under the life of Catiline. Lentulus was deposed from the praetorship, and was strangled in the Capitoline prison on the 5th of Decem-

ber.—**4**. P., surnamed Spinther. He received this nickname from his resemblance to the actor Spinther. He was praetor in 60; and by Caesar's interest he obtained Hither Spain for his next year's province, where he remained into part of 58. In 57 he was consul, which dignity he also obtained by Caesar's support, and he moved for Cicero's recall from exile. He was pro-consul in Cilicia from 56 till July, 53, and obtained a triumph, though not till 51. On the breaking out of the Civil war in 49, he joined the Pompeian party. —**5**. L., surnamed CRUS, appeared in 61 as the chief accuser of P. Clodius, for violating the mysteries of the Bona Dea. In 58 he was praetor, and in 49 consul with C. Marcellus. He was raised to the consulship in consequence of his being a known enemy of Caesar. It was mainly at Lentulus's instigation that early in the year the violent measures passed the senate which gave the tribunes a pretence for flying to Caesar at Ravenna. He himself fled from the city at the approach of Caesar, and afterwards crossed over to Greece. After the battle of Pharsalia, he fled to Egypt, and arrived there the day after Pompey's murder. On landing he was apprehended by young Ptolemy's ministers, and put to death.—**6**. COSSUS, surnamed GAETULICUS, consul B.C. 1, was sent into Africa in A.D. 6, where he defeated the Gaetuli; hence his surname. On the accession of Tiberius, A.D. 14, he accompanied Drusus, who was sent to quell the mutiny of the legions in Pannonia.—**7**. CN., surnamed GAETULICUS, son of the last, consul A.D. 26. He afterwards had the command of the legions of Upper Germany for ten years, and was very popular among the troops. In 39 he was put to death by order of Caligula, who feared his influence with the soldiers.

LĔŌNĬDAS (-ae; Λεωνίδας). **1**. I., King of Sparta, B.C. 491-480, was one of the sons of Anaxandrides by his first wife, and succeeded his half-brother Cleomenes I., B.C. 491, his elder brother Dorieus also having previously died. When Greece was invaded by Xerxes, 480, Leonidas was sent to make a stand against the enemy at the pass of Thermopylae. He took with him 300 Spartans and 3000 hoplites from other Peloponnesian states. In his march northwards he received additions from the Thespians, Phocians and Locrians, 700 from Corinth and other towns, and the same number from Thespiae, so that the whole force at his disposal was somewhat more than 5000, besides 400 Thebans whom he had compelled to join him as a sort of pledge from their city. The Persians in vain attempted to force their way through the pass of Thermopylae. They were driven back by Leonidas and his gallant band with immense slaughter. At length the Malian Ephialtes betrayed the mountain path of the Anopaea to the Persians, who were thus able to fall upon the rear of the Greeks. When it became known to Leonidas that the Persians were crossing the mountain, he dismissed all the other Greeks, except the Thespian and Theban forces, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard. Then, before the body of Persians, who were crossing the mountain under Hydarnes, could arrive to attack him in the rear, he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops, hopeless now of preserving their lives, and anxious only to sell them dearly. In the desperate battle which ensued, Leonidas himself fell soon. His body was rescued by the Greeks, after a violent struggle. On the hillock in the pass, where the remnant of the Greeks made their last stand, a lion of stone was set up in his honour. It was not a barren heroism; for the moral effect in discouragement to the Persians and encouragement to the Greeks was of great importance in the issue.—**2**. II., King of Sparta, was son of Cleonymus. He acted as guardian to his infant relative, Areus II., on whose death he ascended the throne, about 256. Being opposed to the projected reforms of his contemporary Agis IV., he was deposed, and the throne was transferred to his son-in-law, Cleombrotus; but he was soon afterwards recalled, and caused Agis to be put to death, 240. He died about 236, and was succeeded by his son, Cleomenes III.

LĔONNĀTUS (-i; Λεοννάτος), one of Alexander's most distinguished officers. He saved Alexander's life in India in the assault on the city of the Malli. After the death of Alexander (B.C. 303), he obtained the satrapy of the Lesser or Hellespontine Phrygia, and in the following year he crossed over into Europe, to assist Antipater against the Grecks; but he was defeated by the Athenians and their allies, and fell in battle.

LĔONTĪNI (-ōrum; *Lentini*), a town in the E. of Sicily, about five miles from the sea, NW. of Syracuse. It was founded by Chalcidians from Naxos, B.C. 730, only six years after the foundation of Naxos itself.

LĔOPREPĬDES. [SIMONIDES, 2.]

LĔOSTHĔNES (-is; Λεωσθένης), an Athenian commander of the combined

Greek army in the Lamian war. He was killed in the siege of Lamia, B.C. 322.

LĔOTŸCHĬDES (-ae; Λεωτυχίδης). 1. King of Sparta, B.C. 491-469. He commanded the Greek fleet in 479, and defeated the Persians at the battle of Mycale. He was afterwards sent with an army into Thessaly to punish those who had sided with the Persians; but in consequence of his accepting the bribes of the Aleuadae, he was brought to trial on his return home, and went into exile to Tegea, 469, where he died.—2. The reputed son of Agis II. Suspicion was cast upon his legitimacy, and he was excluded from the throne, mainly through the influence of Lysander, and his uncle, Agesilaus II., was substituted in his room.

LĔPĬDUS, AEMĬLĬUS, the name of a distinguished patrician family. The most important persons belonging to it were:—1. M., aedile B.C. 192; praetor 191, with Sicily as his province; consul 187, when he defeated the Ligurians; pontifex maximus 180; censor 179 with M. Fulvius Nobilior; and consul a second time 175. He was six times chosen by the censors princeps senatus.—2. M., consul 137, carried on war in Spain against the Vaccaei, but unsuccessfully. He was a man of education and refined taste. Cicero, who had read his speeches, speaks of him as the greatest orator of his age.—3. M., AEMILIUS LEPIDUS, the TRIUMVIR. On the breaking out of the civil war (49), Lepidus, who was then praetor, joined Caesar's party; and as the consuls had fled with Pompey from Italy, Lepidus was the highest magistrate remaining in Italy. During Caesar's absence in Spain, Lepidus presided at the comitia in which the former was appointed dictator. In the following year (48) he received the province of Nearer Spain. On his return to Rome in 47, Caesar granted him a triumph, and made him his magister equitum; and in the next year (46), his colleague in the consulship. In 44 he received the government of Narbonese Gaul and Nearer Spain, but had not quitted the neighbourhood of Rome at the time of the dictator's death. Having the command of an army near the city, he was able to render M. Antony efficient assistance. He remained neutral in the struggle between Antony and the senate; but Antony, after his defeat at Mutina, obtained the support of Lepidus in Gaul. In the autumn of 43 Lepidus and Antony crossed the Alps at the head of a powerful army. Octavian (afterwards Augustus) joined them; and in the month of October the triumvirate was formed by which the Roman world was divided between Octavian, Antony, and Lepidus. In 42 Lepidus remained in Italy as consul, while the two other triumvirs prosecuted the war against Brutus and Cassius. In the fresh division of the provinces after the battle of Philippi, Lepidus received Africa, where he remained till 36. In this year Octavian summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but he tried to acquire Sicily for himself and to regain his lost power. He was easily subdued by Octavian, who spared his life, but deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his dignity of pontifex maximus. He died B.C. 13.

LEPONTĬI, a people inhabiting both sides of the Alps, the valleys at the head of Lakes Maggiore and Como, and also those on the northern side of that part of the chain.

LEPRĔUM (-i; Λέπρεον), a town of Elis in Triphylia, situated 40 stadia from the sea. After the Messenian war it was subdued by the Eleans with the aid of Sparta; but it recovered its independence in the Peloponnesian war, and was assisted by the Spartans against Elis.

Q. LEPTA (-ae), a native of Cales in Campania, and præfectus fabrûm to Cicero in Cilicia B.C. 51.

LEPTĬNES (-is; Λεπτίνης), an Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges (ἀτέλειαι τῶν λειτουργιῶν), against which the oration of Demosthenes known as the oration against Leptines is directed. The law was repealed.

LEPTIS (-is; Λεπτίς). 1. LEPTIS MAGNA or NEAPOLIS (*Lebda*), a city on the coast of N. Africa, between the Syrtes, E. of Abrotonum, and W. of the mouth of the little river Cinyps, was a Phoenician colony. With Abrotonum and Oea it formed the African Tripolis.—2. LEPTIS MINOR or PARVA (*Lamta*), usually called simply Leptis, a Phoenician colony on the coast of Byzacium, in N. Africa, between Hadrumetum and Thapsus.

LERNA or LERNĒ (Λέρνη), a district in Argolis, not far from Argos, in which was a marsh and a small river of the same name. It was celebrated as the place where Heracles killed the Lernean Hydra.

LĔROS (-i; Λέρος), a small island, one of the Sporades, opposite to the mouth of the Sinus Iassius, on the coast of Caria.

LESBOS (-i; Λέσβος: Λέσβιος: *Mytilene*),

the largest, and by far the most important, of the islands of the Aegaean along the coast of Asia Minor, lay opposite to the Gulf of Adramyttium, off the coast of Mysia, the direction of its length being NW. and SE. In the great Aeolic migration the island was colonised by the first detachment of Aeolians, who founded in it a Hexapolis, consisting of the six cities, Mytilene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe, afterwards reduced to five through the destruction of Arisbe by the Methymnaeans. The chief facts in the history of the island are connected with its principal city, Mytilene, which was the scene of the struggles between the nobles and the commons. [ALCAEUS, PITTACUS.] At the time of the Peloponnesian war, Lesbos was subject to Athens. After various changes, it fell under the power of Mithridates, and passed from him to the Romans. The island is most important in the early history of Greece, as the native region of the Aeolian school of lyric poetry. It was the birthplace of the musician and poet TERPANDER, of the poets ALCAEUS, SAPPHO, and ARION.

LĒTHĒ (-es; Λήθη), the personification of oblivion, called by Hesiod a daughter of Eris, *i.e.* the forgetfulness of former kindnesses which ensues from a quarrel. A river in the lower world was likewise called Lethe. The souls of the departed drank of this river, and thus forgot all they had said or done in the upper world. [HADES.]

LĒTO (Λητώ), called LATŌNA by the Romans, a daughter of the Titan Coeus and Phoebe, and the mother of Apollo and Artemis by Zeus, before his marriage to Hera, who was therefore her enemy. All the world being afraid of receiving Leto on account of Hera, who had sent the serpent Pytho to follow her, she wandered about till she came to Delos, which was then a floating island, and bore the name of Asteria or Ortygia. When Leto arrived there, Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place, and here she gave birth to Apollo and Artemis. The bed of Leto was by the Inopus, a small stream of Delos which Alexandrian traditions made an offshoot from the Nile passing under the sea, and near her sacred lake; it was shadowed by a palm tree and a laurel which sprang up for her shelter, and all the land put forth flowers in joy at the birth.

LEUCA (-ōrum), a town at the end of the Iapygian promontory in Calabria.

LEUCAE (Λεῦκαι), a small town on the coast of Ionia, in Asia Minor, near Phocaea.

LEUCAS or LEUCĂDĬA (Λευκάς, Λευκαδία: *Santa Maura*), an island in the Ionian sea, off the W. coast of Acarnania, about twenty miles in length, and from five to eight miles in breadth. It was originally united to the mainland at its NE. extremity by a narrow isthmus. Homer speaks of it as a peninsula, with a town Nericus (*Od.* xxiv. 377). Its first inhabitants were said to be Teleboans and Leleges. Subsequently the Corinthians under Cypselus, between B.C. 665 and 625, founded a new town, called *Leucas* in the NE. of the country near the isthmus, in which they settled 1000 of their citizens, and to which they removed the inhabitants of Nericus, which lay a little to the W. of the new town. The Corinthians also cut a canal through the isthmus and thus converted the peninsula into an island. This canal was afterwards filled up by deposits of sand, and in the Peloponnesian war was not navigable; but was opened again by the Romans. At the S. extremity of the island, opposite Cephallenia, was the promontory, variously called *Leucas*, *Leucātas*, *Leucātes*, or *Leucāte* (*C. Ducato*), on which was a temple of Apollo, who hence had the surname of Leucadius. At the annual festival of the god it was the custom to cast down a criminal from this promontory into the sea: to break his fall birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up. This appears to have been an expiatory rite; and it gave rise to the well-known story that despairing lovers leaped from this rock. Thus Sappho is said to have leapt down from this rock, when in love with Phaon; but this well-known story does not stand the test of examination. [SAPPHO.]

LEUCĒ (Λευκή), an island in the Euxine sea, near the mouth of the Borysthenes, sacred to Achilles.

LEUCI (-ōrum), a people in the SE. of Gallia Belgica, S. of the Mediomatrici, between the Matrona and Mosella.

LEUCIPPĒ. [ALCATHOE.]

LEUCIPPĬDES, i.e. *Phoebe* and *Hilaīra*, the daughters of Leucippus. They were priestesses of Athene and Artemis, and betrothed to Idas and Lynceus, the sons of Aphareus; but Castor and Pollux carried them off and married them.

LEUCIPPUS (-i). **1.** Son of Oenomaus. For details, see DAPHNE.—**2.** Son of Perieres and Gorgophone, brother of Aphareus, and prince of the Messenians, was one of the Calydonian hunters. He had two daughters, Phoebe and Hilaira. [LEUCIPPIDES.]—**3.** A Grecian philosopher, the founder of the atomic theory of the ancient

philosophy, which was more fully developed by DEMOCRITUS.

LEUCON (-ōnis; Λεύκων), a king of Bosporus, who reigned B.C. 393—353. He was an ally of the Athenians, to whom he gave the right of shipping corn without export duty before any others were supplied, and as in years of scarcity this gave them the means of obtaining a plentiful supply, the Athenians in return admitted him and his sons to the citizenship of Athens, with immunity from all liabilities of a citizen.

LEUCŌNĬUM (Λευκώνιον), a town in the island of Chios.

LEUCOPETRA, a promontory in the SW. of Bruttium, a few miles S. of Rhegium.

LEUCOPHRYS (-ŷos; Λευκόφρυς), a city of Caria, in the plain of Maeander, close to a curious lake of warm water, and having a temple of Artemis.

LEUCŎSĬA or LEUCASĬA (-ae; *Piana*), a small island in the S. of the gulf of Paestum, off the coast of Lucania.

LEUCOSŸRI (-ōrum; Λευκόσυροι, i.e. *White Syrians*), was a name early applied by the Greeks to the inhabitants of Cappadocia, who were of the Syrian race, in contradistinction to the Syrian tribes of a darker colour beyond the Taurus. Afterwards the name belonged to the people in the N. of the country (aft. Pontus) on the coast of the Euxine. These are the White Syrians of Xenophon.

LEUCŎTHĔA. [ATHAMAS; MATUTA.]

LEUCŎTHŎĒ (-es), daughter of the Babylonian king Orchamus and Eurynome, was beloved by Apollo. Her father buried her alive, whereupon Apollo changed her into an aromatic shrub.

LEUCTRA (-ōrum; τὰ Λεῦκτρα) a small town in Boeotia, on the road from Plataeae to Thespiae, memorable for the victory which Epaminondas and the Thebans here gained over Cleombrotus and the Spartans, B.C. 371.

LEXOVĬI or LEXOBĬI, a people in Gallia Lugdunensis, on the Ocean, W. of the mouth of the Sequana. Their capital was Noviomagus (*Lisieux*).

LIBANĬUS (-i; Λιβάνιος), a distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about A.D. 314. He studied at Athens, and afterwards set up a school of rhetoric at Constantinople.

LĪBĂNUS (-i; Lebanon), a lofty and steep mountain range on the confines of Syria and Palestine, dividing Phoenice from Coele-Syria. Its highest summits are covered with perpetual snow (between *Beirut* and *Tripoli* it reaches a height of nearly 12,000 feet); its sides were in ancient times clothed with forests of cedars, of which only scattered trees now remain.

LĪBER (-en), or LIBER PATER, a name frequently given by the Roman poets to the Greek Bacchus or Dionysus, who was accordingly regarded as identical with the Italian Liber. But the god LIBER, and the goddess LIBERA were ancient Italian divinities, presiding over the cultivation of the vine and the fertility of the fields. Liber was worshipped probably by libations, and with the images (*oscilla*) hung up in trees, which were symbols perhaps of human sacrifices in early times, and were continued when Liber was almost entirely confused with Dionysus. With the worship of Liber and Libera was afterwards connected that of Ceres, and a temple to these three divinities was vowed by the dictator, A. Postumius, in B.C. 496, and was built near the Circus Flaminius. Hence the Romans came to regard Libera sometimes as = Persephone, daughter of Ceres, sometimes as = Ariadne, the bride of Dionysus. Although the Greek Dionysus (as Bacchus) almost entirely took the place of the old Italian god, yet Liber was still recognised beside Bacchus with a certain personality, just as Hercules existed in his Roman as well as in his Greek form. Liber was worshipped at the festival of the Liberalia: it must be recollected that the *Bacchanalia* was a festival of Greek origin and did not belong to the Italian Liber.

LĪBĔRA. [LIBER.]

LĪBERTAS, the personification of Liberty, was worshipped at Rome as a divinity. She is usually represented in works of art as a matron, with the pilleus or conical cap, the symbol of liberty, or a wreath of laurel.

LĪBĒTHRĬDES. [LIBETHRUM.]

LĪBETHRĬUS MONS, a mountain in Boeotia, a branch of Mt. Helicon, forty stadia from Coronea.

LĪBĒTHRUM (Λείβηθρον), a Thracian town in Pieria in Macedonia, on the slope of Olympus, and SW. of Dium, where Orpheus is said to have lived. This town and the surrounding country were sacred to the Muses, who were hence called *Lībēthrĭdes;* and it is probable that the worship of the Muses under this name was transferred by Pierian Thracians from this place to Boeotia.

LĪBĬTĪNA (-ae), an Italian divinity, who was apparently originally a goddess of the earth, and its delights, especially of gardens: hence she was identified with Venus, who

had gardens under her protection, and there was a temple of Venus, the *Lucus Libitinae*. As most goddesses of the earth were also goddesses of the underworld, so Libitina was also goddess of the dead, and this attribute prevailed to the exclusion of all others, perhaps when her other attributes were transferred to Venus Libitina. As the goddess of the dead she was sometimes identified with Persephone. Her temple at Rome in her grove (*Lucus Libitinae*) was a repository of everything necessary for burials, and persons might there either buy or hire those things. Hence a person undertaking the burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*. According to an old regulation ascribed to Servius Tullius, partly intended to secure a register of deaths, it was ordained that for every person who died, a piece of money should be deposited in the temple of Libitina. Thus money was called *lucar Libitinae*, and hence Horace (Sat. ii. 6, 19) calls the unhealthy autumn '*quaestus* Libitinae.'

LĪBO, L. SCRIBŌNĬUS. **1.** Tribune of the plebs, B.C. 149. It was perhaps this Libo who consecrated the *Puteal Scribonianum* or *Puteal Libonis*, of which we so frequently read in ancient writers. The Puteal was an enclosed place in the Forum, near the Arcus Fabianus, and was so called from its being open at the top, like a *puteal* or well. It was dedicated in very ancient times, because the spot had been struck by lightning; it was subsequently repaired and re-dedicated by Libo, who erected in its neighbourhood a tribunal for the praetor, in consequence of which the place was frequented by persons who had lawsuits, such as money-lenders and the like.—**2.** L., the father-in-law of Sex. Pompeius, the son of Pompey the Great. On the death of Bibulus (48) he had the chief command of the Pompeian fleet. In the civil wars which followed Caesar's death, he followed the fortunes of his son-in-law, Sex. Pompeius. In 40, Octavian married his sister Scribonia, and this marriage was followed by a peace between the triumvirs and Pompey (39). In 34, he was consul with M. Antony.

LIBUI (-ōrum), a Gallic tribe in Gallia Transpadana, who occupied the territory about the entrance to *Val Sesia*, and *Val d'Aosta*; their chief town was Vercellae.

LIBURNĬA, a district of Illyricum, along the coast of the Adriatic sea, was separated from Istria, on the NW. by the river Arsia, and from Dalmatia on the S. by the river Titius. Its inhabitants, the LIBURNI, supported themselves chiefly by commerce and navigation, and also by piracy. Their ships were remarkable for their swift sailing, and hence vessels built after the same model were called *Liburnicae* or *Liburnae naves*.

LĬBŸA. [AFRICA.]

LĬBŸPHOENĪCES (Λιβυφοίνικες), a term applied to the people of those parts of N. Africa in which the Phoenicians had founded colonies, and especially to the inhabitants of the Phoenician cities on the coast of the Carthaginian territory, because these people were a mixed race of the Libyan natives and the Phoenician settlers.

LĬCHAS (-ae; Λίχας). **1.** An attendant of Heracles, brought his master the poisoned garment which destroyed him. Heracles, in his anguish, threw Lichas into the sea, and from this the Lichadian islands were believed to have derived their name. —**2.** A Spartan, son of Arcesilaus, was proxenus of Argos.

LICĬNĬA GENS, a plebeian house, to which belonged C. Licinius Calvus Stolo. Its most distinguished families at a later time were those of CRASSUS, LUCULLUS and MURENA.

LĪCĬNĬUS. **1.** C. LICINIUS CALVUS, surnamed STOLO, was tribune of the people from B.C. 376 to 367, and was faithfully supported in his reforms by his colleague L. Sextius. The laws which he proposed were: (1) That in future no more consular tribunes should be appointed, but that consuls should be elected, one of whom should always be a plebeian. (2) That no one should possess more than 500 jugera of the public land, or keep upon it more than 100 head of large and 500 of small cattle. (3) A law regulating the affairs between debtor and creditor. (4) That the Sibylline books should be entrusted to a college of ten men (decemviri), half of whom should be plebeians. These rogations were passed after vehement opposition on the part of the patricians, and L. Sextus was the first plebeian who obtained the consulship, 366. Licinius himself was elected twice to the consulship, 364 and 361.—**2.** C. LICINIUS MACER, an annalist and an orator, who, when impeached (66) for extortion by Cicero, committed suicide. —**3.** C. LICINIUS MACER CALVUS, son of the last, an orator and poet, was born in 82, and died about 47 or 46, in his 35th or 36th year. His most celebrated oration was delivered against Vatinius, who was defended by Cicero; and it is said that the accused started up in the midst of the pleading, and exclaimed 'Rogo vos, judices, num, si iste disertus est, ideo me damnari oporteat.' His elegies were

highly esteemed by Catullus, Propertius, and Ovid.

LICĬNĬUS, Roman emperor A.D.307–324, whose full name was PUBLIUS FLAVIUS GALERIUS VALERIUS LICINIANUS LICINIUS. He was a Dacian peasant by birth, and the early friend and companion in arms of the emperor Galerius, by whom he was raised to the rank of Augustus. Upon the death of Galerius in 311, he concluded a peaceful arrangement with MAXIMINUS II., in virtue of which the Hellespont and the Bosporus were to form the boundary of the two empires. In 313 he married at Milan, Constantia, the sister of Constantine, and defeated Maximinus. There was now a struggle for supremacy between Constantine and Licinius, until in 323 Constantine won the victories of Adrianople and Chalcedon. Licinius was put to death in the following year.

LĪCYMNĬA (-ae), spoken of by Horace, is said by old commentators to be meant for Terentia, the wife of Maecenas, but it is unlikely that he should have ventured so to write about her, and the name is probably imaginary.

LĪCYMNĬUS (-i; Λικύμνιος). **1.** Son of Electryon and the Phrygian slave Midea, and half-brother of Alcmene. He was slain by Tlepolemus.—**2.** Of Sicily, a rhetorician, pupil of Gorgias, and teacher of Polus.

LĪDĒ, a mountain of Caria, above Pedasus.

LĪGĀRĬUS, Q., fought on the side of the Pompeian party in Africa and was taken prisoner at Adrumetum; his life was spared, but he was banished by Caesar. Meantime, a public accusation was brought against Ligarius by Q. Aelius Tubero. Cicero defended Ligarius in a speech still extant. Ligarius was pardoned by Caesar, but joined the conspirators in 44, and perished in the proscription of the triumvirs in 43.

LĬGER or LIGĔRIS (-is; *Loire*), one of the largest rivers in Gaul, rises in M. Cevenna, flows through the territories of the Arverni, Aedui, and Carnutes, and falls into the Atlantic between the territories of the Namnetes and Pictones.

LĬGŪRĬA (-ae), a district of Italy, was, in the time of Augustus, bounded on the W. by the river Varus, and the Maritime Alps, which separated it from Transalpine Gaul; on the SE. by the river Macra, which separated it from Etruria; on the N. by the river Po, and on the S. by the Mare Ligusticum. The country is very mountainous and unproductive, as the Maritime Alps and the Apennines run through the greater part of it. The mountains run almost down to the coast, leaving only space sufficient for a road, which formed the highway from Italy to the S. of Gaul. The inhabitants were called by the Greeks Ligўes (Λίγυες) and Ligystīni (Λιγυστινοί) and by the Romans Ligūres. It is probable that the Ligurians, like the Iberians, were remains of a people who occupied great part of SW. Europe before the arrival of Aryan nations, and afterwards were gradually compressed into the strips of coastland in the S. of Gaul and N. of Italy. A part of the same race formed the native population of Corsica. The Ligurian tribes were divided by the Romans into *Ligures Transalpini* and *Cisalpini*. The names of the principal tribes were:—On the W. side of the Alps, the SALYES, OXYBII, and DECIATES; on the E. side of the Alps, the INTEMELII, INGAUNI, and APUANI near the coast, the VAGIENNI, and TAURINI on the upper course of the Po, and the LAEVI and MARISCI N. of the Po.—The Ligurians were small of stature, but strong, active and brave. Their country was invaded for the first time by the Romans in B.C. 238; but it was not until the next century that the country was finally subdued.

LĬLAEA (-ae; Λιλαία) a town in Phocis, near the sources of the Cephissus.

LĬLŸBAEUM (-i; *Marsala*) a town in the W. of Sicily, with an excellent harbour, situated on a promontory of the same name (*C. Boco* or *di Marsala*), opposite to the Prom. Hermaeum or Mercurii (*C. Bon*) in Africa, the space between the two being the shortest distance between Sicily and Africa. The town of Lilybaeum was founded by the Carthaginians about B.C. 397, and was made the principal Carthaginian fortress in Sicily. Under the Romans Lilybaeum continued to be a place of importance.

LIMAEA, LIMIA, LIMIUS, BELION (*Lima*), a river in Gallaecia in Spain, between the Durius and the Minius, which flowed into the Atlantic Ocean. It was was also called the river of Forgetfulness (ὁ τῆς Λήθης ποταμός, *Flumen Oblivionis*); and it is said to have been so called, because the Turduli and the Celts quarrelled here in a joint expedition, lost their leader, and forgot the object of their march. This legend was so generally believed that Brutus Callaicus could hardly induce his soldiers to cross the river when he invaded Gallaecia, B.C. 136.

LIMĬTES ROMĀNI, the name of a continuous series of fortifications, consisting

of castles, walls and earthen ramparts, which the Romans erected along the Rhine and the Danube, to protect their possessions from the attacks of the Germans.

LIMNAE (-ārum; Λίμναι), a town in Messenia on the frontiers of Laconia, with a temple of Artemis, who was hence surnamed Limnatis.

LIMNAEA (-ae; Λιμναία) a town in Acarnania, on the road from Argos Amphilochicum to Stratos, and near the Ambracian gulf.

LIMONUM. [PICTONES.]

LĬMŸRA (-ōrum), a city in the SE. of Lycia, on the river LIMYRUS.

LĬMŸRUS (-i; Λίμυρος), a river of Lycia, flowing into the bay W. of the Sacrum Promontorium.

LINDUM (-i; *Lincoln*), a town of the Coritani, in Britain, on the road from Londinium to Eboracum, and a Roman colony. The modern name *Lincoln* has been formed out of Lindum Colonia.

LINDUS (-i; Λίνδος), on the E. side of the island of Rhodes, was one of the most ancient Dorian colonies on the Asiatic coast. It retained much of its consequence even after the foundation of Rhodes.

LINGŎNES (-um). **1.** A powerful people in Transalpine Gaul, whose territory extended from the foot of Mt. Vogesus and the sources of the Matrona and Mosa, N. as far as the Treviri, and S. as far as the Sequani, from whom they were separated by the river Arar.—**2.** A branch of the above mentioned people, who migrated into Cisalpine Gaul with the Boii and settled near Ravenna.

LĬNUS (-i; Λίνος), is represented in mythology as a hero whose early death is lamented in a dirge, 'the song of Linus,' which was sung as a harvest song as early as the time of Homer. He was, no doubt, originally a harvest deity, but in tradition he is the son of Apollo. Argive tradition related that Psamathe, daughter of the king of Argos, was the mother of Linus, and that Linus was exposed by her after his birth, and was brought up by shepherds but was afterwards torn to pieces by dogs. Psamathe was put to death by her father, upon which Apollo visited Argos with a plague, and the Argives endeavoured to propitiate Psamathe and Linus by sacrifices. Matrons and virgins sang dirges which were called λίνοι, and the festival was called Arneïs because Linus had grown up among lambs. According to the Boeotian tradition, which makes Urania his mother, Linus was killed by Apollo because he had ventured upon a musical contest with the god; and every year, before sacrifices were offered to the Muses, a funeral sacrifice was offered to him, and dirges (λίνοι) were sung in his honour. In this myth, which in some respects resembles those of Hyacinthus, Adonis, and Glaucus, the death of the vegetation under the hot summer sun seems to be symbolised.

LĬPĂRA and LIPARENSES INSULAE. [AEOLIAE.]

LIPS. [AFRICUS.]

LĪRIS (*Garigliano*), more anciently called CLANIS, or GLANIS, one of the principal rivers in central Italy, rises in the Apennines W. of lake Fucinus, flows first through the territory of the Marsi in a SE.-ly direction, then turns SW. near Sora, and at last flows SE. into the Sinus Caietanus near Minturnae, forming the boundary between Latium and Campania. Its stream, except where its course was winding and tranquil, was sluggish; whence the 'Liris quieta aqua' and the 'taciturnus amnis' (Hor. *Od.* i. 31, 8).

LISSUS (-i; *Alessio*), a town in the S. of Dalmatia, at the mouth of the river Drilon, founded by Dionysius of Syracuse, B.C. 385.

LITĀNA SILVA (*Silva di Luge*), a forest on the Apennines in Cisalpine Gaul, SE. of Mutina, in which the Romans were defeated by the Gauls, B.C. 216.

LĪTERNUM or LINTERNUM (-i; *Patria*), a town on the coast of Campania, at the mouth of the river Clanis, which in the lower part of its course takes the name of LITERNUS, and which flows through a marsh to the N. of the town called LITERNA PALUS. It was to this place that the elder Scipio Africanus retired when the tribunes attempted to bring him to trial, and here he is said to have died.

LĬTŸERSES (-is; Λιτυέρσης), was said to have been the son of Midas, who dwelt at Celaenae in Phrygia, and compelled all strangers who came past his fields to work at his harvest, but if they failed to surpass him in his work he cut off their heads and hid their bodies in the sheaves, over which a harvest-song was sung. Heracles vanquished him in reaping and slew him, and his memory was preserved in a harvest-song called Lityerses. Lityerses was probably originally a god of the corn to whom human sacrifice was made, possibly in some places the sacrifice of any one who chanced to pass when the last sheaf was cut. This sacrifice, in a less savage generation, was replaced by a figure placed in the last sheaf, or by the last sheaf itself made up more or less in the shape of a human figure. The story grew out of the custom.

LĪVĬA (-ae). 1. Sister of M. Livius Drusus, the celebrated tribune, B.C. 91, was married first to M. Porcius Cato, by whom she had Cato Uticensis, and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, the mother of M. Brutus, who killed Caesar.—2. LIVIA DRUSILLA, the daughter of Livius Drusus Claudianus [DRUSUS, No. 3], was married first to Tib. Claudius Nero: and afterwards to Augustus, who compelled her husband to divorce her, B.C. 38. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was six months pregnant with another, who subsequently received the name of Drusus. She never had any children by Augustus, but she retained his affection till his death. Tiberius refused her any share of power or influence. She died in A.D. 29, at the age of 82 or 86.—3. Or LIVILLA, the daughter of Drusus senior and Antonia, and the wife of Drusus junior, the son of the emperor Tiberius. She was seduced by Sejanus, who persuaded her to poison her husband, A.D. 23.—4. JULIA LIVILLA, daughter of Germanicus and Agrippina. [JULIA, No. 7.]

LĪVĬA GENS, plebeian, but one of the most illustrious houses among the Roman nobility. The most distinguished families are those of DRUSUS and SALINATOR.

LĪVĬUS, T., the Roman historian, was born at Patavium (*Padua*), in the N. of Italy, B.C. 59. The greater part of his life appears to have been spent in Rome, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A.D. 17. His literary talents secured the patronage and friendship of Augustus; he became a person of consideration at court, and by his advice Claudius, afterwards emperor, was induced in early life to attempt historical composition. The great and only extant work of Livy is a History of Rome, termed by himself *Annales*, extending from the foundation of the city to the death of Drusus, B.C. 9, comprised in 142 books. Of these 35 have descended to us; but of the whole, with the exception of two, we possess *Epitomes*, which must have been drawn up by one who was well acquainted with his subject. The first decade (books i.-x.) is entire. It embraces the period from the foundation of the city to the year B.C. 294, when the subjugation of the Samnites may be said to have been completed. The second decade (books xi.-xx.) is altogether lost. It embraced the period from 294 to 219. The third decade (books xxi.-xxx.) is entire. It embraces the period from 219 to 201, comprehending the whole of the second Punic war. The fourth decade (books xxxi.-xl.) is entire, and also one-half of the fifth (books xli.-xlv.). These 15 books embrace the period from 201 to 167, describing the wars in Greece and Asia and ending with the triumph of Aemilius Paulus. Of the other books nothing remains except fragments.

LIVĬUS ANDRONĪCUS. [ANDRONICUS.]

LIXUS (-i), a city and river on the W. coast of Mauretania Tingitana, in Africa.

LŎCRI, sometimes called LOCRENSES by the Romans, the inhabitants of LOCRIS (ἡ Λοκρίς), were an ancient people in Greece, said to be descended from the Leleges, with which some Hellenic tribes were intermingled at a very early period. In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the Eastern Locrians, called Epicnemidii and Opuntii, who dwelt on the E. coast of Greece, opposite the island of Eubœa, were the more ancient and more civilised; while the Western Locrians called Ozolae, who dwelt on the Corinthian gulf, were a colony of the former, and were more barbarous. 1. EASTERN LOCRIS, extended from Thessaly and the pass of Thermopylae along the coast to the frontiers of Bœotia, and was bounded on the W. by the mountain range of Cnemis, Ptoum, and Messapium, which separated their country from Doris and Phocis. The inhabitants were called indifferently LOCRI EPICNĒMĬDĬI (Ἐπικνημίδιοι), from the fact of their dwelling by Mt. Cnemis, and LOCRI OPUNTII from their chief town OPUS. In 456 the Locrians became perforce allies of Athens, but followed the lead of Thebes in the Peloponnesian war, and again in the Theban wars with Sparta in 395 and 370. 2. WESTERN LOCRIS, or the country of the LOCRI OZŎLAE (Ὀζόλαι), was bounded on the N. by Doris, on the W. by Aetolia, on the E. by Phocis, and on the S. by the Corinthian gulf. The Locri Ozolae resembled their neighbours, the Ætolians, both in their predatory habits and in their mode of warfare. They were divided into several tribes, and are described by Thucydides as a rude and barbarous people, even in the Peloponnesian war. From B.C. 315 they belonged to the Ætolian League. Their chief town was AMPHISSA.

LOCRI EPIZEPHYRĬI (Λοκροὶ Ἐπιζεφύριοι), one of the most ancient Greek cities in Lower Italy, was situated in the SE. of Bruttium, N. of the promontory of

Zephyrium, from which it was said to have derived its surname Epizephyrii, though others suppose this name given to the place simply because it lay to the W. of Greece. It was founded by the Locrians (probably the Opuntian Locrians) from Greece, B.C. 633. The inhabitants regarded themselves as descendants of Ajax Oileus; and as he dwelt at the town of Naryx among the Opuntii, the poets gave the name of *Narycia* to Locris, and called the founders of the town the *Narycii Locri*. For the same reason the pitch of Bruttium is frequently called *Narycia*. The laws of Locri are said to have been drawn up by Zaleucus soon after the foundation of the city. [ZALEUCUS.]

LŌCUSTA, or, more correctly, LŪCUSTA, a woman celebrated for her skill in concocting poisons. She was employed by Agrippina in poisoning Claudius, and by Nero for despatching Britannicus. She was rewarded by Nero; but under the emperor Galba she was executed with other malefactors of Nero's reign.

LOLLĬA PAULĪNA, grand-daughter of M. Lollius, and heiress of his immense wealth. She was married to C. Memmius Regulus; but the emperor Caligula sent for her, divorced her from her husband, and married her, but soon divorced her again. She was put to death by Agrippina.

LOLLĬUS. **1.** M. LOLLĬUS PALICANUS, tribune of the plebs, B.C. 71, and an active opponent of the aristocracy.—**2.** M. LOLLIUS, consul 21, and governor of Gaul in 16. He was defeated by some German tribes who had crossed the Rhine. Lollius was subsequently appointed by Augustus as tutor to his grandson, C. Caesar, whom he accompanied to the East, B.C. 2. Here he incurred the displeasure of C. Caesar, and is said in consequence to have put an end to his life by poison. Horace addressed an Ode (iv. 9) to Lollius, and two Epistles (i. 2, i. 18) to the eldest son of Lollius.

LONDĪNĬUM, or LUNDĪNIUM (*London*), the capital of the Cantii in Britain, was situated on the S. bank of the Thames, in the modern *Southwark*, though it afterwards spread over the other side of the river. It is not mentioned by Caesar, probably because his line of march led him in a different direction; and its name first occurs in the reign of Nero, when it is spoken of as a flourishing and populous town, frequented by Roman traders, and the chief emporium for commerce in Britain, although neither a Roman colony nor a municipium. On the revolt of the Britons under Boudicca or Boadicea, A.D. 62, the Roman Governor Suetonius Paulinus abandoned Londinium to the enemy, who massacred the inhabitants and plundered the town. From the effects of this devastation it gradually recovered, and the number of roads mentioned in the Itinerary as converging upon it mark it as an important place in the reign of Antoninus Pius, indeed as the second town of Britain in consideration. It was surrounded with a wall and ditch by Constantine the Great or Theodosius, the Roman governor of Britain. It possessed a *Milliarium Aureum*, from which the miles on the roads in Britain were numbered. A fragment of this Milliarium is the celebrated 'London Stone.'

LONGĪNUS (-i), a distinguished Greek philosopher and grammarian of the third century of our era. He was called CASSIUS LONGINUS or DIONYSIUS CASSIUS LONGINUS. He taught philosophy and criticism, as well as rhetoric and grammar at Athens; and the extent of his information was so great that he was called 'a living library' and 'a walking museum.' After spending a considerable part of his life at Athens he went to the East, where he became acquainted with Zenobia, of Palmyra, who made him her teacher of Greek literature, and eventually her principal adviser. It was mainly through his advice that she threw off her allegiance to the Roman empire. On her capture by Aurelian in 273, Longinus was put to death by the emperor. The treatise *On the Sublime* (Περὶ ὕψους), a great part of which is still extant, is ascribed to him; but most critics now believe it to be the work of an earlier writer (according to some, Dionysius of Halicarnassus).

LONGĪNUS, CASSĬUS. [CASSIUS.]

LONGŬLA (-ae). **1.** A town of the Volsci in Latium, not far from Corioli.—**2.** A town in Samnium.

LŌRŸMA (-ōrum; τὰ Λώρυμα), a city on the S. coast of Caria, close to the promontory of Cynossema, opposite to Ialysus in Rhodes.

LŌTIS, a nymph, who, to escape the embraces of Priapus, was changed into a shrub called after her Lotus.

LŌTŎPHĂGI (-ōrum; Λωτοφάγοι, i.e. *lotus-eaters*). Homer, in the Odyssey, represents Odysseus as coming in his wanderings to a coast inhabited by a people who fed upon a fruit called lotus, the effect of which was that every one who ate it lost all wish to return to his native country, but desired to remain there with the Lotophagi, and to eat the lotus. Afterwards, in his-

torical times, the Greeks found that the people on the N. coast of Africa, between the Syrtes, and especially about the Lesser Syrtis, used to a great extent, as an article of food, the fruit of a plant which they identified with the lotus of Homer, and they called the people Lotophagi. To this day, the inhabitants of the same part of the coast of *Tunis* and *Tripoli* eat the fruit of the plant which is supposed to be the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi are also said to have done. This plant, the *Zizyphus Lotus* of the botanists (or *jujube-tree*), is a prickly branching shrub, with fruit of the size of a wild plum, of a saffron colour and a sweetish taste. This lotus shrub must be carefully distinguished from the sacred Egyptian lotus flower, a water lily of the Nile, which appears both as a symbol of Egyptian deities and in works of art.

LOXĬAS. [APOLLO.]

LŪA, also called LUA MATER or LUA SATURNI, one of the early Italian divinities, and a goddess of the earth; she is, like Ops, connected with Saturn, as his wife or feminine counterpart. The arms taken from a defeated enemy were dedicated to her, and burnt as a sacrifice, with a view of averting calamity.

LŪCA (-ae; *Lucca*), a Ligurian city in Upper Italy, at the foot of the Apennines and on the river Ausus, NE. of Pisae. It was the place where Caesar, Pompey and Crassus met B.C. 56. At that time it was included in Cisalpine Gaul.

LŪCĀNĬA (-ae; adj. Lucānus), a district in Lower Italy, was bounded on the N. by Campania and Samnium, on the E. by Apulia and the gulf of Tarentum, on the S. by Bruttium, and on the W. by the Tyrrhene sea. It was separated from Campania by the river Silarus, and from Bruttium by the river Laus, and it extended along the gulf of Tarentum from Thurii to Metapontum. The coast of Lucania was inhabited chiefly by Greeks, whose cities were numerous and flourishing. The most important were METAPONTUM, HERACLEA, THURII, BUXENTUM, ELEA, or VELIA, POSIDONIA, or PAESTUM. The original inhabitants were called by the Greeks Oenotrians. The Lucanians proper were Samnites, a brave and warlike race, who left their mother-country and settled both in Lucania and Bruttium in the fifth century B.C. They not only expelled or subdued the Oenotrians, but they gradually acquired possession of most of the Greek cities on the coast. They were on the side of Rome during most part of the Samnite wars, but, having been disappointed in not obtaining the possession of Greek cities in Lucania promised them by Rome, they joined Pyrrhus, and were subdued by the Romans after Pyrrhus had left Italy.

LŪCĀNUS, M. ANNAEUS, usually called LUCAN, a Roman poet, was born at Corduba in Spain, A.D. 39. His father was L. Annaeus Mella, a brother of M. Seneca, the philosopher. Lucan was carried to Rome at an early age, and educated there. Nero became jealous of his success as a poet, and forbade him to recite in public. Stung to the quick by this prohibition, Lucan embarked in the famous conspiracy of Piso, and was compelled to put an end to his life, A.D. 65, in the twenty-sixth year of his age. Lucan's great work is a heroic poem, in ten books, entitled *Pharsalia*, in which the struggle between Caesar and Pompey is described. The tenth book is imperfect, and the narrative breaks off abruptly in the middle of the Alexandrian war.

LŪCĀNUS, OCELLUS. [OCELLUS.]

LUCCEIUS (-i). **1.** L., friend and neighbour of Cicero. In 60 he became a candidate for the consulship, with Julius Caesar, who agreed to support him; but he lost his election in consequence of the aristocracy bringing in Bibulus, as a counterpoise to Caesar's influence. Lucceius seems now to have withdrawn from public life and to have devoted himself to literature. He was chiefly engaged in the composition of a history of Rome, from the Social war. On the breaking out of the civil war in 49, he espoused the side of Pompey. He was subsequently pardoned by Caesar and returned to Rome, where he continued to live on friendly terms with Cicero.—**2.** C., surnamed HIRRUS, of the Pupinian tribe, tribune of the plebs 53. On the breaking out of the civil war in 49, he joined Pompey. He was sent by Pompey as ambassador to Orodes, king of Parthia, but he was thrown into prison by the Parthian king. He was pardoned by Caesar after the battle of Pharsalia, and returned to Rome.

LŪCĔRĬA (-ae; *Lucera*), sometimes called NUCĔRĬA, a town in Apulia on the borders of Samnium, SW. of Arpi.

LŪCIĀNUS (-i; Λουκιανός), a Greek writer born at Samosata, the capital of Commagene, in Syria, probably about 120, A.D. At an early period of his life he visited the greater part of Greece, Italy, and Gaul. In these journeys he acquired a good deal of money as well as fame by lectures on rhetoric delivered in various towns. Late in life he obtained the office of procurator

of part of Egypt, which office was probably bestowed on him by the emperor Commodus. The most important of his works are his *Dialogues*, of which some are witty attacks on the heathen philosophy and religion; they are satirical pictures of life and manners.

LŪCĬFER. [HESPERUS.]

LŪCĬLĬUS. **1**. C., the satirist, was born at Suessa of the Aurunci, B.C. 148. He served in the cavalry under Scipio in the Numantine war; lived upon terms of the closest familiarity with Scipio and Laelius; and died at Naples, 103, in the 46th year of his age. Lucilius gave to Roman satire that form which afterwards received full development in the hands of Horace, Persius, and Juvenal.—**2**. LUCILIUS JUNIOR, probably the author of an extant poem in 640 hexameters, entitled *Aetna*, which describes volcanic phenomena. Lucilius Junior was the procurator of Sicily, and the friend to whom Seneca addresses his *Epistles*, his *Natural Questions*, and his tract *On Providence*.

LŪCĪNA (-ae), the goddess of light or rather the goddess that brings to light, and hence the goddess that presides over the birth of children. Hence she was identified both with Juno and with Diana, and became a surname to both these goddesses. Lucina corresponded to the Greek goddess Ilithyia.

LUCRĒTĬA (-ae), the wife of L. Tarquinius Collatinus, whose rape by Sex. Tarquinius led to the dethronement of Tarquinius Superbus and the establishment of the republic. [TARQUINIUS.]

LUCRĒTĬLIS, a pleasant mountain in the country of the Sabines, overhanging Horace's villa, a part of the modern *Monte Gennaro*.

T. LUCRĒTĬUS CĀRUS, the Roman poet, respecting whose history our information is scanty. He is said to have been born B.C. 99, and to have died in 95: it is said also that he was driven mad by a love potion, that during his lucid intervals he composed several works which were revised by Cicero, and that he perished by his own hand in his 44th year. The great work of Lucretius is a philosophical poem, in hexameters, divided into six books, addressed to C. Memmius Gemellus, who was praetor in 58, and is entitled *De Rerum Natura*. In his account of the natural world and its origin, he adopts the atomic theory of Leucippus and Epicurus [see those names], and his work is an attempt to show that there is nothing in the condition of the world which cannot be explained without a belief in the interposition of divine beings. This creed is set forth by Lucretius to liberate men from fear of the gods and of death, and to give them peace of mind. The abstruseness of the subject is relieved by magnificent bursts of poetry, as fine as anything in the Latin language.

LUCRĪNUS LACUS, was properly the inner part of the Sinus Cumanus or Puteolanus, a bay on the coast of Campania, between the promontory Misenum and Puteoli, running a considerable way inland. But at a very early period the Lucrine lake was separated from the remainder of the bay by a dike eight stadia in length, which was probably formed originally by some volcanic change, and was artificially completed. Behind the Lucrine lake was another lake called LACUS AVERNUS. In the time of Augustus, Agrippa made a communication between the lake Avernus and the Lucrine lake, and also between the Lucrine lake and the Sinus Cumanus, thus forming out of the three the celebrated Julian Harbour. The Lucrine lake was filled up by a volcanic eruption in 1538, when a conical mountain rose in its place, called *Monte Nuovo*. The Avernus thus became again a separate lake, and there is no trace of the dike in the gulf of Pozzuoli.

LŪCULLUS, L. LĬCĬNĬUS. **1**. The grandfather of the conqueror of Mithridates, was consul B.C. 151, together with A. Postumius Albinus, and carried on war in Spain against the Vaccaei.—**2**. L., son of the preceding, was praetor, 103, and carried on war unsuccessfully against the slaves in Sicily. On his return to Rome he was exiled.—**3**. L., son of the preceding, was born about 110. He accompanied Sulla as his quaestor into Greece and Asia, 88. When Sulla returned to Italy after the conclusion of peace with Mithridates in 84, Lucullus was left behind in Asia, where he remained till 80. In 74 he was consul with M. Aurelius Cotta. In this year the war with Mithridates was renewed, and Lucullus received the conduct of it. He carried on this war for eight years with great success [MITHRIDATES]. As Lucullus had not ended the war, the command for the year 67 was transferred to Glabrio, one of the consuls. And in the following year Lucullus was definitely superseded by his old rival Pompey. On his return to Rome Lucullus, having amassed great wealth in Asia, took no further part in public affairs, but gratified his taste for luxury and magnificence. He had splendid villas at Tusculum and near Neapolis. He was the first to introduce cherries into Italy, which

he had brought with him from Cerasus in Pontus. He is said to have spent nearly £2000 on a single dinner at Rome: it was more to his credit that he was a patron of literature, and collected a valuable library, which was opened to the use of the literary public; and here he himself used to associate with the Greek philosophers and literati.—**4.** M., brother of No. 3, was adopted by M. Terentius Varro, and consequently bore the names of M. TERENTIUS VARRO LUCULLUS. He fought under Sulla in Italy, 82; was curule aedile with his brother, 79; praetor, 77; and consul, 73. After his consulship he obtained the province of Macedonia. He carried on war against the Dardanians and Bessi, and penetrated as far as the Danube. On his return to Rome he obtained a triumph, 71. He was a strong supporter of the aristocratical party. He pronounced the funeral oration of his brother, but died before 49.

LUCŪMO. [TARQUINIUS.]

LUGDŪNUM (-i). **1.** (*Lyons*), the chief town of Gallia Lugdunensis, situated at the foot of a hill at the confluence of the Arar (*Saône*) and the Rhodanus (*Rhone*), became under Augustus the capital of the province, and the residence of the Roman governor. At the tongue of land between the Rhone and the Arar stood an altar dedicated by Drusus to Rome and the genius of Augustus, A.D. 12. For this altar the cantons annually chose the 'priest of the three Gauls'; here the Celtic diet met; and here Caligula instituted contests in rhetoric.—**2.** L. BATAVŌRUM (*Leyden*), the chief town of the Batavi. [BATAVI.]

LŪNA. [SELENE.]

LŪNA (-ae; Lunensis; *Luni*), an Etruscan town, situated on the left bank of the Macra, about four miles from the coast. It had a harbour at the mouth of the river, called LUNAE PORTUS.

LŪPERCUS (-i), was merely another name for the Italian rural deity FAUNUS, who was also called Inuus (i.e. the god who gives fruitfulness to the flocks). The title Lupercus has been explained by many writers as meaning 'the protector of the flocks from wolves' (*lupus-arceo*); but on the whole it is likely that a more recent interpretation is right which makes the word only an equivalent of *lupus* (cf. *novercа*); and that the name of 'wolves' was given to Faunus and to his priests owing to some primitive worship of the wolf as a wolf-god. These rites were celebrated in the cave of the LUPERCAL under the Palatine, and with them were connected the stories of the nurse of Romulus and Remus, who is called sometimes ACCA LARENTIA, sometimes LUPA or LUPERCA, and sometimes appears as an actual she-wolf. It is likely that these stories of the wolf-nurse are more recent than the rites and the priesthood, and grew out of them. For an account of the deity, see FAUNUS.

LUPPĬA or LUPĬA (-ae; *Lippe*), a river in the NW. of Germany, which falls into the Rhine at *Wesel* in *Westphalia*, and on which the Romans built a fortress of the same name.

LŪPUS, RUTILĬUS. **1.** P., tribune of the plebs, 56, and a warm partisan of the aristocracy. He was praetor in 49, and was stationed at Terracina with three cohorts.—**2.** Probably in the reign of Tiberius, the author of a rhetorical treatise in two books, entitled *De Figuris Sententiarum et Elocutionis*. Its chief value consists in translations which it contains of passages from the works of Greek orators now lost.

LUSITĀNĬA. [HISPANIA.]

LUTĀTĬUS CATŪLUS. [CATULUS.]

LŪTĒTĬA (-ae), or, more commonly, LŪTĒTĬA PARISIŌRUM (*Paris*), the capital of the Parisii in Gallia Lugdunensis, was situated on an island in the Sequana (*Seine*), and was connected with the banks of the river by two wooden bridges. Under the emperors it became a place of importance, and the chief naval station on the Sequana.

LŸCĂBETTUS. [ATHENAE.]

LŸCAEUS (-i; Λυκαῖος), a mountain in Arcadia, NW. of Megalopolis. It was one of the chief seats of the worship of Zeus, and of Pan, each of whom had sanctuaries there, and was surnamed *Lycaeus*.

LŸCAMBES. [ARCHILOCHUS.]

LŸCĀON (-ŏnis; Λυκάων), king of Arcadia son of Pelasgus. Some describe him as the first civiliser of Arcadia, who built the town of Lycosura, and introduced the worship of Zeus Lycaeus. But he is more usually represented as an impious king, with fifty sons as impious as himself. Zeus visited the earth in order to punish them. The god was recognised and worshipped by the Arcadian people. Lycaon resolved to murder him; and in order to try if he were really a god, served before him a dish of human flesh. Zeus pushed away the table, and the place where this happened was afterwards called Trapezus. Lycaon and all his sons, with the exception of the youngest (or eldest), Nyctimus, were killed by Zeus, with a flash of lightning, or according to others, were changed into wolves. [CALLISTO.]

LŸCĀŌNĬA (-ae; Λυκαονία), a district of Asia Minor, bounded on the N. by Galatia, on the E. by Cappadocia, on the S. by Cilicia Aspera, on the SW. by Isauria (which was sometimes reckoned as a part of it) and by Phrygia Paroreios, and on the NW. by Great Phrygia. It forms a table-land between the Taurus and the mountains of Phrygia, deficient in good water, but abounding in flocks of sheep. Iconium was its chief city.

LŸCĒUM. [ATHENAE.]

LŸCĒUS. [APOLLO.]

LYCHNĬDUS, more rarely LYCHNĬDĬUM or LYCHNIS, a town of Illyricum, in the interior of the country, on a height on the N. bank of the lake LYCHNĪTIS, from which the river Drilon rises.

LŸCĬA (-ae; Λυκία), a mountainous country on the S. coast of Asia Minor, adjacent to parts of Caria and Pamphylia on the W. and E., and on the N. to the district of Cibyratis in Phrygia. Homer, who gives Lycia a prominent place in the Iliad, represents its chieftains, Glaucus and Sarpedon, as descended from the royal family of Argos; and he speaks of the Solymi as a warlike race, inhabiting the mountains, against whom the Greek hero Bellerophontes is sent to fight, by his relative the king of Lycia. Besides the legend of Bellerophon and the Chimaera, Lycia is the scene of another popular Greek story, that of the Harpies and the daughters of Pandarus; and memorials of both are preserved on the Lycian monuments now in the British Museum. On the whole, it is clear that Lycia was colonised by an immigrant Hellenic race (probably from Crete), which drove the native Solymi into the mountains further inland, and that its historical inhabitants were Greeks, though with a mixture of native blood. The Lycians always kept the reputation they have in Homer, as brave warriors. They and the Cilicians were the only people W. of the Halys whom Croesus did not conquer, and they were the last who resisted the Persians. Under the Persian empire they must have been a powerful maritime people, as they furnished fifty ships to the fleet of Xerxes. After the Macedonian conquest, Lycia formed part of the Syrian kingdom, from which it was taken by the Romans after their victory over Antiochus III. the Great, and given to the Rhodians. It was soon restored to independence, and formed a federation of cities, each having its own republican form of government, and the whole presided over by a chief magistrate, called Λυκιάρχης. There was a federal council, composed of deputies from the twenty-three cities of the federation, the chief cities being Xanthus, Patara, Pinara, Olympus, Myra, and Tlos. Internal dissensions at length broke up this constitution, and the country was united by the emperor Claudius to the province of Pamphylia.

LŸCĬUS. [APOLLO.]

LŸCŎMĒDES (-is; Λυκομήδης). **1.** A king of the Dolopians, in the island of Scyros, near Euboea. It was to his court that Achilles was sent disguised as a maiden by his mother Thetis, who was anxious to prevent his going to the Trojan war. Lycomedes treacherously killed Theseus by pushing him down a rock. [ACHILLES; THESEUS.]—**2.** An Arcadian general, a native of Mantinea and one of the chief founders of Megalopolis, B.C. 370. He was murdered in 366 by some Arcadian exiles.

LYCON (-ōnis; Λύκων). **1.** An orator and demagogue at Athens, was one of the accusers of Socrates. He was afterwards banished.—**2.** Of Troas, a Peripatetic philosopher, and the pupil of Straton, whom he succeeded as the head of the Peripatetic school, B.C. 272.

LŸCŎPHRON (Λυκόφρων). [PERIANDER.] —**1.** A son, apparently, of Jason, and one of the brothers of Thebe, wife of Alexander, the tyrant of Pherae, in whose murder he took part together with his sister and his two brothers, Tisiphonus and Peitholaus, 359. Lycophron succeeded to the supreme power on the death of Tisiphonus, but in 352 he was obliged to surrender Pherae to Philip.—**2.** A native of Chalcis in Euboea, lived at Alexandria, under Ptolemy Philadelphus (B.C. 285–247). He wrote a number of poems; but the only one which has come down to us is the *Alexandra*, in which Cassandra is made to prophesy the fall of Troy, and the adventures of the Grecian and Trojan heroes.

LŸCŎPŎLIS, a city of Upper Egypt, on the W. bank of the Nile, between Hermopolis and Ptolemais.

LŸCŌRĒA (-ae; Λυκώρεια), a town at the foot of Mt. Lycorea (*Liakura*), which was the southern of the two peaks of Mt. Parnassus.

LŸCŌRIS. [CYTHERIS.]

LYCTUS (Λύκτος), sometimes called LYTTUS (Λύττος), a town in the E. of Crete, SE. of Cnossus, situated on a height of Mt. Argaeus, eighty stadia from the coast.

LŸCURGUS (-i; Λυκοῦργος). **1.** Son of Dryas, and king of the Edones in Thrace. He is famous for his persecution of Dionysus. Homer relates that, in order to escape from Lycurgus, Dionysus leaped into the sea, where he was kindly received by Thetis; and that Zeus thereupon blinded the impious king, who died soon afterwards, hated by the immortal gods. This story has received many additions from later poets. Some relate that Dionysus, on his expeditions, came to the kingdom of Lycurgus, but was expelled by the impious king. Thereupon the god drove Lycurgus mad, in which condition he killed his son Dryas, and also hewed off one of his legs, supposing that he was cutting down vines. He was afterwards imprisoned in a cave on Mt. Pangaeus.—**2.** King of Arcadia. Lycurgus killed Areïthous, who used to fight with a club. Lycurgus bequeathed this club to his slave Ereuthalion.—**3.** The Spartan legislator. Of his history we have no certain information. The tradition generally received about him was as follows. Lycurgus was the son of Eunomus, king of Sparta. His elder brother, Polydectes, succeeded as king of Sparta, and afterwards died, leaving his queen with child. The ambitious woman proposed to Lycurgus to share the throne with her; but when she had given birth to a son (Charilaus), Lycurgus proclaimed him king, left Sparta, and set out on his travels. He is said to have visited Crete, and there to have studied the wise laws of Minos. Next he went to Ionia and Egypt, Libya, Iberia, and even India. The return of Lycurgus to Sparta was hailed by all parties. Sparta was in a state of anarchy, and he was considered the man who alone could cure the evil. He undertook the task; and, in spite of strong opposition, the whole constitution, military and civil, was remodelled. After Lycurgus had obtained for his institutions the approval of the oracle of Delphi, he exacted a promise from the people not to make any alterations in his laws before his return. And now he left Sparta to finish his life in voluntary exile, in order that his countrymen might be bound by their oath to preserve his constitution inviolate for ever. Where and how he died nobody could tell. He was honoured as a deity at Sparta. The date of Lycurgus is variously given, but it was probably a few years before 800 B.C. Lycurgus was regarded through all subsequent ages as the legislator of Sparta, and therefore almost all the Spartan institutions were ascribed to him as their author, though they were doubtless of gradual growth.—**4.** An Attic orator, son of Lycophron, born at Athens, about B.C. 396. He was a disciple of Plato and Isocrates. In public life he was a warm supporter of the policy of Demosthenes. He was *Tamias* or manager of the public revenue from 338 to 326, and discharged the duties of this office with such ability and integrity, that he raised the public revenue to the sum of 1200 talents. He died in 323. Only one of his speeches has come down to us entire, that against Leocrates, which was delivered in 332. Leocrates, who had fled from Athens after the battle of Chaeronea, was indicted for treason.

LŸCUS (-i; Λύκος). **1.** Succeeded his brother in the government of Thebes, and in the guardianship of Labdacus. On the death of Labdacus, Lycus undertook the guardianship of Laius, the son of Labdacus. He marched against Epopeus, whom he put to death, and he carried away Antiope to Thebes. She was treated with the greatest cruelty by Dirce, the wife of Lycus; in revenge for which her sons by Zeus—Amphion and Zethus—afterwards put to death both Lycus and Dirce.—**2.** Son of the above, or according to others, son of Poseidon, was also king of Thebes. In the absence of Heracles, Lycus attempted to kill his wife Megara and her children, but was afterwards put to death by Heracles.—**3.** Son of Pandion, and brother of Aegeus. He was expelled by Aegeus, and took refuge in the country of the Termilae, which was called Lycia after him. He was honoured at Athens as a hero, and Pausanias asserts that the Lyceum derived its name from him. (It is more probably connected with Apollo Lycēus.)

LŸCUS (-i; Λύκος), the name of several rivers. **1.** (*Kilij*), a little river of Bithynia, falling into the sea S. of Heraclea Pontica. —**2.** (*Germeneh-Chai*), a river of Pontus, rising in the mountains on the N. of Armenia Minor, and flowing W. into the Iris.—**3.** (*Choruk-Su*), a river of Phrygia, flowing from E. to W. past Colossae and Laodicea into the Maeander.

LŸDĬA (-ae; Λυδία; *adj.* Lydus), a district of Asia Minor, in the middle of the W. side of the peninsula, between Mysia on the N. and Caria on the S., and between Phrygia on the E. and the Aegaean Sea on the W. The E. part of Lydia, and the adjacent portion of Phrygia, about the upper course of the Hermus and its tributaries, is an elevated plain, showing traces of volcanic action, and hence called Catacecaumĕne (κατακεκαυμένη). In early times the country had another name, Maeŏnĭa.

by which alone it is known to Homer. It is a probable suggestion that the original Lydia of the lower Hermus was conquered by the Maeonians, a people of Phrygian origin, before the Homeric period, and that when Gyges established a national Lydian kingdom he restored the old name to the whole country. The Lydian monarchy, which was founded at Sardis, before the time of authentic history, grew up into an empire, under which the many different tribes of Asia Minor W. of the river Halys were for the first time united. In historic times the dynasty of the Mermnădae was reigning: their names and computed dates were :—(1) GYGES, B.C. 716–678; (2) ARDYS, 678–629; (3) SADYATTES, 629–617; (4) ALYATTES, 617–560; (5) CROESUS, 560 (or earlier)–546; under whose names an account is given of the rise of the Lydian empire in Asia Minor, and of its overthrow by the Persians under Cyrus. Under these kings the Lydians appear to have been a highly civilised, industrious, and wealthy people, practising agriculture, commerce, and manufactures, and acquainted with various arts; but after the Persian conquest, when they were forbidden by Cyrus to carry arms, they sank into a state of effeminate luxury. Under the Romans Lydia formed part of the province of Asia.—On the tradition that Etruria was colonised by the Lydians, see ETRURIA. Hence the Roman poets use Lydian as equivalent to Etruscan.

LŸDĬĂDES (-is; Λυδιάδης), a citizen of Megalopolis, who, though of an obscure family, raised himself to the sovereignty of his native city, about B.C. 244. In 234 he voluntarily abdicated the sovereignty, and permitted Megalopolis to join the Achaean League as a free state. He was one of the noblest characters in the later Greek history. He was elected several times general of the Achaean League, and became a formidable rival to Aratus. He fell in battle against Cleomenes, 226.

LŸDĬAS or LUDIAS (-ae; Λυδίας, Λουδίας; *Karasmak* or *Mavronero*), a river in Macedonia, rises in Eordaea, passes Edessa, and after flowing through the lake on which Pella is situated, falls into the Axius, a short distance from the Thermaic gulf.

LYGDĂMIS (-is; Λύγδαμις). **1.** Of Naxos, a leader of the popular party of the island in the struggle with the oligarchy. He gained chief power in the state. He assisted Peisistratus in his third return to Athens; and was in turn restored by Peisistratus, when he had been driven from the island.

LYGĬI or LIGĬI (-ōrum), a nation in Germany, between the Viadus (*Oder*) and the Vistula.

LYNCESTIS (-ĭdis; Λυγκηστίς), a district in the SW. of Macedonia, upon the frontiers of Illyria. Its inhabitants, the LYNCESTAE, were Illyrians, and the capital of the country was first LYNCUS and then HERACLEA.

LYNCEUS (-ei or -eos; Λυγκεύς). **1.** One of the 50 sons of Aegyptus, whose life was saved by his wife Hypermnestra, when all his other brothers were murdered. [AEGYPTUS.] He became king of Argos, and was succeeded as king of Argos by his son ABAS.—**2.** Son of Aphareus and Arene, and brother of IDAS, was one of the Argonauts, and famous for his keen sight. He was slain by Pollux.

LYNCUS, king of Scythia, or, according to others, of Sicily, endeavoured to murder Triptolemus, and was changed by Ceres into a lynx.

LYRNESSUS (-i; Λυρνησσός), a town in the interior of Mysia.

LŸSANDER (-dri; Λύσανδρος). **1.** One of the most distinguished of the Spartan generals and diplomatists. In B.C. 407 he was appointed *navarchus*, and succeeded Cratesippidas in the command of the fleet off the coasts of Asia Minor. He obtained great influence with Cyrus, who supplied him with money to pay his sailors. Next year, 406, he was succeeded by Callicratidas; but in 405 he had the chief control, nominally as vice-admiral, since the office of *navarchus* could not be held twice by the same man. In this year he brought the Peloponnesian war to a conclusion, by the defeat and capture of the Athenian fleet off Aegospotami. He afterwards sailed to Athens, and in the spring of 404 the city capitulated. Lysander was now by far the most powerful man in Greece, and he showed so much pride and ambition in Asia Minor, that the ephors recalled him. On the death of Agis II. in 397, he secured the succession for Agesilaus, the brother of Agis, hoping thereby to secure his influence in state affairs; but though he accompanied the new king in his expedition into Asia in 396, Agesilaus thwarted all his designs, and refused all the favours which he asked. He was planning a change in the Spartan constitution, making the throne elective; but he fell in the battle of Haliartus, 395.—**2.** A Spartan ephor banished by the Lacedaemonians.

LŸSĬAS (-ae; Λυσίας), an Attic orator, was born at Athens about B.C. 459. He was the son of Cephalus, a native of

Syracuse, who lived at Athens. At the age of 15, Lysias and his brothers joined the Athenians who went as colonists to Thurii in Italy, 444, or followed them later. He returned to Athens, 412, and in 404 was imprisoned by the Thirty, but he escaped, and joined Thrasybulus, who, after the overthrow of the Thirty, procured him the Athenian franchise. Henceforth he lived at Athens, occupying himself writing judicial speeches for others, several of which are extant. He died in 378.

LŸSĬMĂCHĬA or -ĒA (Λυσιμαχία, Λυσιμάχεια) (*Eksemil*), a town on the isthmus connecting the Thracian Chersonesus with the mainland, founded B.C. 309 by Lysimachus.

LŸSĬMĂCHUS (-i; Λυσίμαχος), one of Alexander's generals. Was early distinguished for his undaunted courage, as well as for his great bodily strength. We are told by Q. Curtius that Lysimachus, when hunting in Syria, had killed a lion of immense size single-handed. In the division of the provinces, after the death of Alexander (B.C. 323), Thrace and the neighbouring countries as far as the Danube were assigned to Lysimachus. In 306 he took the title of king, when it was assumed by Antigonus, Ptolemy, Seleucus, and Cassander. In 302 he crossed over into Asia Minor to oppose Antigonus, against whom Seleucus also advanced from the East. In 301 Lysimachus and Seleucus gained a decisive victory at Ipsus over Antigonus and his son Demetrius. Lysimachus obtained for his share of the conquest all that part of Asia Minor extending from the Hellespont and the Aegaean to the heart of Phrygia. In 291 Lysimachus invaded the country of the Getae, but was compelled to surrender with his whole army. Dromichaetes, king of the Getae, treated him with the utmost generosity, and restored him to liberty. In 287 Lysimachus and Pyrrhus drove Demetrius out of Macedonia, and Pyrrhus for a time obtained possession of the Macedonian throne, but he was expelled by Lysimachus in 286. Lysimachus was now in possession of all the dominions in Europe that had formed part of the Macedonian monarchy, as well as of the greater part of Asia Minor. A few years later he put to death his son Agathocles, at the instigation of his second wife, Arsinoe. This led to his downfall. The widow of Agathocles persuaded Seleucus to take up her cause. The two monarchs met in the plain of Corus (Corupedion), and Lysimachus fell in the battle that ensued, B.C. 281.

LŸSIPPUS (-i; Λύσιππος), of Sicyon, one of the greatest Greek sculptors, was a contemporary of Alexander the Great. He followed the school of Polycletus, but changed the canons of it in many points, especially in making the head smaller and the body more slender. He aimed at idealising human beauty rather than that of the gods. Alexander is said to have ordained that no one should paint him but Apelles, and no one make his statue but Lysippus.

LŸSIS (Λύσις), an eminent Pythagorean philosopher, who, driven out of Italy in the persecution of his sect, dwelt at Thebes, and became the teacher of Epaminondas.

LYSTRA (-ae, or -drum; Λύστρα), a city of Lycaonia, on the confines of Isauria.

M.

MĂCAE (-ārum; Μάκαι). An inland people of Libya, in the Regio Syrtica—that is, the part of N. Africa between the Syrtes.

MĂCĂR or MĂCĂREUS (Μάκαρ or Μακαρεύς). 1. Son of Helios and Rhodos, fled from Rhodes to Lesbos after the murder of Tenages.—2. Son of Aeolus. [CANACE.]—3. Of Lesbos, father of Issa, hence called Macareis.

MĂCĂRĬA (-ae; Μακαρία), daughter of Heracles and Deïanira.

MĂCĔDŌNĬA (-ae; Μακεδονία), a country in Europe, said to have been originally named Emathia. The boundaries of the ancient Macedonian monarchy, before the time of Philip, the father of Alexander, were: on the S. Olympus and the Cambunian mountains, which separated it from Thessaly and Epirus; on the E. the river Strymon, which separated it from Thrace; and on the N. and W. Illyria and Paeonia. Macedonia was greatly enlarged by the conquests of Philip. He added to his kingdom Paeonia on the N., so that the mountains Scordus and Orbelus now separated it from Moesia; a part of Thrace on the E. as far as the river Nestus, which Thracian district was usually called *Macedonia adjecta;* the peninsula Chalcidice on the S.; and on the W. a part of Illyria, as far as the lake Lychnitis. On the conquest of the country by the Romans, B.C. 168, Macedonia was divided into four districts, paying a land tax to Rome: they were quite independent of one another and had each a republican form of government and a general council. After the conquest of the Achaeans, in 146, Macedonia was

formed into a Roman province, and Thessaly and Illyria were incorporated with it. The great bulk of the inhabitants of Macedonia consisted of Thracian and Illyrian tribes. At an early period some Greek tribes settled in the S. part of the country. The tradition about them was that they came from Argos, and were led by Gauanes, Aëropus, and Perdiccas, three descendants of Temenus, the Heraclid. Perdiccas, the youngest of the brothers, was looked upon as the founder of the Macedonian monarchy. A later tradition, however, regarded Caranus, who was also a Heraclid from Argos, as the founder of the monarchy. These Greek settlers intermarried with the original inhabitants of the country. The dialect which they spoke was akin to Doric, but it contained many barbarous words and forms; and the Macedonians were accordingly never regarded by the other Greeks as genuine Hellenes. Moreover, it was only in the S. of Macedonia that the Greek language was spoken; in the N. and NW. of the country the Illyrian tribes continued to speak their own language and to preserve their ancient habits and customs. Very little is known of the history of Macedonia till the reign of Amyntas I., who was a contemporary of Darius Hystaspis; but from that time their history is more or less intimately connected with that of Greece, till at length Philip, the father of Alexander the Great, became the virtual master of the whole of Greece.

MĂCER, AEMILĬUS. **1.** A Roman poet, a native of Verona, died in Asia, B.C. 16. He wrote a poem or poems upon birds, snakes, and medicinal plants, in imitation of the *Theriaca* of Nicander. The work now extant entitled *Aemilius Macer de Herbarum Virtutibus* belongs to the middle ages.—**2.** We must carefully distinguish from Aemilius Macer of Verona a poet Macer who wrote on the Trojan war, and who must have been alive in A.D. 12, since he is addressed by Ovid in that year (*ex Pont.* ii. 10, 2).

MĂCER, CLŌDĬUS, was governor of Africa at Nero's death, A.D. 68, when he laid claim to the throne. He was murdered at the instigation of Galba.

MĂCER, LICINĬUS. [LICINIUS.]

MĂCĔTAE (-ārum), another name of the Macĕdŏnes, or Macedonians.

MACHĀNĬDAS (-ae), tyrant of Lacedaemon, succeeded Lycurgus about B.C. 210. He was defeated and slain in battle by Philopoemen, the general of the Achaean League in 207.

MĂCHĀON (-ŏnis; Μαχάων), son of Asclepius, the surgeon of the Greeks in the Trojan war, having led troops thither with his brother Podalirius. He was killed by Eurypylus, the son of Telephus.

MACHLŸES (Μάχλυες), a people of Libya, near the Lotophagi, on the W. side of the lake Triton.

MACRA (-ae; *Magra*), a small river rising in the Apennines and flowing into the Ligurian sea near Luna.

MACRĪNUS, M. OPILĬUS SEVĒRUS, Roman emperor, April, A.D. 217–June, 218. Successor of Caracalla, whom he had caused to be assassinated. He was defeated by Elagabalus, and put to death, after a reign of 14 months.

MACRO (-ōnis), NAEVĬUS SERTORĬUS, a favourite of the emperor Tiberius, was employed to arrest the powerful Sejanus in A.D. 31, after whose death he was praefect of the praetorians during the remainder of Tiberius's reign and the earlier part of Caligula's.

MACRŎBĬI (orum; Μακρόβιοι, i.e. *Long-lived*), an Aethiopian people in Africa, probably beyond the S. frontier of Egypt.

MACRŎBĬUS (-i), the grammarian, who lived about A.D. 400. His most important works are:—(1) *Saturnaliorum Conviviorum Libri VII.*, consisting of a series of dissertations on history, mythology, criticism, and various points of antiquarian research, supposed to have been delivered during the holidays of the Saturnalia at the house of Vettius Praetextatus.—(2) A commentary on the Dream of Scipio, from the sixth book of Cicero's *De Republica*.

MACRŌNES (-um; Μάκρωνες), a people on the NE. shore of the Pontus Euxinus.

MACTŌRĬUM (-i; Μακτώριον), a town in the S. of Sicily, near Gela.

MADŸTUS (-i; Μάδυτος; Μαδύτιος; *Maito*), a seaport town on the Thracian Chersonesus.

MAEANDER (-dri; Μαίανδρος; *Menderek*), has its source in the S. of Phrygia, close to the source of the Marsyas, which immediately joins it. [CELAENAE.] It flows in a general W. direction, and at last falls into the Icarian sea between Myus and Priene. Its whole length is above 170 geographical miles: its lower course, for the last 110 miles, is through a plain, through which it flows in those numerous windings that have made its name a descriptive verb (*to meander*). As a god Maeander is described as the father of the nymph Cyane, who was the mother of Caunus, called by Ovid *Maeandrius juvenis*.

MAECENAS (-ātis), C. CILNIUS, was born some time between B.C. 73 and 63. His family, though belonging to the equestrian order, was of high antiquity and honour, and traced its descent from the *Lucumones* of Etruria. His paternal ancestors, the *Cilnii*, were a wealthy and powerful family at Arretium about B.C. 301. His maternal ancestors, the Maecenates, were also of Etruscan origin. To these ancestors as commanding *Etruscan* troops Horace refers, the *avus maternus atque paternus* 'olim qui magnis legionibus imperitarent.' Maecenas was for many years a trusted minister of Augustus. During the war with Antony, which was brought to a close by the battle of Actium, he remained at Rome, being entrusted with the administration of the civil affairs of Italy. It is probable, therefore, that he was not present at the battle of Actium; but it seems from Hor. *Epod.* i. that he had intended to go to the war. Between B.C. 21 and 16 he lost the favour of the emperor, and after the latter year he retired entirely from public life. It is said that Maecenas had revealed to his wife that the conspiracy of her brother Murena had been discovered, and thus the conspirators were warned. Maecenas died B.C. 8. His name lives as that of a patron of literature. At his house on the Esquiline he entertained the greatest geniuses and most learned men of Rome. Virgil was indebted to him for the recovery of his farm, which had been appropriated by the soldiery in the division of lands in B.C. 41; and it was at the request of Maecenas that he undertook the *Georgics*, the most finished of all his poems. To Horace he was a still greater benefactor. He presented him with the means of comfortable subsistence, a farm in the Sabine country. [HORATIUS.]—Of Maecenas's own literary productions only a few fragments exist.

MAECĬUS TARPA. [TARPA.]

MAEDĬCA (-ae; Μαιδική), the country of the Maedi, a people in the W. of Thrace, on the W. bank of the Strymon.

MAELĬUS, SP., a Roman knight, employed his fortune in buying up corn in Etruria in the great famine at Rome in B.C. 440. This corn he sold to the poor at a small price, or distributed it gratuitously. Such liberality gained him the favour of the plebeians, but at the same time exposed him to the hatred of the ruling class, particularly of the *praefectus annonae*, C. Minucius. Accordingly the following year he was accused of having formed a conspiracy for the purpose of seizing the kingly power. Thereupon Cincinnatus was appointed dictator, and C. Servilius Ahala the master of the horse. Maelius was summoned to appear before the tribunal of the dictator; but as he refused to go, Ahala, with an armed band of patrician youths, rushed into the crowd, and slew him. His property was confiscated, and his house was pulled down; its vacant site was called the *Aequimaelium*. Later ages fully believed the story of Maelius's conspiracy, and Cicero praises the glorious deed of Ahala. But his guilt is very doubtful. Ahala was brought to trial, and only escaped condemnation by a voluntary exile.

MAENĂDES (-um; Μαινάδες), a name of the Bacchantes, from μαίνομαι, 'to be mad,' because they were frenzied in the worship of DIONYSUS.

MAENĂLUS (-i; τὸ Μαίναλον or Μαινάλιον ὄρος; *Roinon*), a mountain in Arcadia, celebrated as the favourite haunt of the god Pan. The Roman poets use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian.

MAENĬUS (-i). **1.** C., consul B.C. 338, with L. Furius Camillus. The two consuls completed the subjugation of Latium; they were both rewarded with a triumph; and equestrian statues were erected to their honour in the orum. The statue of Maenius was placed upon a column, *Columna Maenia*, near the end of the forum, on the Capitoline. Maenius was dictator in 320, and censor in 318. In his censorship he allowed balconies to be added to the various buildings surrounding the forum, in order that the spectators might obtain more room for beholding the games which were exhibited in the forum; and these balconies were called after him *Maeniana*.—**2.** A contemporary of Lucilius, was a great spendthrift, who squandered all his property, and afterwards supported himself by playing the buffoon.

MAEŎNĬA. [LYDIA.]

MAEŎNĬDES. [HOMERUS.]

MAEŌTIS PĂLUS (ἡ Μαιῶτις λίμνη; *Sea of Azov*), an inland sea on the borders of Europe and Asia, N. of the Pontus Euxinus (*Black Sea*), with which it communicates by the BOSPORUS CIMMERIUS. The Scythian tribes on its banks were called by the collective name of Maeōtae or Maeōtici. Aeschylus applies the name of Maeotic Strait to the Cimmerian Bosporus (αὐλὼν Μαιωτικός).

MAERA (Μαῖρα). **1.** The dog of Icarius, the father of Erigone. [ICARIUS, No. 1.] **2.** Mother of Locrus by Zeus. She was slain by Artemis, whose companion she had been.

MAEVĬUS. [BAVIUS.]

MAGĂBA (-ae), a mountain in Galatia, 10 Roman miles E. of Ancyra.

MAGDŎLUM (-i; Μάγδολον; O. T. Migdol), a city of Lower Egypt, near the N.E. frontier, about twelve miles S.W. of Pelusium: where Pharaoh Necho defeated the Syrians.

MAGETOBRIA or ADMAGETOBRIGA, a town on the W. frontiers of the Sequani.

MAGI (-orum; Μάγοι), the name of the order of priests and religious teachers among the Medes and Persians, from whom our word *magic* is derived (ἡ μαγική, i.e. *the art or science of the Magi*). Under the Median empire, before the supremacy passed to the Persians, the Magi had great influence in the state; and they retained power enough to be almost successful in the attempt they made to overthrow the Persian dynasty after the death of Cambyses, by putting forward one of their own number as a pretender to the throne, alleging that he was Smerdis, the son of Cyrus, who had been put to death by his brother Cambyses. It is clear that this was a plot to restore the Median supremacy. The defeat of this Magian conspiracy by Darius the son of Hystaspes and the other Persian nobles was followed by a general massacre of the Magi, which was celebrated by an annual festival (τὰ Μαγοφόνια), during which no Magian was permitted to appear in public. Still their position as the only ministers of religion remained unaltered. [ZOROASTER.]

MAGNA GRAECĬA. [GRAECIA.]

MAGNA MATER. [RHEA.]

MAGNENTĬUS, Roman Emperor in the West, A.D. 350–353, obtained the throne by the murder of Constans, but was defeated by Constantius and committed suicide.

MAGNES (-ētis; Μάγνης), one of the most important of the earlier Athenian comic poets of the Old Comedy, who died at an advanced age, shortly before the representation of the *Knights* of Aristophanes—that is, in 423.

MAGNĒSĬA (-ae; Μαγνησία). **1.** The most easterly district of Thessaly, was a long narrow slip of country, extending from the Peneus on the N. to the Pagasaean gulf on the S., and bounded on the W. by the great Thessalian plain.—**2.** M. AD SIPŸLUM (*Manissa*), a city in the NW. of Lydia, in Asia Minor, at the foot of the NW. declivity of Mount Sipylus, and on the S. bank of the Hermus, is famous in history as the scene of the victory gained by the two Scipios over Antiochus the Great, which secured to the Romans the empire of the East, B.C. 190. —**3.** M. AD MAEANDRUM (*Inek-bazar*), a city in the SW. of Lydia, in Asia Minor, on the river Lethaeus, a N. tributary of the Maeander. It was destroyed by the Cimmerians (probably about B.C. 700) and rebuilt by colonists from Miletus. It was one of the cities given to Themistocles by Artaxerxes. It was celebrated for its temple of Artemis Leucophryne.

MĂGO (-ōnis). The name of several Carthaginian commanders, of whom the most notable were:—**1.** The son of Hamilcar Barca, and youngest brother of Hannibal. He accompanied Hannibal to Italy, and after the battle of Cannae (216) carried the news of this great victory to Carthage. Afterwards he was sent into Spain to the support of his other brother Hasdrubal, who was hard pressed by the two Scipios (215). When Hasdrubal quitted Spain in 208, the command devolved upon him and upon Hasdrubal, the son of Gisco. After their decisive defeat by Scipio at Silpia in 206, Mago retired to the Balearic islands, where the memory of his sojourn is still preserved in the name of the celebrated harbour, Portus Magonis, or *Port Mahon;* and in the ensuing summer (205) he landed in Liguria, where he surprised the town of Genoa. Here he maintained himself for two years, but in 203 he was defeated with great loss in Cisalpine Gaul, by Quintilius Varus.—**2.** Surnamed the Samnite, was one of the chief officers of Hannibal in Italy, where he held for a considerable time the chief command in Bruttium.—**3.** Commander of the garrison of New Carthage when that city was taken by Scipio Africanus, 209. Mago was sent a prisoner to Rome. —**4.** A Carthaginian of uncertain date, who wrote a work upon agriculture in the Punic language, which was translated into Latin.

MAGŌNIS PORTUS. [MAGO, No 1.]

MAGONTIĂCUM. [MOGONTIACUM.]

MAHARBAL (-ălis), son of Himilco, and one of the most distinguished officers of Hannibal in the second Punic war.

MAIA (-ae; Μαῖα or Μαιάς). **1.** Daughter of Atlas and Pleione, was the eldest of the Pleiades. In a grotto of Mt. Cyllene in Arcadia she became by Zeus the mother of HERMES. [PLEIADES.]—**2.** With this deity was sometimes confused an old Italian goddess Maia (= Bona Dea, Ops or Fauna), worshipped at Rome. [BONA DEA.]

MĂLĂCA (ae; *Malaga*), a town on the coast of Hispania Baetica, and on a river of the same name (*Guadalmedina*), founded by the Phoenicians.

MALĒA. 1. (-ae; Μαλέα or Μαλέαι; *C. St. Angelo* or *Malea*). A promontory on the SE. of Laconia, separating the Argolic and Laconic gulfs; the passage round it was dreaded by sailors. Here was a temple of Apollo, who hence bore the surname *Maleātes*.—2. The S. promontory of Lesbos.

MALĬĂCUS SINUS. [MALIS.]

MĀLIS (-ĭdis), a district in the S. of Thessaly, on the shores of the Maliacus Sinus, and opposite the NW. point of the island of Euboea.

MALLI (-ōrum; Μαλλοί), an Indian people on both sides of the HYDRAOTES: their capital is supposed to have been on the site of the fortress of *Mooltan*.

MALLUS (-i; Μαλλός), a city of Cilicia, on a hill a little E. of the mouth of the river Pyramus.

MĀMERCUS. 1. Son of king Numa, according to one tradition, and son of Mars and Silvia, according to another. [MARS.] —1. The name of a patrician family at Rome, in which the most famous were Aemilius Mamercus, thrice dictator, 437 (when he carried on war against Veii and Fidenae), 433, and 426; and L., a distinguished general in the Samnite wars, twice consul, 341 and 329, and once dictator, 335. In his second consulship he took Privernum, and hence received the surname of Privernas.

MAMERS. [MARS.]

MĀMERTĪNI. [MESSANA.]

MAMILĬA GENS, plebeian, was originally a distinguished family in Tusculum. It was to a member of this family, OCTAVIUS MAMILIUS, that Tarquinius betrothed his daughter; and on his expulsion from Rome he took refuge with his son-in-law. [TARQUINIUS.]

MĀMURĬUS VETURĬUS. [VETURIUS.]

MAMURRA (-ae), a Roman eques, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul. He amassed great riches, which he spent ostentatiously. Horace calls Formiae, in ridicule, *Mamurrarum urbs*.

MANCĪNUS, HOSTILĬUS. 1. A., was praetor urbanus B.C. 180, and consul 170, when he had the conduct of the war against Perseus, king of Macedonia.—2. C., consul 137, had the conduct of the war against Numantia. He was defeated by the Numantines, and purchased the safety of the remainder of his army by making a peace with the Numantines. The senate refused to recognise it, and went through the hypocritical ceremony of delivering him over to the enemy, who refused to accept him.

MANDĀNĒ. [CYRUS.]

MANDRI FONTES, a town in Phrygia, a day's march NE. of Anabura. It is wrongly written Alandri Fontes in some editions.

MANDUBĬI (-ōrum), a people in Gallia Lugdunensis, in *Burgundy*, whose chief town was ALESIA.

MANDŪRĬA (-ae), a town in Calabria, in the territory of the Sallentines, on the road from Tarentum to Hydruntum. Here Archidamus III., king of Sparta, was defeated and slain in battle by the Messapians and Lucanians, B.C. 338.

MANES (i.e. the 'good beings'), was the name given to the spirits of the dead. They were worshipped probably from the earliest times: hence they were spoken of as Dii Manes. They were represented as dwelling beneath the earth under the guardianship of MANIA (who was also called Lara or Larunda), the mother of the Lares. [LARUNDA.] It was an ancient custom in all towns of Italy to dig a pit, called *Mundus*, like an inverted sky, which was supposed to represent the abode of the gods of the underworld, and especially of the Manes. Such a pit was on the Palatine hill at Rome, and was the *Mundus* of the old Palatine state. The stone laid over this, and called *lapis manalis*, was regarded as the door of the underworld, through which the Dii Manes passed. At the festivals of the gods of the underworld—that is, of Dis Pater, Ceres, and Proserpina, as well as of the Manes—this stone was removed: the ceremony was called 'Mundus patet,' and took place three times a year—on August 24, October 5, and November 8. As the Manes then came forth from the earth these days were unlucky for business and for marriage, and, to propitiate the dead, offerings were made, called *inferiae*, especially at the *parentalia* in February.

MĂNĔTHO (-ōnis), an Egyptian, a native of Sebennytus, and priest of Heliopolis, who lived in the reign of the first Ptolemy (283–246 B.C.), and wrote in Greek a history of Egypt. This work is lost, but large extracts, which provide a list of the dynasties, have been preserved by the ecclesiastical writers Georgius Syncellus and Eusebius.

MĀNĪLĬUS (-i). 1. M., was consul B.C. 149, the first year of the third Punic war, and carried on war against Carthage. He was celebrated as a jurist.—2. C., tribune of the plebs, B.C. 66, proposed the law

granting to Pompey the command of the war against Mithridates and Tigranes, and the government of the provinces of Asia, Cilicia, and Bithynia. This bill was supported by Cicero in an oration which has come down to us.—**3**. MANILIUS is the name generally given to the author of the *Astronomica*, a poem on astronomy, and still more on astrology, in five books written in the reign of Tiberius. The name of the author is only gathered from the later MSS., which vary between Manilius, Manlius, and Mallius.

MANLĬA GENS, an ancient and celebrated patrician gens at Rome. The chief families were those of ACIDINUS, TORQUATUS, and VULSO.

M. MANLĬUS (-i), consul B.C. 392, took refuge in the Capitol when Rome was taken by the Gauls, in 390. One night, when the Gauls endeavoured to ascend the Capitol, Manlius was roused from his sleep by the cackling of the geese in the temple of Juno; collecting hastily a body of men, he succeeded in driving back the enemy, who had just reached the summit of the hill. From this he is said to have received the surname of CAPITOLINUS. In 385, he defended the cause of the plebeians, who were suffering from the harsh treatment of their patrician creditors. The patricians accused him of aspiring to royal power, and he was thrown into prison by the dictator Cornelius Cossus. The plebeians put on mourning for their champion, and were ready to take up arms in his behalf. The patricians in alarm liberated Manlius; but this act of concession only made him bolder, and he still championed the cause of the plebeians. In the following year the patricians charged him with high treason, and brought him before the people assembled in the Campus Martius; but as the Capitol which had once been saved by him could be seen from this place, the court was removed to the Poetelinian grove outside the Porta Nomentana. The patricians succeeded in procuring his condemnation, and the tribunes threw him down the Tarpeian rock. Thenceforth, it was said, none of the Manlia gens bore the praenomen of Marcus.

MANLIUS TORQUATUS. [TORQUATUS.]

MANTINĒA (Μαντινεια, in Hom. Μαντινέη), one of the most ancient towns in Arcadia, on the small river Ophis, near the centre of the E. frontier of the country. It is famous in history for the great battle fought under its walls between the Spartans and Thebans, in which Epaminondas fell, B.C. 362. There had been an earlier battle there in the Peloponnesian war (418), and there was a third in which Philopoemen defeated the Spartans (209). Mantinea joined the Achaean League, but notwithstanding formed a close connection with its old enemy Sparta, in consequence of which it was severely punished by Aratus, who put to death its leading citizens and sold the rest of its inhabitants as slaves. Its name was changed into *Antigonīa*, in honour of Antigonus Doson, who had helped Aratus in his campaign against the town.

MANTO (-ūs; Μαντώ, -οῦς). **1**. Daughter of the Theban soothsayer Tiresias, was herself prophetess of the Ismenian Apollo at Thebes. She was mother of Mopsus.—**2**. Daughter of Heracles, a prophetess, from whom the town of Mantua received its name.

MANTŬA (-ae; *Mantua*), a town in Gallia Transpadana, on an island in the river Mincius, was not a place of importance, but is famous because Virgil, who was born at the neighbouring village of Andes, regarded Mantua as his birthplace. After the death of Caesar, Octavian assigned some of the lands of Cremona to his soldiers, and, as these were not sufficient, took some of the Mantuan territory also.

MARACANDA (-ōrum; τὰ Μαράκανδα; *Samarkand*), the capital of the Persian province of Sogdiana was seventy stadia in circuit.

MĂRĂTHON (-ōnis; Μαραθών), was situated near a bay on the E. coast of Attica, 22 miles from Athens by one road, and 26 miles by another. It is famous for the battle in which the Athenians under Miltiades defeated the Persian army (fully six times as numerous) B.C. 290. The plain of Marathon is about five miles long by two broad, lying between the mountains (which are to the north and west) and the sea. At one end of the plain, where the Persian camp seems to have been, is a great marsh close under the hills; at the other end is a smaller marsh; and through the middle of the plain runs the watercourse of the Charadra. The Athenians were encamped in a valley (now the valley of Avlona) looking down on the plain, and commanding the approaches of the northern road to Athens, while it enabled the Athenians to attack advantageously on the flank the Persian army when it tried to proceed to Athens by the southern or coast road. The Marathonian plain was famous in mythology for the fierce bull slain by Theseus.

MARĂTHUS (-i; Μάραθος), a city on the coast of Phoenicia, opposite to Aradus and near Antaradus.

MARCELLA, daughter of C. Marcellus and Octavia, the sister of Augustus. She was thrice married: first, to M. Vipsanius Agrippa, who separated from her in B.C. 21, in order to marry Julia, the daughter of Augustus; secondly, to Julus Antonius, the son of the triumvir, by whom she had a son Lucius; thirdly, to Sext. Appuleius, consul A.D. 14, by whom she had a daughter, Appuleia Varilia.

cessful resistance which the Romans made after the battle of Cannae. In 212 he took Syracuse after a siege of two years resisted by the skill and science of Archimedes. In 208 he was consul for the fifth time, and was slain in a cavalry reconnaissance near Venusia, at the age of 60. Hannibal gave him an honourable burial. —**2**. M., son of the preceding, accompanied his father as a military tribune, in 208, and was present with him at the time of his death. He was consul in 176, and died 177.—**3**. M., consul 183, carried on the war against the Ligurians.—**4** M.,

Plan of the Plain of Marathon.

MARCELLUS, CLAUDĬUS, an illustrious plebeian family. **1**. M., five times consul, and the conqueror of Syracuse. In his first consulship, B.C. 222, Marcellus and his colleague conquered the Insubrians in Cisalpine Gaul, and took their capital Mediolanum. Marcellus distinguished himself by slaying in battle with his own hand Britomartus or Viridomarus, the king of the enemy, whose spoils he afterwards dedicated as *spolia opima* in the temple of Jupiter Feretrius. This was the third and last instance in Roman history in which such an offering was made. Marcellus was one of the best Roman generals in the second Punic War, to whom as much as to any other single commander was due the success of No. 2, was thrice consul, first in 166, when he gained a victory over the Alpine tribes of the Gauls; secondly, in 155, when he defeated the Ligurians; and thirdly, in 152, when he carried on the war against the Celtiberians in Spain. In 148 he was sent ambassador to Masinissa, king of Numidia, but was shipwrecked on the voyage, and perished.—**5**. M., an intimate friend of Cicero, is first mentioned as curule aedile with P. Clodius in 56. He was consul in 51, and showed himself a bitter enemy to Caesar. At the beginning of 49 he in vain suggested the necessity of making levies of troops, before any open steps were taken against Caesar. His advice was overruled, and he was among

the first to fly from Rome and Italy. After the battle of Pharsalia (48) he withdrew to Mytilene; whence in 46, having been pardoned by Caesar, he set out on his return; but he was murdered at the Peiraeus, by one of his own attendants, P. Magius Chilo.—**6.** C., brother of the preceding, was consul 49. He is constantly confounded with his cousin, C. Marcellus [No. 8], who was consul in 50. He accompanied his colleague, Lentulus, in his flight from Rome, and eventually crossed over to Greece. In the following year (48) he commanded part of Pompey's fleet.—**7.** C., uncle of the two preceding, was praetor in 80, and afterwards succeeded M. Lepidus in the government of Sicily.—**8.** C., son of the preceding, and first cousin of M. Marcellus [No. 5], whom he succeeded in the consulship, 50. He enjoyed the friendship of Cicero from an early age, and attached himself to the party of Pompey, notwithstanding his connection with Caesar by his marriage with Octavia. He did not, however, join the Pompeian party in Greece; and readily obtained the forgiveness of Caesar.—**9.** M., son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus, was born in 43. As early as 39 he was betrothed in marriage to the daughter of Sex. Pompey; but the marriage never took place, as Pompey's death, in 35, removed the occasion for it. In 27, he seems, with Tiberus, to have been one of the leaders of the boys in the 'Trojan' game, celebrated by order of Augustus, on which Virgil, as an eye-witness, probably founded his description. Augustus, who had probably destined the young Marcellus as his successor, adopted him as his son in 25, and at the same time gave him his daughter Julia in marriage. In 23 he was curule aedile, but in the autumn of the same year he was attacked by the disease of which he died shortly after at Baiae, notwithstanding all the skill and care of the celebrated physician Antonius Musa. He was in the twentieth year of his age, and was thought to have given so much promise of future excellence, that his death was mourned as a public calamity. He is lamented in the well-known passage of Virgil (*Aen.* vi. 861–887), which was recited to Augustus and Octavia.

MARCĬA GENS, claimed to be descended from Ancus Marcius, the fourth king of Rome. Hence one of its families subsequently assumed the name of Rex. The names of the most distinguished families are CENSORINUS, PHILIPPUS, REX, and RUTILUS.

MARCIĀNUS CAPELLA. [CAPELLA.]

MARCĬUS, an Italian seer, whose prophetic verses (*Carmina Marciana*) were first discovered by M. Atilius, the praetor, in B.C. 213. They were written in Latin, and two extracts from them are given by Livy, one containing a prophecy of the defeat of the Romans at Cannae, and the second commanding the institution of the Ludi Apollinares. The Marcian prophecies were subsequently preserved in the Capitol with the Sibylline books.

MARCĬUS. [MARCIA GENS.]

MARCIUS MONS or MAECIUS (τὸ Μάρκιον ὄρος), the scene of the defeat of Volscians and Latins by Camillus, B.C. 389, near Lanuvium.

MARCOMANNI (-ōrum), a powerful German people of the Suevic race, originally dwelt in the SW. of Germany, between the Rhine and the Danube, on the banks of the Main; but under the guidance of their chieftain Maroboduus, who had been brought up at the court of Augustus, they migrated into the land of the Boii, a Celtic race, who inhabited Bohemia and part of Bavaria. Here they settled after subduing the Boii, and founded a powerful kingdom, which extended S. as far as the Danube. [MAROBODUUS.] At a later time, the Marcomanni, in conjunction with the Quadi and other German tribes, carried on war with the emperor M. Aurelius, which lasted during the greater part of his reign, and was only brought to a conclusion by his son Commodus purchasing peace of the barbarians as soon as he ascended the throne, A.D. 180.

MARDĒNĒ or MARDŸĒNĒ (Μαρδηνή, Μαρδυηνή), a district of Persis, extending N. from Taocene to the W. frontier and to the sea-coast.

MARDŎNĬUS (-i; Μαρδόνιος), son of Gobryas, and the son-in-law of Darius Hystaspis. In B.C. 492 he was sent by Darius with a large armament, to punish Eretria and Athens for the aid they had given to the Ionians. But his fleet was destroyed by a storm off Mt. Athos, and the greater part of his land forces was cut to pieces by the Brygians, a Thracian tribe. On the accession of Xerxes, Mardonius was one of the chief instigators of the expedition against Greece, with the government of which he hoped to be invested after its conquest, and he was appointed one of the generals of the land army. After the battle of Salamis (480), he for the consequences of the advice he had given, was left by Xerxes in command of 300,000 men for the subjugation of Greece; but he was defeated in the following year (479), near Plataeae, by the

Greek forces under Pausanias, and was slain in the battle.

MĂRĔA (-ae), a town of Lower Egypt, in the district of Mareotis, on the S. side of the lake Mareotis, at the mouth of a canal.

MĂRĔŌTIS, a district of Lower Egypt, on the extreme NW., on the borders of the Libyae Nomos; it produced good wine.

MARĔŌTIS or MARĒA LACUS, a lake in the NW. of Lower Egypt, separated from the Mediterranean by the neck of land on which Alexandria stood, and supplied with water by the Canopic branch of the Nile, and by canals.

MARGIĀNA (-ae; ἡ Μαργιανή; the S. part of *Khiva*, SW. part of *Bokhara*, and NE. part of *Khorassan*), a province of the ancient Persian empire, and afterwards of the Greco-Syrian, Parthian, and Persian kingdoms, in Central Asia, N. of the Indian Caucasus, which divided it from Aria; and bounded on the E. by Bactriana, on the NE. and N. by the river Oxus. It received its name from the river Margus (*Murghab*), which flows through it, from SE. to NW., and is lost in the sands of the *Desert of Khiva*. On this river stood the capital of the district, Antiochia Margiana (*Merv*), founded by Alexander the Great, and rebuilt by Antiochus I.

MARGĪTES. [HOMERUS.]

MARGUS. [MARGIANA.]

MARIĀNA FOSSA. [FOSSA.]

MARIANDŸNI (-ōrum; Μαριανδυνοί), a people of Asia Minor, on the N. coast, E. of the river Sangarius, in the NE. part of Bithynia.

MĂRĪCA (-ae), a Latin nymph, the mother of Latinus by Faunus, was worshipped by the inhabitants of Minturnae in a grove on the river Liris. Hence the country round Minturnae is called by Horace (*Od.* iii. 17, 7) *Maricae Litora*.

MARĪNUS (Μαρῖνος). 1. Of Tyre, a Greek geographer, who lived in the middle of the second century of the Christian era, and was the immediate predecessor of Ptolemy. Marinus was undoubtedly the founder of mathematical geography in antiquity; and Ptolemy based his work upon that of Marinus. [PTOLEMAEUS.] The chief merit of Marinus was, that he put an end to the uncertainty that had hitherto prevailed respecting the positions of places, by assigning to each its latitude and longitude.—2. Of Flavia Neapolis, in Palestine, a philosopher and rhetorician, the pupil and successor of Proclus, whose Life he wrote, a work still extant, edited by Boissonade.

C. D.

MĂRĬUS. 1. C., who was seven times consul, was born in B.C. 157, near Arpinum, of an obscure family. He is said to have worked as a field labourer before he entered the Roman army. He distinguished himself so much by his valour at the siege of Numantia, in Spain (134), as to attract the notice of Scipio Africanus, who is said to have foretold his future greatness. In 119 he was elected tribune of the plebs, when he was 38 years of age. In this office he came forward as a popular leader, and increased his influence by his marriage with Julia, the sister of C. Julius Caesar, the father of the future ruler of Rome. In 109 he served in Africa as legate of the consul Q. Metellus in the war against Jugurtha. His popularity became so great that he resolved to return to Rome, and become at once a candidate for the consulship, and obtained permission to leave Africa. On his arrival at Rome he was elected consul, and as he represented that Metellus was needlessly prolonging the war, received from the people the province of Numidia, and the command of the army in Africa. In the following year (106) Jugurtha was surrendered to him by the treachery of Bocchus, king of Mauretania. [JUGURTHA.] Marius sent his quaestor Sulla to receive the Numidian king from Bocchus. This circumstance sowed the seeds of the personal hatred which afterwards existed between Marius and Sulla, since the enemies of Marius claimed for Sulla the merit of bringing the war to a close by obtaining possession of the person of Jugurtha. Meantime Italy was threatened by a vast horde of barbarians, who had migrated from the N. of Germany. The two leading nations of which they consisted were called Cimbri and Teutones. They had defeated one Roman army after another, and every one felt that Marius was the only man capable of saving the state. Accordingly he was elected consul a second time, 104. Meantime the Cimbri marched into Spain, which they ravaged for the next two or three years. But as their return was constantly expected, Marius was elected consul a third time in 103, and a fourth time in 102, in which year the Cimbri returned into Gaul. The barbarians now divided their forces. The Cimbri marched round the northern foot of the Alps, in order to enter Italy by the NE., crossing the Tyrolese Alps by the defiles of Tridentum (Trent). The Teutones and Ambrones, on the other hand, marched against Marius, who had taken up a position in a fortified camp on the Rhone. The decisive battle was fought near Aquae Sextiae (*Aix*).

A A

The whole nation was annihilated, for those who did not fall in the battle put an end to their own lives. The Cimbri, meantime, had forced their way into Italy. Marius was elected consul a fifth time (101), and joined the proconsul Catulus in the N. of Italy. The two generals gained a great victory over the enemy on a plain called the Campi Raudii, near Vercellae (*Vercelli*), in which the Cimbri were totally destroyed. Hitherto the career of Marius had been a glorious one; but the remainder of his life is full of horrors, and brings out the worst features of his character. In order to secure the consulship a sixth time, he entered into close connection with two of the worst demagogues that ever appeared at Rome, Saturninus and Glaucia. He gained his object, and was consul a sixth time in 100. In this year he drove into exile his old enemy Metellus; but shortly afterwards, when Saturninus and Glaucia took up arms against the state, Marius crushed the insurrection by command of the senate. [SATURNINUS.] The social war again called him into active service (90). He served as legate of the consul P. Rutilius Lupus; and after the latter had fallen in battle, he defeated the Marsi in two successive engagements. He had set his heart upon obtaining the command of the war against Mithridates, which the senate had bestowed upon the consul Sulla at the end of the social war (88). He obtained a vote of the people giving him the command; but Sulla brought up his army from Nola and Marius was obliged to take to flight. After wandering along the coast of Latium, he was at length taken prisoner in the marshes formed by the river Liris, near Minturnae. A Gallic or Cimbrian soldier was ordered to put him to death, and with a drawn sword entered a dark room where Marius was confined. To the frightened barbarian the eyes of Marius seemed to dart out fire, and from the darkness a terrible voice exclaimed—'Man, durst thou murder C. Marius?' The barbarian immediately threw down his sword, and rushed out of the house. Straightway there was a revulsion of feeling among the inhabitants of Minturnae. They got ready a ship, and placed Marius on board. He reached Africa in safety, and landed at Carthage; but he had scarcely put his foot on shore before the Roman governor sent an officer to bid him leave the country. This last blow almost unmanned Marius: his only reply was—'Tell the praetor that you have seen C. Marius a fugitive sitting among the ruins of Carthage.' Soon afterwards Marius returned to Italy, where the consul Cinna (B.C. 87) had taken up arms against the party of the absent Sulla, but had been driven from the city by his colleague Octavius, and deprived by the senate of the consulate. Marius and Cinna now laid siege to Rome. The failure of provisions compelled the senate to yield, and Marius and Cinna entered Rome as conquerors. The most prominent of their opponents were hunted down and put to death by the orders of Marius. Among the victims of his vengeance were the great orator M. Antonius and his former colleague Q. Catulus. Without going through the form of an election, Marius and Cinna named themselves consuls for the following year (86). But Marius, now in his 71st year, died on the 18th day of his consulship. The reform of Marius which had the most lasting effect was the reorganisation of the army. The richer classes now shrank from military service, and the middle class had almost disappeared. Accordingly Marius admitted all free-born citizens to the infantry, and abolished all old distinctions of rank. All recruits went through the same severe drill, like that of the gladiators, devised by P. Rutilius Rufus, so that the army was composed of professional soldiers, no longer a militia. The old distribution of maniples was replaced by making the cohort the unit. The cavalry was henceforth composed of foreign troops, Thracians, Africans, and Gauls, and the light-armed troops were drawn from Liguria and the Balearic isles. Hence it is said with some truth that with Marius began the mercenary army.—**2**. C., the son of the preceding, but only by adoption, was consul in 82, when he was 27 years of age. In this year he was defeated by Sulla near Sacriportus on the frontiers of Latium, whereupon he took refuge in the strongly fortified town of Praeneste; but, after Sulla's great victory at the Colline gate, he put an end to his own life.—**3**. The false Marius. [AMATIUS.]

MARMĂRĬCA (-ae; *E. part of Tripoli and NW. part of Egypt*), a district of N. Africa, between Cyrenaica and Egypt.

MĂRO, VERGILĬUS. [VERGILIUS.]

MAROBODŪUS (-i) — the Latinised form of the German MARBOD—king of the Marcomanni, a Suevian by birth, was sent in his boyhood with other hostages to Rome, and brought up by Augustus. After his return to his native country, he succeeded in establishing a powerful kingdom in central Germany, along the N. bank of the Danube; but he became an object of suspicion to the other German tribes, as a king who ruled too much after a Roman

pattern; and was at length expelled from his dominions by Catualda, a chief of the Gothones, about A.D. 19. He took refuge in Italy, and Tiberius allowed him to pass the remainder of his life at Ravenna.

MARON (-ōnis; Μάρων), son of Evanthes, and grandson of Dionysus and Ariadne. He dwelt at Maronea in Thrace, and appears in Homer as the hero of sweet wine, and gives to Odysseus the cask which he carries with him to the Cyclops. In this Homeric story it seems that Dionysus is hardly yet recognised as a deity, for Maron is priest, not of Dionysus, but of Apollo.

MARŌNĒA (Μαρώνεια; Μαρωνείτης; *Marogna*), a town on the S. coast of Thrace, situated on the N. bank of the lake Ismaris and on the river Sthenas,

Coin of Maronea in Thrace (early in 3rd cent. B.C.).

Obv., horse; MAPΩ; *rev.*, vine of Dionysus and caduceus; ΕΠΙ ΙΚΕΣΙΟ (magistrate's name).

more anciently called Ortagurea. It belonged originally to the Cicones, but afterwards received colonists from Chios. It was celebrated for its excellent wine, and it is probable that the wine was cultivated there earlier than in Southern Greece.

MARPESSA. 1. Daughter of Evenus. [IDAS.]—2. A mountain in Paros, from which the Parian marble was obtained. Hence Virgil speaks of *Marpēsia cautes*. [PAROS.]

MARRUCĪNI, a warlike people in Italy, of the Sabellian race, occupying a narrow slip of country along the right bank of the river Aternus, and bounded on the N. by the Vestini, on the W. by the Paeligni and Marsi, on the S. by the Frentani, and on the E. by the Adriatic sea. Their chief town was TEATE, and at the mouth of the Aternus they possessed, in common with the Vestini, the seaport ATERNUM. Along with the Marsi, Paeligni, and the other Sabellian tribes they fought against Rome; and together with them they submitted to the Romans in B.C. 304.

MARRŬVĬUM or MARŬVĬUM (-i), the chief town of the Marsi (who are therefore called *gens Maruvia*), situated on the E. bank of the lake Fucinus, and on the road between Corfinium and Alba Fucentia.

MARS was an ancient Italian deity, identified with ARES after the Greek mythology prevailed, merely because both had come to be regarded as peculiarly gods of war. The oldest form of his name seems to have been MAURS, of which MAVORS and MARS were variations, and the name was also reduplicated into MAR-MAR and MAMERS and MAMURIUS. It is probable that Mars was primarily the god of the year, and especially of the vigorous growth of the year in spring. Hence Mars was worshipped especially in his own month, March, the time of returning spring, and was honoured with offerings of first-fruits in spring, and on special occasions by the dedication of everything born in a particular spring—the Ver Sacrum of Umbro-Sabellian tribes, which is said to have caused various ancient migrations. Among herdsmen he was worshipped as a god who averted evil from herds, and by agriculturists as one who helped their field labours. But the warlike tribes regarded him more as their protector in war and leader in battle. Hence he was MARS GRADIVUS: that is, Mars who strides forward to the fight = θούριος Ἄρης. To this (whether or not it was the original use) belonged the war-dances of the *Salii* and their clashing of shields; and the horse, as the warlike animal (*bellator equus*) was sacrificed to him. Mars was particularly the Sabine god (as Mars-Quirinus), but he was also a Latin god. Hence in the combination of both races at Rome, there was a twofold settlement of this deity, the Mars of the Palatine associated with Picus and Faunus and with the story of Romulus and Remus, and the Mars-Quirinus of the Quirinal; and while Jupiter of the Capitol became the supreme god of the city, and the provinces of agriculture, &c., passed to other deities, Mars became gradually more exclusively the god of war, and when Greek mythology predominated was recognised as equivalent to Ares in all respects. He had his feminine counterpart in NERIO, the Sabine goddess of Strength, and from the myth of his sacred marriage with her was regarded as one of the deities who presided over marriage. The chief Roman sanctuaries of Mars were the shrine in the *Regia*, where the sacred spears were kept, the movement of which was an omen of the utmost gravity; the Temple of Mars at the Porta Capena, from which the procession of knights started on July 15th; and his altar in the Campus Martius, where sacrifice was offered at the Equirria. Of

all the animals sacred to him the wolf was most regarded. It is probable that the wolf was the sacred animal of some of the tribes, particularly of the Hirpini (whose name was derived from *herpus=lupus*), and that its dedication to Mars is a survival of that superstition. [For the representations of Mars, see ARES.]

MARSI (-ōrum). **1.** A warlike people of the Sabellian race, dwelt in the centre of Italy, in the high land surrounded by the mountains of the Apennines, in which the lake Fucinus is situated. Like their neighbours the Paeligni and Marrucini, they concluded a peace with Rome, B.C. 304. Their bravery was proverbial; they were the prime movers of the celebrated war waged against Rome by the Socii or Italian allies in order to obtain the Roman franchise, and known by the name of the Marsic or Social war. Their chief town was MARRUVIUM.—The Marsi appear to have been acquainted with the medicinal properties of several of the plants growing upon their mountains, and to have employed them as remedies against the bites of serpents, and in other cases. Hence they were regarded as magicians, and were said to be descended from a son of Circe.—**2.** A people in Germany, near the river Ems, who joined the Cherusci in the war against the Romans which terminated in the defeat of Varus.

MARSUS, DOMITĬUS, a Roman poet of the Augustan age. He wrote a beautiful epitaph on Tibullus, which has come down to us:

'Te quoque Vergilio comitem non aequa, Tibulle,
Mors juvenem campos misit ad Elysios,
Ne foret aut elegis molles qui fleret amores
Aut caneret forti regia bella pede.'

MARSŸAS (-ae; Μαρσύας). **1.** Was connected with the earliest period of Greek music, and was a Phrygian, in some accounts was a satyr, in others a peasant. The following is the outline of his story:—Athene having, while playing the flute, seen the reflection of herself in water, and observed the distortion of her features, threw away the instrument in disgust. It was picked up by Marsyas, who no sooner began to blow through it than the flute of its own accord gave forth the most beautiful strains. Marsyas was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. The Muses were the umpires. Apollo played upon the cithara and Marsyas upon the flute, and it was not till Apollo added his voice to the music of his lyre that the contest was decided in his favour. As a punishment for the presumption of Marsyas, Apollo bound him to a tree, and flayed him alive. His blood was the source of the river Marsyas, and Apollo hung up his skin in the cave out of which that river flows. The fable evidently refers to the struggle between the music of the lyre and that of the flute, of which the former was connected with the worship of Apollo among the Dorians, and the latter with the rites of Cybele in Phrygia.—**2.** A small and rapid river of Phrygia, which flowed through the palace of the Persian kings at Celaenae, beneath the Acropolis, and fell into the Maeander, outside of the city.—**3.** A considerable river of Caria, which flowed past Stratonicea and Alabanda, and fell into the Maeander, nearly opposite to Tralles.

MARTĬĀLIS, M. VALĔRĬUS, the epigrammatic poet, was born at Bilbilis in Spain, in the third year of Claudius, A.D. 43. He came to Rome in the thirteenth year of Nero, 66: and after living in the metropolis thirty-five years, patronised by Titus and Domitian, he returned to the place of his birth, in the third year of Trajan, 100.—The extant works of Martial consist of a collection of short poems, all included under the general appellation *Epigrammata*, upwards of 1,500 in number, divided into fourteen books, and Martial's epigrams are distinguished by imagination, wit, and their graceful versification. They are valuable also as a picture of Roman life and customs, but his writings are spoilt by their frequent coarseness of thought and language.

MARULLUS, C. EPIDĬUS, tribune of the plebs, B.C. 44, removed, in conjunction with his colleague L. Caesetius Flavius, the diadem which had been placed upon the statue of C. Julius Caesar, and attempted to bring to trial the persons who had saluted the dictator as king. Caesar, in consequence, deprived him of the tribunate, and expelled him from the senate.

MARŬVĬUM. [MARRUVIUM.]

MASCAS, an E. tributary of the Euphrates.

MĂSĬNISSA (-ae), king of the Numidians, son of Gala, king of the Massylians, the easternmost of the two great tribes into which the Numidians were at that time divided. In the second Punic war he at first fought on the side of the Carthaginians in Spain (B.C. 212), but he afterwards deserted their cause and joined the Romans. On his return to Africa, he was attacked by the Carthaginians and his neighbour

Syphax, and with difficulty maintained his ground till the arrival of Scipio in Africa (B.C. 204). He rendered important service to Scipio, and reduced Cirta, the capital of Syphax. Among the captives that fell into his hands on this occasion was Sophonisba, the wife of Syphax, who had been formerly promised in marriage to Masinissa himself. The story of his hasty marriage with her, and its tragical termination, is related elsewhere. [SOPHONISBA.] In the decisive battle of Zama (202), Masinissa commanded the cavalry of the right wing. On the conclusion of the peace between Rome and Carthage, he was rewarded with the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions. For the next 50 years Masinissa reigned in peace. He died in the second year of the third Punic war, B.C. 148, at the advanced age of 90, having retained in an extraordinary degree his bodily strength and activity to the last. He left three sons, Micipsa, Mastanabal, and Gulussa, among whom Scipio Africanus the younger divided his kingdom.

MASĬUS MONS (τὸ Μάσιον ὄρος; *Karajeh Dagh*), a mountain chain in the N. of Mesopotamia, between the upper course of the Tigris and the Euphrates.

MASSA, BAEBĬUS, or BEBĬUS, was accused by Pliny the younger and Herennius Senecio of plundering the province of Baetica, of which he had been governor, A.D. 93. He was condemned, but escaped punishment by the favour of Domitian, and from this time he became one of the informers and favourites of the tyrant.

MASSAESŸLI or -ĬI. [MAURETANIA.]

MASSĂGĔTAE (-ārum; Μασσαγέται), a wild and warlike people of Central Asia, N. of the Jaxartes (the Araxes of Herodotus) and the *Sea of Aral*, and on the peninsula between this lake and the Caspian. Their chief appearance in ancient history is in connection with the expedition undertaken against them by Cyrus the Great, in which Cyrus was defeated and slain. [CYRUS.]

MASSĬCUS MONS, a range of hills in the NW. of Campania near the frontiers of Latium, famous for its wine, the produce of the vineyards on the southern slope of the mountain, which have a volcanic soil. The Falernian wine came from the eastern side of this mountain.

MASSĬLĬA (-ae; Μασσαλία; *Marseilles*), a Greek city in Gallia Narbonensis, on the coast of the Mediterranean, in the country of the Salyes. It was situated on a promontory, which was connected with the mainland by a narrow isthmus, and was washed on three sides by the sea. Its excellent harbour, called Lacydon, the old port, was formed by a small inlet of the sea, about half a mile long and a quarter of a mile broad. Massilia was founded by the Phocaeans of Asia Minor about B.C. 600. It extended its dominion over the barbarous tribes in its neighbourhood, and planted several colonies on the coast of Gaul and Spain, such as ANTIPOLIS, NICAEA, and EMPORIUM. Its naval power and commercial greatness soon excited the jealousy of the Carthaginians, who made war upon the city, but the Massilians not only maintained their independence, but defeated the Carthaginians in a sea-fight. At an early period they cultivated the friendship of the Romans, to whom they always continued faithful allies. Accordingly when the SE. corner of Gaul was made a Roman province, the Romans allowed Massilia to retain its independence and its own constitution. In the civil war between Caesar and Pompey (B.C. 49) it espoused the cause of the latter, but after a protracted siege, in which it lost its fleet, it was obliged to submit to Caesar.

MASSĪVA (-ae). **1.** A Numidian, grandson of Gala, king of the Massylians, and nephew of Masinissa, whom he accompanied into Spain.—**2.** Son of Gulussa, and grandson of Masinissa, was assassinated at Rome by order of Jugurtha, because he claimed the kingdom of Numidia.

MASSŸLI or -ĬI. [MAURETANIA.]

MASTANĂBAL or MANASTĂBAL, the youngest of the three legitimate sons of Masinissa, between whom Numidia was divided by Scipio after the death of the aged king (B.C. 148). He died before his brother Micipsa, and left two sons, Jugurtha and Gauda.

MĂTHO (-ōnis). **1.** One of the leaders of the Carthaginian mercenaries in their war against Carthage, B.C. 241: put to death.—**2.** A pompous, blustering advocate, ridiculed by Juvenal and Martial.

MATIĀNA (-ae), the SW.-most district of Media Atropatene. The great salt lake of Spaura (Ματιανὴ λίμνη; *Lake of Urmi*) was in this district.

MĂTĪNUS (-i), a mountain in Apulia, running into the sea, was one of the offshoots of Mons Garganus.

MATISCO (*Mâcon*), a town of the Aedui in Gallia Lugdunensis on the Arar.

MATĬUS CALVĒNA, C., a Roman eques, and a friend of Caesar and Cicero. After Caesar's death he took the side of Octavianus.

MATRŌNA (-ae; *Marne*), a river in Gaul, which falls into the Sequana, a little S. of Paris.

MATTĬĂCI (-ōrum), a people in Germany, who dwelt on the E. bank of the Rhine, between the Main and the Lahn, and were a branch of the Chatti. Their chief towns were Aquae Mattiacae (*Wiesbaden*), and Mattiacum (*Marburg*). A sort of pomade called *Mattiacae pilae* was imported by the Romans from their country.

MATTĬUM (-i; *Maden*), the chief town of the Chatti, situated on the Adrana (*Eder*), was destroyed by Germanicus.

MĀTŪTA, commonly called MATER MATŪTA, was an old Italian goddess of the dawn, and her name is connected with *mane, matutinus*. Like other goddesses of light, she was a goddess of childbirth, and therefore invoked by women. Hence she was worshipped by married women at the Matralia on the 11th of June. She was also worshipped as a goddess of the sea and of harbours, like Ino Leucothea, with whom she was identified.

MAURĒTĀNĬA or MAURĪTĀNĬA, the W.-most of the divisions of N. Africa, lay between the Atlantic on the W., the Mediterranean on the N., Numidia on the E., and Gaetulia on the S.; but the districts embraced under the names of Mauretania and Numidia respectively were of very different extent at different periods. The chief tribes of the country were the Mauri or Maurusii, W. of the river Malva or Malucha (*Muluia* or *Mohalou*); thence the Massaesylii, to (or nearly to) the river Ampsaga (*Wady-el-Kebir*), and the Massylii between the Ampsaga and the Tusca (*Wady-Zain*), the W. boundary of the Carthaginian territory. Of these people, the Mauri, who possessed a greater breadth of fertile country between the Atlas and the coasts, seem to have applied themselves more to the settled pursuits of agriculture than their neighbours on the E. Hence arose a difference, which the Greeks marked by applying the general name of Νομάδες to the tribes between the Malva and the Tusca; whence came the Roman names of Numidia for the district, and Numidae for its people. [NUMIDIA.] Thus Mauretania was at first only the country W. of the Malva, but it afterwards included the western part of Numidia. Upon the murder of Juba's son, Ptolemaeus, by Caligula (A.D. 40), Mauretania became a Roman province, divided into two parts, of which the W. was called Tingitana, from its capital Tingis (*Tangier*), and the E. Caesariensis from its capital Julia Caesarea (*Zershell*), the boundary between them being the river Malva, the old limit of the kingdom of Bocchus I.

MAURI. [MAURETANIA.]

MAURITĀNĬA. [MAURETANIA.]

MAURUS, TERENTIĀNUS. [TERENTIANUS.]

MAURUSII. [MAURETANIA.]

MAUSŌLUS or MAUSSŌLUS (-i; Μαύσωλος or Μαύσσωλος), king of Caria, was the eldest son of Hecatomnus, whom he succeeded in the sovereignty, B.C. 377. In 358 he joined with the Rhodians and others in the war waged by them against the Athenians, known by the name of the Social war. He died in 353, leaving no children, and was succeeded by his wife and sister Artemisia, who built in his honour the Mausoleum. [ARTEMISIA.]

MĀVORS. [MARS.]

MAXENTĬUS, Roman emperor A.D. 306–312. He was the son of Maximianus; but he was passed over in the division of the empire which followed the abdication of his father and Diocletian in A.D. 305. Maxentius, however, being supported by the praetorian troops, was proclaimed emperor at Rome in 306. He maintained his power against Galerius; but was defeated by Constantine at Saxa Rubra near Rome, October 27th, 312, and was drowned in an attempt to cross the Tiber.

MAXIMIĀNUS. I., Roman emperor, A.D. 286–305. He was born of humble parents in Pannonia, and had acquired such fame by his services in the army, that Diocletian selected him for his colleague. He was compelled to abdicate with Diocletian. [DIOCLETIANUS.]—II., Roman emperor, A.D. 305–311, usually called GALERIUS. His full name was GALERIUS VALERIUS MAXIMIANUS. He was born near Sardica in Dacia, and was the son of a shepherd. He rose from the ranks to the highest commands in the army, and was adopted by Diocletian, whose daughter Valeria he received in marriage. Upon the abdication of Diocletian and Maximian (305), Galerius became Augustus or emperor. In 307 he made an unsuccessful attempt to recover Italy. [MAXENTIUS.] He died in 311.

MAXIMĪNUS. I., Roman emperor A.D. 235–238, was born in a village on the confines of Thrace. Brought up as a shepherd, he attracted the attention of Septimius Severus by his gigantic stature and marvellous feats of strength, and was permitted to enter the army. He rose to the highest rank in the service; and on the murder of Alexander Severus by the troops in Gaul

(235), he was proclaimed emperor. During his reign he carried on war against the Germans with success; but his government was cruel and oppressive. He was slain by his own soldiers before Aquileia, 238.—II., Roman emperor 305-314, originally called DAZA, and subsequently GALERIUS VALERIUS MAXIMINUS. He was the nephew of Galerius by a sister, and early in life was a shepherd in his native Illyria. Having entered the army, he rose to the highest rank in the service; and upon the abdication of Diocletian in 305, he was adopted by Galerius, on whose death in 311, Maximinus and Licinius divided the East between them. In 313 he was defeated by Licinius near Heraclea, and fled to Tarsus, where he died.

MAXĬMUS FĂBĬUS. 1. Q. FABIUS MAXIMUS RULLIANUS, was the son of M. Fabius Ambustus, consul B.C. 360. Fabius was master of the horse to the dictator, L. Papirius Cursor in 325, whose anger he incurred by giving battle to the Samnites during the dictator's absence, and contrary to his orders. Though he gained a victory he was deposed from his office. In 322 Fabius obtained his first consulship. In 315 he was dictator, and was completely defeated by the Samnites at Lautulae. In 310 he was consul for the second time, and carried on the war against the Etruscans. In 308 he was consul a third time, and is said to have defeated the Samnites and Umbrians. In 297 he was consul for the fifth time, and in 296 for the sixth time. In the latter year he commanded at the great battle of Sentinum, when the combined armies of the Samnites, Gauls, Etruscans, and Umbrians were defeated by the Romans.—2. Q. FABIUS MAXIMUS GURGES, son of the last. His dissolute youth, which won him his surname 'Glutton,' was atoned for by an active manhood. He was thrice consul, in 292, 276, and 265. In his successful battle against the Samnites, 292, he was helped by his father, who had offered to serve as his lieutenant.—3. Q. FABIUS MAXIMUS, with the agnomen CUNCTATOR, from his caution in war, was grandson of Fabius Gurges. He was consul 233, and a second time 228. In 217, immediately after the defeat at Trasimenus, he was appointed dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. His plan was to avoid all direct encounter with the enemy: he moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements and cut off his stragglers and foragers. But at Rome and in his own camp the caution of Fabius was misinterpreted. It is probable, also, that a more forward strategy was now advisable to prevent Hannibal from carrying out his projects, though the tactics of Fabius were of the highest value in order to give the Romans time to regain some confidence after Trasimene. The expedient, however, which was adopted was absurd: the people divided the command between him and M. Minucius Rufus, his master of the horse. Minucius was speedily entrapped, and would have been destroyed by Hannibal had not Fabius hastened to his rescue. Fabius was consul for the third time in 215, and for the fourth time in 214. In 213 he served as legatus to his own son, Q. Fabius, consul in that year, and an anecdote is preserved which exemplifies the strictness of the Roman discipline. On entering the camp at Suessula, Fabius advanced on horseback to greet his son. He was passing the lictors when the consul sternly bade him dismount. 'My son,' exclaimed the elder Fabius, 'I wished to see whether you would remember that you were consul.' Fabius was consul for the fifth time in 209, in which year he retook Tarentum. He died in 203.—4. Q. FABIUS MAXIMUS, elder son of the preceding, was praetor 214 and consul 213.—5. Q. FABIUS MAXIMUS AEMILIANUS, was by birth the eldest son of L. Aemilius Paulus, the conqueror of Perseus, and was adopted by No. 3. He was praetor in Sicily in 149-148, and consul in 145. Spain was his province, where he encountered, and at length defeated, Viriathus. Fabius was the pupil and patron of the historian Polybius.—6. Q. FABIUS MAXIMUS ALLOBROGICUS, son of the last. He was consul 121; and he derived his surname from the victory which he gained in this year over the Allobroges and their ally, Bituitus, king of the Arverni in Gaul.

MAXĬMUS, MAGNUS CLEMENS, Roman emperor, A.D. 383-388, in Gaul, Britain, and Spain, was a native of Spain. He was proclaimed emperor by the legions in Britain in 383, and forthwith crossed over to Gaul to oppose Gratian, who was defeated by Maximus, and was shortly afterwards put to death. In 388 he was defeated and put to death by Theodosius.

MAXĬMUS TYRĬUS, a native of Tyre, a Greek rhetorician and Platonic philosopher, lived during the reigns of the Antonines and of Commodus.

MAXĬMUS, VALERĬUS. [VALERIUS.]

MAXŸES (Μάξυες), a people of N. Africa, on the coast of the Lesser Syrtis.

MAZĂCA. [CAESAREA, No. 1.]

MAZĬCES (-cum; Μάζικες), a people of N. Africa, in Mauretania Caesariensis, on the S. slope of Mount Zalacus.

MECYBERNA (-ae; Μηκύβερνα; *Molivo*), a town of Macedonia in Chalcidice, at the head of the Toronaic gulf, E. of Olynthus, of which it was the seaport.

MĒDAURA AD MEDĒRA, or AMEDĒRA (*Haidra*), a city of N. Africa, on the borders of Numidia and Byzacena.

MĒDĒA (-ae; Μήδεια), daughter of Aeëtes, king of Colchis. She was celebrated for her skill in magic. The most important parts of her story are given under ABSYRTUS, ARGONAUTAE, and JASON. It is enough to state here that when Jason came to fetch the golden fleece, she fell in love with the hero; helped him through his difficulties, and afterwards fled with him as his wife to Greece; that they were driven from Iolcus because she had deceived the daughters of Pelias into killing their father, and went to Corinth, where Medea, having been deserted by Jason for the youthful daughter of Creon, king of Corinth, revenged herself by murdering the two children whom she had by him, and by destroying his young wife by a poisoned garment; and that she then fled to Athens in a chariot drawn by winged dragons. So far her story has been related in the articles mentioned above. According to one account she married King Aegeus at Athens; but when it was discovered that she plotted to poison Theseus she escaped and went to Asia, the inhabitants of which were called after her Medes.

MĔDĔŌN (-ōnis; Μεδεών). **1.** A town in the interior of Acarnania, near the road which led from Limnaea to Stratos.—**2.** A town on the coast of Phocis near Anticyra.—**3.** A town in Boeotia, near Onchestus and the lake Copais.—**4.** A town in Dalmatia, near Scodra.

MĒDĬA (-ae; ἡ Μηδία; Μῆδος, Medus), an important country of W. Asia, occupying the extreme W. of the great table-land of *Iran*, and lying between Armenia on the N. and NW., Assyria and Susiana on the W. and SW., Persis on the S., the great desert of Aria on the E., and Parthia, Hyrcania, and the Caspian on the NE. It was for the most part a fertile country, producing wine, figs, oranges and citrons, and honey, and supporting an excellent breed of horses. It was well peopled, and was altogether one of the most important provinces of the ancient Persian empire. After the Macedonian conquest, it was divided into two parts, Great Media and Atropatēne. [ATROPATENE.] The earliest history of Media is involved in much obscurity. Herodotus and Ctesias (in Diodorus) give different chronologies for its early kings. Ctesias makes ARBACES the founder of the monarchy, about B.C. 842, and reckons eight kings from him to the overthrow of the kingdom by Cyrus. Herodotus reckons only four kings of Media: namely, (1) DEIOCES, B.C. 710–657; (2) PHRAORTES, 657–635; (3) CYAXARES, 635–595; (4) ASTYAGES, 595–560. The last king was dethroned by a revolution which transferred the supremacy to the Persians, who had formerly been the subordinate people in the united Medo-Persian empire. [CYRUS.] With the rest of the Persian empire, Media fell under the power of Alexander; it next formed a part of the kingdom of the Seleucidae, from whom it was conquered by the Parthians, in the second century B.C., from which time it belonged to the Parthian, and then to the later Persian empire.—It is important to notice the use of the names MEDUS and MEDI by the Roman poets, for the nations of Asia E. of the Tigris in general, and the Parthians in particular.

MEDIAE MURUS (τὸ Μηδίας καλούμενον τεῖχος), an artificial wall, which ran from the Euphrates to the Tigris, at the point where they approached nearest, and divided Mesopotamia from Babylonia. It is described by Xenophon (*Anab.* ii. 4) as being twenty parasangs long, 100 feet high, and twenty thick, and was built of baked bricks, cemented with asphalt.

MĔDĬŎLĀNUM (-i). **1.** (*Milan*), the capital of the Insubres in Gallia Transpadana, was situated in an extensive plain between the rivers Ticinus and Addua. It was taken by the Romans B.C. 222, and afterwards became a municipium, and was a head-quarters of military government in North Italy. On the new division of the empire made by Diocletian, it became the residence of his colleague Maximianus, and continued to be the usual residence of the emperors of the West, till the irruption of Attila—who took and plundered the town—induced them to transfer the seat of government to the more inaccessible town of Ravenna. On the fall of the Western empire, it became the residence of Theodoric the Great and the capital of the Ostrogothic kingdom.—**2.** (*Saintes*), a town of the Santones in Aquitania, NE. of the mouth of the Garumna; subsequently called Santones after the people, whence its modern name.

MEDIOMATRĬCI, a people in the SE. of Gallia Belgica on the Mosella, S. of the

Treviri. Their chief town was Divodūrum (*Metz*).

MEDITERRĀNĔUM MARE. [INTERNUM MARE.]

MEDMA, or MESMA (Μέδμα, Μέσμα), a Greek city of Southern Italy on the W. coast of Bruttii, founded by the Locrians.

MEDŎĂCUS or MEDŬĂCUS, a river in Venetia in the N. of Italy, formed by the union of two rivers, the Medoacus Major (*Brenta*) and Medoacus Minor (*Bacchiglione*), which falls into the Adriatic sea near Edron, the harbour of Patavium.

MEDOBRIGA (-ae), a town in Lusitania, on the road from Emerita to Scalabis.

MĔDŌN (-ontis; Μέδων). **1.** Son of Oileus, and brother of the lesser Ajax, fought against Troy, and was slain by Aeneas.—**2.** Son of Codrus. [CODRUS.]

MĔDŬLI (-ōrum), a people in Aquitania, S. of the mouth of Garumna, in the modern *Medoc*.

MEDULLI (-ōrum), a people on the E. frontier of Gallia Narbonensis and in the Maritime Alps, in whose country the Druentia (*Durance*) and Duria (*Dora Riparia*) took their rise.

MEDULLĬA (-ae), a colony of Alba, in the land of the Sabines, between the Tiber and the Anio.

MEDŪSA. [GORGONES.]

MEGABĀZUS or MEGABŸZUS (Μεγάβαζος, Μεγάβυζος). **1.** One of the seven Persian nobles who conspired against the Magian Smerdis, B.C. 521. Darius left him with an army in Europe, when he recrossed the Hellespont, on his return from Scythia, 506. He subdued Perinthus and the other cities on the Hellespont and the coast of Thrace.—**2.** Son of Zopyrus, and grandson of the above, was one of the commanders in the army of Xerxes, 480. He afterwards commanded the army sent against the Athenians in Egypt, 458.

MEGĂCLES (-is; Μεγακλῆς). **1.** A name borne by several of the Alcmaeonidae. The most important of these was the Megacles who put to death Cylon and his adherents, after they had taken refuge at the altar of Athene B.C. 612. [CYLON.]—**2.** A Syracusan, brother of Dion, and brother-in-law of the elder Dionysius. He accompanied Dion in his flight from Syracuse, 358, and afterwards returned with him to Sicily.

MĔGAERA. [EUMENIDES.]

MĔGĀLĬA or MEGĂRIS, a small island in the Tyrrhene sea, opposite Neapolis.

MEGALŎPŎLIS (-is; *Sinano*), the most recent, but the most important of the cities of Arcadia, was founded on the advice of Epaminondas, after the battle of Leuctra, B.C. 371, and was formed out of the inhabitants of thirty-eight villages. It was situated in the district Maenalia, near the frontiers of Messenia, on the river Helisson, which flowed through the city, dividing it into two nearly equal parts. Megalopolis was for a time subject to the Macedonians; but soon after the death of Alexander the Great, it was governed by a series of native tyrants, the last of whom, Lydiades, voluntarily resigned the government, and united the city to the Achaean League, B.C. 234. It became in consequence opposed to Sparta, and was taken and plundered by Cleomenes, who killed or drove into banishment all its inhabitants, and destroyed a great part of the city, 222. After the battle of Sellasia in the following year, it was restored by Philopoemen, who again collected the inhabitants; but it never recovered its former prosperity. The excavations of 1890-91 by the British School of Athens have explored the theatre, and discovered the ground plan of the adjoining Thersilion or great assembly hall of the Arcadians, and of the Agora and temple of Zeus across the river.

MEGĂRA, wife of HERACLES.

MĔGĂRA (τὰ Μέγαρα, in Lat. Megara, -ae, and pl. Megara, -orum). **1.** (*Megara*), the capital of Megaris, a small district of Greece, bounded on the N. by Boeotia, on the NE. and E. by Attica, and on the S. by the territory of Corinth. Megara was situated 8 stadia (1 mile) from the sea opposite the island Salamis, about 26 miles from Athens and 31 miles from Corinth. It consisted of three parts: (1) the ancient Pelasgian citadel, called *Caria*, said to have been built by Car, the son of Phoroneus, which was situated on a hill NW. of the latter city. This citadel contained the ancient and celebrated *Megaron* (μέγαρον) or temple of Demeter, from which the town is supposed to have derived its name. (2) The modern citadel, situated on a lower hill to the SW. of the preceding, and called *Alcathoe*, from its reputed founder Alcathous, son of Pelops. (3) The town properly so called, situated at the foot of the two citadels, said to have been founded by the Pelopidae under Alcathous and subsequently enlarged by a Doric colony under Alethes and Athemenes at the time of Codrus. Its seaport was *Nisaea* (Νίσαια), which was connected with Megara by two walls, eight stadia in length, built by the Athenians when they

had possession of Megara, B.C. 461–445; but as Pegae also belonged to the Megarians they, like the Corinthians, had ports on both seas, and a through traffic. Nisaea is said to have been built by Nisus, the son of Pandion; and the inhabitants of Megara are sometimes called Nisaean Megarians (οἱ Νισαῖοι Μεγαρεῖς), to distinguish them from the Hyblaean Magarians (οἱ Ὑβλαῖοι Μεγαρεῖς) in Sicily. In front of Nisaea lay the small island *Minoa* (Μίνωα), which added greatly to the security of the harbour.—The power of Megara at an early period is attested by the flourishing colonies which it founded, of which SELYMBRIA, CHALCEDON, and BYZANTIUM, and the Hyblaean Megara in Sicily, were the most important. After the Persian wars, Megara was for some time at war with Corinth, and was thus led to form an alliance with Athens, and to receive an

Minoa. Nisaea. Megara.

Athenian garrison into the city, 461; but the oligarchical party having got the upper hand the Athenians were expelled, 441. In the Peloponnesian war it suffered greatly, and in 424 was only saved from capture by the approach of Brasidas. The city was taken and its walls destroyed by Demetrius Poliorcetes; it was taken again by the Romans under Q. Metellus; and in the time of Augustus it had ceased to be a place of importance.—Megara is celebrated as the city of THEOGNIS, and, in the history of philosophy, as the seat of a philosophical school, usually called the Megarian, which was founded by Euclid, a native of the city, and a disciple of Socrates. [EUCLIDES, No. 2.]—**2.** A town in Sicily on the E. coast, N. of Syracuse, founded by Dorians from Megara in Greece, B.C. 728, on the site of a small town Hybla, and hence called MEGARA HYBLAEA, and its inhabitants Megarenses Hyblaei (Μεγαρεῖς Ὑβλαῖοι).

MEGĂREUS (-ei, or -eos; Μεγαρεύς), son of Onchestus, and brother of Abrote the wife of Nisus, king of Megara.

MĔGĂRIS. [MEGARA.]

MĔGES (Μέγης), son of Phyleus, and grandson of Augeas, was one of the suitors of Helen, and led his bands from Dulichium and the Echinades against Troy.

MĔLA, river. [MELLA.]

MELA, MELLA, M. ANNAEUS, the youngest son of M. Annaeus Seneca, the rhetorician, and brother of L. Seneca, the philosopher, and of Gallio. He was the father of Lucan.

MELA, POMPONĬUS, the author of a treatise upon Geography, was a native of Spain, and probably lived under the emperor Claudius.

MĔLAMPUS (-ŏdis; Μελάμπους). Son of Amythaon and brother of Bias. He was looked upon by the ancients as the first mortal who was endowed with prophetic powers, as the person who first practised the medical art, and who established the worship of Dionysus in Greece. He married Iphianassa, by whom he became the father of Mantius and Antiphates. Before his house there stood an oak tree containing a serpent's nest. The old serpents were killed by his servants, but Melampus took care of the young ones and fed them carefully. One day, when he was asleep, they cleaned his ears with their tongues. On his waking he perceived that he now understood the language of birds, and that thus he could foretell the future. His brother Bias was one of the suitors for the hand of Pero, the daughter of Neleus. Neleus promised his daughter to the man who should bring the oxen of Iphiclus, which were guarded by a dog whom neither man nor animal could approach. Melampus undertook to get the oxen for his brother, although he knew that the thief would be caught and kept in prison for a year, after which he was to come into possession of the oxen. Things turned out as he had said: Melampus was thrown into prison, and in his captivity he learned from the wood-worms that the building in which he was imprisoned would soon break down. This he told Iphiclus, and did him other

services by his prophetic power, in return for which he received the oxen, drove them to Pylos, and thus gained Pero for his brother. Afterwards Melampus obtained possession of a third of the kingdom of Argos in the following manner:—In the reign of Anaxagoras, king of Argos, the women of the kingdom were seized with madness, and roamed about the country in a frantic state. Melampus cured them of their frenzy, on condition that he and his brother Bias should receive an equal share with Anaxagoras in the kingdom of Argos. Melampus and Bias married the two daughters of Proetus, and ruled over two-thirds of Argos.

MELANCHLAENI (-ōrum; Μελάγχλαινοι), a people in the N. of Sarmatia Asiatica, about the upper course of the river Tanaïs (*Don*).

MĔLĂNIPPĒ (-es; Μελανίππη), daughter of Chiron, also called Evippe. Being with child by Aeolus, she fled to Mount Pelion; and in order that her condition might not become known, she prayed to be changed into a mare. Artemis granted her prayer, and in the form of a horse she was placed among the stars.

MĔLĂNIPPĬDES (-is; Μελανιππίδης). **1.** A dithyrambic poet of Melos, contemporary of Pindar.—**2.** A later dithyrambic poet of the same place, who lived about B.C. 470–420.

MĔLĂNIPPUS (-i; Μελάνιππος), son of Astacus of Thebes, who, in the attack of the Seven on his native city, slew Tydeus and Mecisteus.

MĔLANTHĬUS (-i; Μελάνθιος). **1.** Son of Dolius, was a goatherd of Odysseus, who sided with the suitors of Penelope, and was killed by Odysseus.—**2.** An Athenian tragic poet, attached by Aristophanes and other comic poets.

MĔLANTHUS (Μέλανθος), one of the Nelidae, and king of Messenia, about whom the tradition is that, being driven out by the Heraclidae, he took refuge in Attica. In a war between the Athenians and Boeotians, Xanthus, the Boeotian king, challenged Thymoetes, king of Athens and the last of the Thesidae, to single combat. Thymoetes declined the challenge on the ground of age and infirmity. Melanthus undertook it on condition of being rewarded with the throne. He slew Xanthus, and became king, to the exclusion of the Thesidae.

MĔLAS (Μέλας), the name of several rivers whose waters were of a dark colour. **1.** (*Mauro Nero* or *Mauro Potamo*), a small river in Boeotia, which rises seven stadia N. of Orchomenus.—**2.** A river of Thessaly in the district Malis, flows near Heraclea and Trachis, and falls into the Maliac gulf.—**3.** A river of Thessaly in Phthiotis, falls into the Apidanus.—**4.** A river of Thrace, which falls into the Melas Sinus.—**5.** (*Manavgat-Su*), a river, E. of Side, was the boundary between Pamphylia and Cilicia.

MELDI or MELDAE, a people in Gallia Lugdunensis upon the river Sequana, near Paris.

MĔLĒĀGER (-gri; Μελέαγρος). **1.** Son of Oeneus and Althaea, the daughter of Thestius, husband of Cleopatra, and father of Polydora. He was one of the most famous Aetolian heroes of Calydon, and distinguished himself by his skill in

Meleager (Berlin).

throwing the javelin. He took part in the Argonautic expedition. At the time of his return home, the fields of Calydon were laid waste by a monstrous boar, which Artemis had sent against the country, because Oeneus, the king of the place, once neglected to offer up a sacrifice to the goddess. No one dared encounter the terrible animal, till at length Meleager, with a band of other heroes, slew the monster; but the Calydonians and Curetes quarrelled about

the head and hide, and at length waged open war against each other; and in this fight Iphiclus, the brother of Althaea, a prince of the Curetes, was slain unintentionally by Meleager. The warfare continued, and the Calydonians were always victorious so long as Meleager went out with them. But when his mother Althaea pronounced a curse upon him, Meleager stayed at home with his wife, Cleopatra. The Curetes now began to press Calydon very hard. At length, however, Meleager yielded to the prayers of his wife, Cleopatra; he put the Curetes to flight, but he never returned home, for the Erinnyes, who had heard the curse of his mother, overtook him. Such is the more ancient form of the legend, as we find it in Homer (*Il.* ix. 527, seq.) and in Bacchylides. In the later traditions Meleager collects the heroes from all parts of Greece to join him in the hunt. Among others was the fair maiden Atalanta; but the heroes refused to hunt with her, until Meleager, who was in love with her, overcame their opposition. Atalanta gave the animal the first wound, and it was at length slain by Meleager. He presented the hide to Atalanta, but the sons of Thestius took it from her, whereupon Meleager in a rage slew them. This was the cause of his own death, which came to pass in the following way. When he was seven days old the Moerae appeared, declaring that the boy would die as soon as the piece of wood which was burning on the hearth should be consumed. Althaea, upon hearing this, extinguished the firebrand, and concealed it in a chest. Meleager himself became invulnerable; but after he had killed the brothers of his mother, she lighted the piece of wood, and Meleager died. Althaea, too late repenting of what she had done, put an end to her life; and Cleopatra died of grief. The sisters of Meleager wept unceasingly after his death, until Artemis changed them into guinea-hens (μελεαγρίδες), which were transferred to the island of Leros.

MĔLĒTUS or MELITUS (-i; Μέλητος; Μέλιτος), an obscure tragic poet, but notorious as one of the accusers of Socrates. Meletus laid the indictment before the Archon Basileus, but in reality he was the most insignificant of the accusers; and according to one account he was bribed by Anytus and Lycon to take part in the affair. Soon after the death of Socrates, the Athenians repented of their injustice, and Meletus was stoned to death.

MĔLĬBOEA (-ae; Μελίβοια), a town on the coast of Thessaly, between Mt. Ossa and Mt. Pelion. It is mentioned by Homer (*Il.* ii. 717) as belonging to the dominions of Philoctetes, who is hence called by Virgil *dux Meliboeus*. It was celebrated for its purple dye.

MĔLĬCERTES. [PALAEMON.]

MELINNO (-ūs; Μελίννω), a lyric poetess of Locri in S. Italy, who wrote the ode to Rome beginning Χαῖρέ μοι Ῥώμα, which has been wrongly ascribed to Erinna. She lived in the third century B.C.

MĔLĬTA or MĔLĬTE (Μελίτη). **1.** (*Malta*), an island in the Mediterranean sea, situated 58 miles from the nearest point of Sicily, and 179 miles from the nearest point of Africa. Its greatest length is 17¼ miles, and its greatest breadth 9¼ miles. The island was first colonised by the Phoenicians, who used it as a place of refuge for their ships, on account of its excellent harbours. It afterwards passed into the hands of the Carthaginians, but was taken possession of by the Romans in the second Punic war, and annexed to the province of Sicily. It contained a town of the same name founded by the Carthaginians, and two celebrated temples, one of Juno on a promontory near the town, and another of Heracles in the SE. of the island. The inhabitants manufactured fine cloth, which was in much request at Rome. They also exported a considerable quantity of honey; and from this island, according to some authorities, came the *catuli Melitaei*, the favourite lapdogs of the Roman ladies: Pliny, iii. 151, believes that they came from the Adriatic island.—**2.** (*Meleda*), a small island in the Adriatic sea off the coast of Illyria (Dalmatia), NW. of Epidaurus.

MĔLĬTAEA, MELITĒA or MELITĬA (Μελιταία, Μελίτεια, Μελιτία), a town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, and near the river Enipeus.

MĔLĬTĒNĒ (-es; Μελιτηνή), a district of Eastern Cappadocia. The town MELITENE (*Malatia*) stood near the Euphrates at the junction of roads leading from Pontus to Mesopotamia and from Cappadocia to Amida in Armenia.

MELLA or MELA (-ae; *Mella*), a river in Gallia Transpadana, flowing by Brixia and falling into the Ollius.

MELLĀRĬA (-ae). **1.** A town of the Bastuli in Hispania Baetica between Belon and Calpe, on the road from Gades to Malaca.—**2.** A town in the same province, on the road from Corduba to Emerita.

MELODŪNUM (-i; *Melun*), a town of the Senones in Gallia Lugdunensis, on an island of the Sequana (*Seine*), and on the road from Agendicum to Lutetia Parisiorum.

MELOS (-i; Μῆλος; *Milo*), a fertile island in the Aegaean sea, and the most westerly of the group of the Cyclades, whence it was sometimes called *Zephyria*. It is about seventy miles N. of the coast of Crete, and sixty-five E. of the coast of Peloponnesus. It was first colonised by the Phoenicians, but afterwards by Dorians; and consequently in the Peloponnesian war it took the side of Sparta. In B.C. 426 the Athenians made an unsuccessful attack upon the island; but in 416 they obtained possession of the town after a siege of several months, killed all the adult males, sold the women and children as slaves, and peopled the island by an Athenian colony.—Melos was the birthplace of Diagoras, the atheist, whence Aristophanes calls Socrates also the Melian. The 'Venus of Milo,' now in the Louvre, was found here in 1820.

MELPŌMĒNĒ. [MUSAE.]

MEMMĬUS. **1.** C., tribune of the plebs, B.C. 111, was an ardent opponent of the oligarchical party at Rome during the Jugurthine war. Among the nobles impeached by Memmius were L. Calpurnius Bestia and M. Aemilius Scaurus. Memmius was slain by the mob of Saturninus and Glaucia, while a candidate for the consulship in 100.—**2.** C. MEMMIUS GEMELLUS, tribune of the plebs, 66, curule aedile 60, and praetor 58. He belonged at that time to the Senatorian party, since he impeached P. Vatinius, opposed P. Clodius, and was vehement in his invectives against Julius Caesar. But before he competed for the consulship, 54, he had been reconciled to Caesar, who supported him with all his interest. Memmius, however, again offended Caesar, was impeached for ambitus, and receiving no aid from Caesar, withdrew from Rome to Mytilene, where he was living in the year of Cicero's proconsulate. Memmius married Fausta, a daughter of the dictator Sulla. Lucretius dedicated his poem, *De Rerum Natura*, to him.—**3** C. MEMMIUS, son of the preceding, was tribune of the plebs 54, and consul suffectus 34.

MEMNON (-ŏnis; Μέμνων). **1.** The beautiful son of Tithonus and Eos (Aurora). He does not belong to the Iliad, but is mentioned in the Odyssey as the handsomest of mortals and as the slayer of Antilochus. As son of the Dawn he comes in all variations of the myth from the land of the sun; but this is placed sometimes in the extreme south, sometimes in the east. In the post-Homeric Trojan story Memnon was a prince of the Ethiopians, who came to the assistance of his uncle Priam, for Tithonus and Priam were half-brothers, both being sons of Laomedon by different mothers. He came to the war in armour made for him by Hephaestus, and slew Antilochus, the son of Nestor, but was himself slain by Achilles, after a long and fierce combat. While the two heroes were fighting, Zeus weighed their fates, and the scale containing Memnon's sank. The mother of Memnon was inconsolable at his death. She wept for him every morning; and the dewdrops of the morning are the tears of Eos. To soothe the grief of his mother, Zeus caused a number of birds to issue out of the funeral pile on which the body of Memnon was burning, which, after flying thrice around the burning pile, divided into two separate companies, which fought so fiercely, that half of them fell down upon the ashes of the hero, and thus formed a funeral sacrifice for him. These birds were called *Memnonides*. There are besides various traditions belonging to different countries as to the country whence Memnon came, and the place and manner of his burial. Ctesias says that Memnon was sent by the king of Assyria to aid his feudatory Priam, while the Egyptians said that he had come directly from Egypt. The stories are harmonised in a later tradition which makes Memnon come from Ethiopia and Egypt to Susa (where he built the citadel called *Memnonium*) and thence to Troy. The most famous of all the traditions is that which represented a colossal statue near Thebes as the figure of Memnon, the son of Eos. The statue is really that of Amenhotep III. (or Amenophis), who reigned in the eighteenth dynasty, about 1430 B.C. It was placed there beside another statue of Thi, the wife of Amenhotep; and at some time or other it began to give forth a musical note when it was touched by the rising sun—explained by modern writers as due to 'the sudden change of temperature creating currents of air, which pressed through crevices of the stone and caused a melancholy singing note.'—**2.** A native of Rhodes, joined Artabazus, satrap of Lower Phrygia, who had married his sister, in his revolt against Darius Ochus. When fortune deserted the insurgents they fled to the court of Philip. Mentor, the brother of Memnon, being high in favour with Darius, interceded on behalf of Artabazus and Memnon, who were pardoned and again received into favour. On the death of Mentor, Memnon, who possessed great military skill and experience, succeeded him in his authority, which extended over all the W. coast of Asia Minor

(about B.C. 336). When Alexander invaded Asia, Memnon defended Halicarnassus against Alexander, until it was no longer possible to hold out. He then collected an army and a fleet, with the design of carrying the war into Greece, but died at Mytilene in 333, before he could carry his plan into execution. His death was an irreparable loss to the Persian cause; for several Greek states were prepared to join him, had he carried the war into Greece.

MEMPHIS (-is; Μέμφις), a great city of Egypt, which stood on the left (W.) bank of the Nile, about ten miles above the pyramids of *Jizeh*, near the N. limit of the Heptanomis, or Middle Egypt, a nome of which (Μεμφίτης) was named after the city. It was connected by canals with the lakes of Moeris and Mareotis. It was the chief seat of the worship of Ptah (whom the Greeks identified with Hephaestus). It ranked during the great period of Thebes as second only to that city, and after the downfall of Thebes remained the wealthiest and most important city of Egypt (though it was partially destroyed by Cambyses in B.C. 524) until Alexandria superseded it.

MĒNAENUM or MENAE (*Mineo*), a town on the E. coast of Sicily, S. of Hybla, the birthplace and residence of the Sicel chief Ducetius.

MĒNANDER (-dri; Μένανδρος), of Athens, the most distinguished poet of the New Comedy. He was born B.C. 342, was the son of Diopeithes, who commanded the Athenian forces on the Hellespont in the year of his son's birth, and the nephew of Alexis, the comic poet. He was a pupil of Theophrastus, and a friend of Epicurus and Demetrius Phalereus. He died at Athens B.C. 291, at the age of fifty-two, drowned while swimming in the harbour of Peiraeus. Menander seems to have been skilful in the invention and development of his story—usually an intrigue or love-story—clever in his character-drawing, polished and witty in his dialogue. His comedies were imitated or translated by the Roman dramatists, by Plautus in the *Bacchides*, *Stichus*, and *Poenulus*, and still more by Terence; of the original plays we have only fragments remaining, the most considerable being about 100 lines of his play Γεωργός, only recently discovered.

MENAPĪI (-orum), a people in the N. of Gallia Belgica, originally dwelt on both banks of the Rhine, but were afterwards driven out of their possessions on the right bank by the Usipetes and Tenchteri, and inhabited only the left bank near its mouth, and W. of the Mosa.

MENAS (-ae), a freedman of Pompey the Great, was one of the principal commanders of the fleet of Sext. Pompey in his war against Octavian and Antony, B.C. 40. In 39 he tried in vain to dissuade his master from concluding a peace with Octavian and Antony; and, at an entertainment given to them by Sextus on board his ship at Misenum, Menas suggested to him to cut the cables of the vessel, and, running it out to sea, despatch both his rivals. The treacherous proposal, however, was rejected by Pompey. On the breaking out of the war again in 38, Menas deserted Pompey and went over to Octavian. In 36 he returned to his old master's service; but in the course of the same year he again played the deserter, and joined Octavian. In 35 he accompanied Octavian in the Pannonian campaign, and was slain at the siege of Siscia. It is possible that he is referred to in Hor. *Od.* iii. 16, 16.

MENDĒ (-es; Μένδη), a town on the W. coast of the Macedonian peninsula Pallene and on the Thermaic gulf, was a colony of the Eretrians.

MENDES (-is; Μένδης), a city of the Delta of Egypt, on the S. side of the lake of Tanis.

MĔNĔCLES (-is; Μενεκλῆς), of Alabanda. He and his brother Hierocles taught rhetoric at Rhodes, where the orator M. Antonius heard them, about B.C. 94.

MĔNĔDĒMUS (-i; Μενέδημος), a Greek philosopher, was a native of Eretria, where he established a school of philosophy, which was called the Eretrian. He did not, however, confine himself to philosophical pursuits, but took an active part in the political affairs of his native city, and went on various embassies, to Lysimachus, Demetrius, and others; but being suspected of the treacherous intention of betraying Eretria into the power of Antigonus, he took refuge with Antigonus in Asia, where he starved himself to death.

MĔNĔLĀI, PORTUS, a city on the coast of Marmarica, in N. Africa, founded, according to tradition, by Menelaus.

MĔNĔLĀUS (-i; Μενέλαος, Μενέλεως, or Μενέλας), son of Pleisthenes or Atreus, and younger brother of Agamemnon. His early life is related under AGAMEMNON. He was king of Lacedaemon, and married to Helen, by whom he became the father of Hermione. When Helen had been carried off by Paris, Menelaus and Odysseus sailed to Troy in order to demand her restitution. Menelaus was hospitably treated by Antenor, but the

journey was of no avail. In the Trojan war which followed Menelaus was under the special protection of Hera and Athene, and distinguished himself by his bravery in battle. He was among the first that sailed away with Helen from Troy, accompanied by Nestor; but he was eight years wandering about the shores of the Mediterranean and in Egypt, before he reached home. Henceforward he lived with Helen at Sparta in peace and wealth, and his palace shone in its splendour like the sun or the moon. According to the prophecy of Proetus in the Odyssey (iv. 561), Menelaus and Helen were not to die, but the gods were to conduct them to Elysium; for Helen was the daughter and Menelaus the son-in-law of Zeus. Menelaus was worshipped as a hero at Therapnae, where his tomb and that of Helen were shown. Respecting the tale that Helen never went to Troy, but was detained in Egypt, see HELENA. [For the conjectural history of the rule of the Pelopidae in the Peloponnesus see MYCENAE and TIRYNS; and for the Trojan war see TROJA.]

MĔNĒNĬUS LANĀTUS. **1.** AGRIPPA, consul, B.C. 503, conquered the Sabines. It was owing to his mediation that the first great rupture between the patricians and plebeians was brought to a peaceful termination in 493, when he is said to have related to the plebeians the fable of the belly and the members. —**2.** T., consul 477, was defeated by the Etruscans. He had previously allowed the Fabii to be destroyed by the Etruscans, although he might have assisted them with his army. For this act of treachery he was brought to trial by the tribunes and condemned to pay a fine.

MĒNES or MĒNA (Μήνης), first king of Egypt, according to tradition. Herodotus records of him that he built Memphis on a piece of ground which he had rescued from the river by turning it from its former course, and erected therein a magnificent temple to Hephaestus (Ptah). His date is placed at 4000–4500 B.C.

MĔNESTHEUS (-ĕos or -ĕi; Μενεσθεύς). **1.** Son of Peteos, an Athenian king, who led the Athenians against Troy. With the assistance of the Tyndarids, he is said to have driven Theseus from his kingdom, but to have been afterwards expelled by the Theseids and to have died in Spain.—**2.** Son of Iphicrates, the famous Athenian general, by the daughter of Cotys, king of Thrace. He married the daughter of Timotheus; and in 356 was chosen commander in the Social war, his father and his father-in-law being appointed to aid him with their counsel and experience. They were all three impeached by their colleague, CHARES, for alleged misconduct and treachery in the campaign; but Iphicrates and Menestheus were acquitted.

MĒNINX or LOTOPHAGĪTIS, aft. GIRBA, an island, close to the coast of Africa at the SE. extremity of the Lesser Syrtis.

MĔNIPPĒ (-es; Μενίππη), daughter of Orion and sister of Metioche. These two sisters put themselves to death in order to save Aonia from a plague. They were changed by Persephone into comets.

MĔNIPPUS (-i; Μένιππος). **1.** Usurped the rule of Oreus in Euboea, with the aid of Philip of Macedon.—**2.** An envoy from Antiochus to Rome; afterwards incited and aided the Aetolians in their war with Rome.—**3.** A Cynic philosopher, and originally a slave, was a native of Gadara in Coele-Syria. He lived about B.C. 60. His works are lost; but we have considerable fragments of Varro's *Saturae Menippeae*, written in imitation of Menippus.

MĔNOECEUS (-ei or -ĕos; Μενοικεύς). **1.** A Theban, grandson of Pentheus, and father of Hipponome, Jocasta, and Creon.—**2.** Grandson of the former, and son of Creon. He put an end to his life because Teiresias had declared that his death would bring victory to his country, when the seven Argive heroes marched against Thebes.

MENOETĬUS (Μενοίτιος). **1.** Son of Iapetus and Clymene or Asia, and brother of Atlas, Prometheus, and Epimetheus. He was killed by Zeus with a flash of lightning, in the battle with the Titans, and was hurled into Tartarus.—**2.** Son of Actor and Aegina, husband of Polymele or Sthenele, and father of Patroclus, who is hence called *Menoetiades*.

MĔNON (-ōnis; Μένων). **1.** A noble of Pharsalus in Thessaly who aided the Athenians at Eion.—**2.** A Thessalian adventurer, was one of the generals of the Greek mercenaries in the army of Cyrus the Younger when the latter marched into Upper Asia against his brother Artaxerxes, B.C. 401. After the death of Cyrus he was seized by Tissaphernes, and was put to death by torture. His character is drawn in the blackest colours by Xenophon. He is the same as the Menon introduced in the dialogue of Plato which bears his name.

MENTESA (-ae), surnamed BASTIA, a town of the Oretani in Hispania Tarraconensis, on the road from Castulo to Carthago Nova.

MENTOR (-ŏris; Μέντωρ). **1.** Son of Alcimus and faithful friend of Odysseus. —**2.** A Greek of Rhodes, who, with his brother Memnon, rendered active assistance to Artabazus. He gained the favour of Darius, and received a satrapy, including all the western coast of Asia Minor. [Memnon.]—**3.** The most celebrated silver-chaser among the Greeks, who must have lived before B.C. 356, since some of his work perished with the temple of Ephesus in that year.

MERCŪRĬI PROMONTORĬUM. [Hermaeum.]

MERCŪRIUS(-i), a Roman divinity of commerce and gain, especially the tutelary god of the mercatores and their guild (*collegium*). The earliest temple to Mercury was built near the Circus Maximus, B.C. 493, where his festival was celebrated, together with that of Maia, on the Ides of May. Besides this, numerous shrines of the god were set up in streets frequented by traders. Merchants also visited the well near the Porta Capena, to which magic powers were ascribed; and with water from that well they used to sprinkle themselves and their merchandise, that they might be absolved from guilt of lying, and make a large profit. The Romans identified Mercurius, the patron of merchants and tradespeople, with the Greek Hermes (as god of gain), and transferred to him all the myths of the Greek god. [See Hermes.]

MĒRĬONES (-ae; Μηριόνης), a Cretan hero, son of Molus, who, conjointly with Idomeneus, led the Cretans in 80 ships against Troy.

MĔRŎĒ (-es; Μερόη), the island, so called, and almost an island in reality, formed by the rivers Astapus (*Blue Nile*) and Astaboras (*Atbarah*), and the portion of the Nile between their mouths, was a district of Ethiopia. Its capital, also called Meroë, stood near the N. point of the island on the E. bank of the Nile, below the modern *Shendy*. Standing in a fertile district, rich in timber and minerals, at the foot of the highlands of *Abyssinia*, and at the junction of two great rivers, Meroë became at a very early period a chief emporium for the trade between Egypt, N. Africa, Ethiopia, Arabia, and India. From Meroë, in the eighth century B.C., was founded the Ethiopian dynasty (the twenty-fifth), which reigned at Thebes. The power at Meroë was generally in the hands of a ruling caste of priests, who chose a king from among themselves, and bound him to govern according to their laws; until king Ergamenes (about B.C. 300) threw off the yoke of the priests (whom he massacred) and converted his kingdom into an absolute monarchy.

MĔRŎPE (-es; Μερόπη). **1.** One of the Heliades, or sisters of Phaëthon.—**2.** Daughter of Atlas, one of the Pleiades, and wife of Sisyphus of Corinth, by whom she became the mother of Glaucus.—**3.** Daughter of Cypselus, wife of Cresphontes, and mother of Aepytus.

MĔROPS (-ŏpis; Μέροψ). **1.** King of the island of Cos, husband of the nymph Ethemea, and father of Eumelus. His wife was killed by Artemis, because she had neglected to worship that goddess.—**2.** King of the Ethiopians, by whose wife, Clymene, Helios became the father of Phaëthon.—**3.** King of Rhyndacus, on the Hellespont, also called Macar or Macareus, was a celebrated soothsayer, and father of Clite, Arisbe, Amphius, and Adrastus.

MERŬLA, L. CORNĒLĬUS, was flamen dialis, and, on the deposition of L. Cinna in B.C. 87, was elected consul in his place. On the capture of Rome by Marius and Cinna at the close of the same year, Merula put an end to his own life.

MĔSEMBRIA (Μεσημβρία). **1.** (*Missivri* or *Messuri*), a town of Thrace on the Pontus Euxinus, and at the foot of Mt. Haemus, founded by the inhabitants of Chalcedon and Byzantium in the time of Darius Hystaspis, and hence called a colony of Megara, since those towns were founded by the Megarians.—**2.** A town in Thrace, but of much less importance, on the coast of the Aegaean sea, near the mouth of the Lissus.

MĔSŎPŎTĂMĬA (-ae), a district of W Asia, named from its position between the Euphrates and the Tigris, of which rivers the former divided it from Syria and Arabia on the W., the latter from Assyria on the E.: on the N. it was separated from Armenia by a branch of the Taurus, called Masius, and on the S. from Babylonia by the Median Wall. The name was probably first used by the Greeks in the time of the Seleucidae. In earlier times the country was reckoned a part, sometimes of Syria, and sometimes of Assyria. In a wider sense the name is sometimes applied to the whole country between the Euphrates and the Tigris.

MESPĬLA (-ae), a city of Assyria, on the E. side of the Tigris.

MESSA (Μέσσα, Μέσση; *Mezapo*), a town and harbour in Laconia near C. Taenarum.

MESSĀLĪNA. [Messallina.]

MESSALLA, less correctly MESSĀLA, the name of a distinguished family of the Valeria gens at Rome.—1. M. VALERIUS MAXIMUS CORVINUS MESSALLA, was consul B.C. 263, and in conjunction with his colleague M. Otacilius, carried on the war with success against the Carthaginians in Sicily. The two consuls concluded a peace with Hiero. In consequence of his relieving Messana he obtained the cognomen of Messalla.—2. M. VALERIUS MESSALLA, praetor peregrinus 194, and consul 188, when he had the province of Liguria.—3. M. VALERIUS MESSALLA NIGER, praetor 63; consul 51; and censor 55. He belonged to the aristocratical party. He married a sister of the orator Q. Hortensius.—4. M. VALERIUS MESSALLA, son of the preceding; consul 53; belonged, like his father, to the aristocratical party; but in consequence probably of his enmity to Pompey, he joined Caesar in the Civil war, and served under him in Africa. He was in high repute for his skill in augury, on which science he wrote.—5. M. VALERIUS MESSALLA CORVINUS, son of the preceding, was educated partly at Athens, where probably began his intimacy with Horace and L. Bibulus. After Caesar's death (44) he joined the republican party, and attached himself especially to Cassius. Messalla was proscribed, but since his kinsmen proved his absence from Rome at the time of Caesar's assassination, the triumvirs erased his name from the list. Messalla, however, followed Cassius into Asia, and at Philippi, in the first day's battle, turned Octavianus's flank, stormed his camp, and narrowly missed taking him prisoner. Messalla was afterwards pardoned by Augustus, and served in Sicily, 36; against the Salassians, a mountain tribe lying between the Graian and the Pennine Alps, 34; and at Actium, 31. He was consul in 31, proconsul of Aquitania in 28–27, and obtained a triumph for his reduction of that province. Messalla about 27 withdrew from all public employments except his augurship. He died about twenty years afterwards. Messalla was distinguished as much in the literary as in the political world of Rome. He was a patron of learning and the arts, an intimate friend of Horace and Tibullus, and was himself a historian, a poet, a grammarian, and an orator.

MESSALLĪNA, or MESSALINA. 1. STATILIA, grand-daughter of T. Statilius Taurus, cos. A.D. 11, was the third wife of the emperor Nero, who married her in A.D. 66. She had previously married Atticus Vestinus, whom Nero put to death.—2. VALĒRIA, daughter of M. Valerius Messalla Barbatus and of Domitia Lepida, was the third wife of the emperor Claudius. She was as cruel as she was profligate; and many members of the most illustrious families of Rome were sacrificed to her fears or her hatred. She long exercised an unbounded empire over her weak husband, who alone was ignorant of her infidelities. At length, having conceived a violent passion for a handsome Roman youth, C. Silius, she publicly married him, during the absence of Claudius at Ostia, A.D. 48, and she was put to death by the advice of Narcissus.

C.D.

MESSĀNA (-ae; *Messina*), a town on the NE. coast of Sicily, on the straits separating Italy from this island, which are here about four miles broad. It was originally a town of Sicels, and was called ZANCLE Ζάγκλη, or a sickle, on account of the shape of its harbour, which is formed by a curve of sandy shore. The first Greek colonists were, according to Thucydides, pirates from the Chalcidian town of Cumae in Italy, who were joined by Chalcidians from Euboea, and, according to Strabo, by Naxians; but these two accounts are not contradictory, for since Naxos in Sicily was also a colony from Chalcis, we may easily suppose that the Naxians joined the other Chalcidians in the foundation of the town. Zancle became so powerful that it founded the town of Himera, about B.C. 648. It was seized in 494 by the Samians, who took refuge there after the capture of Miletus. But Anaxilaus afterwards drove the Samians out of Zancle, and made himself master of the town, the name of which he changed into *Messana* or *Messene*, both because he was himself a Messenian, and because he transferred to the place a body of Messenians from Rhegium. The Athenians failed in their attempt to seize it in 415. But in 396 it was taken by the Carthaginians, who destroyed the town. Dionysius began to rebuild it in the same year, and besides collecting the remains of the former population, he added a number of Locrians, Messenians, and others, so that its inhabitants were of a very mixed kind. After the banishment of the younger Dionysius, Messana was for a short time free, but it fell into the power of Agathocles about 312. Among the mercenaries of this tyrant were a number of Mamertini, an Oscan people from Campania, who had been sent from home under the protection of the god Mamers or Mars to seek their fortune in other lands. These Mamertini were quartered in Messana; and after the death of Agathocles (282) they made themselves

masters of the town, killed the male inhabitants, and took possession of their wives, their children, and their property. The town was now called MAMERTĪNA, and the inhabitants MAMERTĪNI; but its ancient name of Messana continued to be in more general use. The inhabitants became involved in a war with Hiero of Syracuse, who defeated them in several battles, and would probably have conquered the town, had not the Carthaginians come in to the aid of the Mamertini, and, under the pretext of assisting them, taken possession of their citadel. The Mamertini had at the same time applied to the Romans for help, who gladly availed themselves of the opportunity to obtain a footing in Sicily. Thus Messana was the immediate cause of the first Punic war, 264. The Mamertini expelled the Carthaginian garrison, and received the Romans. Messana then passed under the Roman dominion, but nominally as a *civitas foederata*, retaining its own land and subject to tribute only in time of war. It was the headquarters of the fleet of Sextus Pompeius, and, probably on that account, lost its privileges and received the Roman franchise.

MESSĀPĬA. [CALABRIA.]

MESSĒNĒ (-es; Μεσσήνη), the later capital of Messenia, was founded by Epaminondas B.C. 369, and completed and fortified within the space of eighty-five days. It was situated at the foot of the steep hill of Ithome, which was celebrated as a fortress in the history of the Messenian wars, and now formed the acropolis of the new city. Messene was one of the most strongly fortified cities of Greece. It was surrounded by massive walls built entirely of stone and flanked with numerous towers. There are still considerable remains of some of these towers, as well as the foundations of the walls, and of several public buildings.

MESSĒNĬA (-ae; Μεσσηνία), a country in Peloponnesus, bounded on the E. by Laconia, on the N. by Elis and Arcadia, and on the S. and W. by the sea. It was separated from Laconia by Mt. Taygetus, but part of the W. slope of Taygetus belonged to Laconia. The river Neda formed the N. frontier between Messenia and Elis. Messenia was for the most part a mountainous country, and contained only two plains of any extent, in the N. the plain of *Stenyclerus*, and in the S. a still larger plain, through which the Pamisus flowed, and which was called *Macaria* or the Blessed, on account of its great fertility. According to tradition Polycaon, the younger son of Lelex, married the Argive Messene, a daughter of Triopas, and named the country Messene in honour of his wife. This is the name by which it is called in Homer, who does not use the form Messenia. The western part of the land belonged to the dominions of the Neleid princes of Pylos, of whom Nestor was the most celebrated, and the eastern to the Lacedaemonian monarchy. Thus it appears to have remained till the conquest of Peloponnesus by the Dorians, when Messenia fell to the share of Cresphontes, who destroyed the kingdom of Pylos, and united the whole country under his sway. The Spartans soon began to attempt the conquest of Messenia according to tradition. The first Messenian war lasted twenty years, B.C. 743–723; and notwithstanding the gallant resistance of the Messenian king, Aristodemus, the Messenians were obliged to submit to the Spartans after the capture of their fortress Ithome, and to become their subjects. [ARISTODEMUS.] After bearing the yoke thirty-eight years, the Messenians again took up arms under their heroic leader Aristomenes. [ARISTOMENES.] The second Messenian war is said to have lasted seventeen years, B.C. 685–668, and terminated with the conquest of Ira and the complete subjugation of the country. Most of the Messenians emigrated to foreign countries, and those who remained behind were reduced to the condition of Helots or serfs. In this state they remained till 464, when the Messenians and other Helots took advantage of the devastation occasioned by the great earthquake at Sparta to rise against their oppressors. This third Messenian war lasted ten years, 464–455, and ended by the Messenians surrendering Ithome to the Spartans on condition of their being allowed a free departure from Peloponnesus. They settled at Naupactus on the Corinthian gulf opposite Peloponnesus, which town the Athenians had lately taken from the Locri Ozolae, and gladly granted to such deadly enemies of Sparta. At the conclusion of the Peloponnesian war (404) the unfortunate Messenians were obliged to leave Naupactus and take refuge in Italy, Sicily, and other countries; but when the supremacy of Sparta was overthrown by the battle of Leuctra, Epaminondas resolved to restore the independence of Messenia. He accordingly gathered together the Messenian exiles from the various lands in which they were scattered; and in the summer of 369 he founded the town of Messene at the foot of Mt. Ithome. [MESSENE.] Messenia was never again subdued by the Spartans, and it maintained its independence till the conquest of Greece by the Romans, 146,

when it formed part of the province of ACHAIA.

MESTRA (-ae; Μήστρα), daughter of Erysichthon, and grand-daughter of Triopas, whence she is called *Triopeis* by Ovid. She was sold by her hungry father, that he might obtain the means of satisfying his hunger. In order to escape from slavery, she prayed to Poseidon, who loved her, and who conferred upon her the power of metamorphosing herself whenever she was sold. According to one tradition she became afterwards the wife of Autolycus.

MĔTĂNEIRA (Μετάνειρα), wife of Celeus, and mother of Triptolemus, received Demeter on her arrival in Attica.

METAPONTUM, the Roman name for the Greek METAPONTIUM (Μεταπόντιον; *Torre di Mare*), a Greek city in the S. of Italy, on the Tarentine gulf, and on the E. coast of Lucania, is said to have been originally called Metabum (Μέταβον). It was an Achaean colony, under the command of a leader named Leucippus, but probably occupied the site of an older city, which had been destroyed before the Achaeans of Sybaris and Crotona founded a new city there about 700 B.C. There was a tradition that it was founded originally by a colony of Pylian followers of Nestor on their return from Troy. Pythagoras transferred his school to Metapontum, and died there.

MĔTAURUS (-i). **1.** (*Metaro*), a small river in Umbria, flowing into the Adriatic sea, rendered memorable by the defeat and death of Hasdrubal, the brother of Hannibal, on its banks, B.C. 207. It rises in the group of Apennines called *Monte Nerone*, and flows forty-five miles into the sea, two miles S. of *Fano*.—**2.** (*Marro*), a river on the E. coast of Bruttium, at whose mouth was the town of Metaurum.

METELLA, CAECILIA. **1.** Daughter of Met. Macedonicus, married Scipio Nasica (consul 111 B.C.).—**2.** Daughter of Met. Balearicus, married App. Claud. Pulcher, and was mother of P. Clodius, Cicero's enemy.—**3.** Daughter of Met. Dalmaticus, married first to Scaurus, secondly to Sulla, who avenged upon Athens an affront offered to her by the Athenians.—**4.** Daughter (probably) of Met. Nepos, wife of P. Lentulus Spinther, the younger, from whom she was divorced in 45.—**5.** Daughter of Met. Creticus, and wife of Crassus, the son of the triumvir, to whose memory the magnificent tomb on the Appian Way was raised.

MĔTELLUS (-i), a distinguished plebeian family of the Caecilia gens at Rome.

1. L. CAECILIUS METELLUS, consul B.C. 251, carried on the war in Sicily against the Carthaginians. In the following year he gained a great victory at Panormus over Hasdrubal, the Carthaginian general. The elephants which he took in this battle were exhibited in his triumph at Rome. Metellus was consul a second time in 249, and was pontifex maximus from 243–221. In 241 he rescued the Palladium when the temple of Vesta was on fire, but lost his sight in consequence.—**2.** Q. CAECILIUS METELLUS, son of the preceding, was plebeian aedile 209; curule aedile 208; served in the army of the consul Claudius Nero 207, and was consul with L. Veturius Philo, 206.—**3.** Q. CAECILIUS METELLUS MACEDONICUS, son of the last, was praetor 148, and carried on war in Macedonia against the usurper Andriscus, whom he defeated and took prisoner. He next turned his arms against the Achaeans, whom he defeated at the beginning of 146. On his return to Rome in 146 he triumphed, and received the name of Macedonicus. Metellus was consul in 143, and received the province of Nearer Spain, where he carried on the war with success for two years against the Celtiberi. He died 115, full of years and honours. He had filled all the highest offices of the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his father's death.—**4.** L. CAECILIUS METELLUS CALVUS, brother of the last, consul 142.—**5.** Q. CAECILIUS METELLUS BALEARICUS, eldest son of No. 3, was consul 123, when he subdued the inhabitants of the Balearic islands, and received in consequence the surname of Balearicus.—**6.** L. CAECILIUS METELLUS DIADEMATUS, second son of No. 3, was consul 117.—**7.** M. CAECILIUS METELLUS, third son of No. 3, was consul 115, the year in which his father died. In 114 he obtained a triumph for quelling an insurrection in Sardinia.—**8.** C. CAECILIUS METELLUS CAPRARIUS, fourth son of No. 3, was consul 113, and carried on war in Macedonia against the Thracians, whom he subdued. He obtained a triumph in the same year, and on the same day with his brother Marcus.—**9.** L. CAECILIUS METELLUS DALMATICUS, elder son of No. 4, was consul 119, when he subdued the Dalmatians, and obtained in consequence the surname Dalmaticus.—**10.** Q. CAECILIUS METELLUS NUMIDICUS, younger son of No. 4, one of the most distinguished members of his family. He bore a high

character for honesty in a corrupt age. He was consul 109, and carried on the war against Jugurtha in Numidia with great success. [JUGURTHA.] He remained in Numidia during the following year as proconsul; but, as he was unable to bring the war to a conclusion, his legate, C. Marius, industriously circulated reports in the camp and the city that Metellus designedly protracted the war, and the command was given to Marius. In 102 he was censor with his cousin Metellus Caprarius. In 100 the tribune Saturninus and Marius resolved to ruin Metellus. Saturninus proposed an agrarian law, to which he added the clause that whosoever did not accept it should be expelled the senate. Metellus refused to take the oath, and was therefore expelled; but Saturninus, not content with this, brought forward a bill to punish him with exile. The friends of Metellus were ready to take up arms in his defence; but Metellus quitted the city and retired to Rhodes. He was, however, recalled to Rome in the following year (99).—**11.** Q. CAECILIUS METELLUS NEPOS, son of Balearicus [No. 5], and grandson of Macedonicus [No. 3], was consul in 98 with T. Didius. —**12.** Q. CAECILIUS METELLUS PIUS, son of Numidicus [No. 10], received the surname of Pius on account of the love which he displayed for his father when he besought the people to recall him from banishment in 99. He was praetor 89, and was one of the commanders in the Marsic or Social war. In the war against the Marian party, after Sulla's return in 83, Metellus was one of the most successful generals, and gained victories both in Umbria and in Cisalpine Gaul. In 80 Metellus was consul with Sulla himself, and in the following year (79) he went as proconsul into Spain, against Sertorius, who adhered to the Marian party. Here he remained for the next eight years, and found it so difficult to obtain any advantages over Sertorius that the senate sent Pompey to his assistance with proconsular power and another army. Sertorius, however, was a match for them both, and would probably have continued to defy all the efforts of Metellus and Pompey if he had not been murdered by Perperna and his friends in 72. Metellus was pontifex maximus, and as he was succeeded in this dignity by Julius Caesar in 63, he must have died either in this year or at the end of the preceding.—**13.** Q. CAECILIUS METELLUS CELER, elder son of Nepos [No. 11]. In 66 he served as legate in the army of Pompey in Asia; and was praetor in 63, the year in which Cicero was consul. He co-operated with Cicero in opposing the schemes of Catiline, and prevented Catiline from crossing the Apennines and penetrating into Gaul, and thus compelled him to turn round and face Antonius, who was marching against him from Etruria. In 60, Metellus was consul with L. Afranius. He died in 59.—**14.** Q. CAECILIUS METELLUS NEPOS, younger son of the older Nepos [No. 11]. He served as legate of Pompey in the war against the pirates and in Asia from 67 to 64. He was tribune in 62, when he attacked Cicero's treatment of the Catilinarians; praetor in 60, and consul in 57 with P. Lentulus Spinther. In 56 Metellus administered the province of Nearer Spain, where he carried on war against the Vaccaei. He died in 55. Throughout his life he was an adherent of Pompey.—**15.** Q. CAECILIUS METELLUS PIUS SCIPIO, the adopted son of Metellus Pius [No. 12]. He was the son of P. Scipio Nasica, praetor 94, and grandson of Caecilia Metella, daughter of Macedonicus. Hence his name is given in various forms. Sometimes he is called P. Scipio Nasica, sometimes Q. Metellus Scipio, and sometimes simply Scipio or Metellus. He was tribune of the plebs in 59; and in 52 Pompey married Cornelia, the daughter of Scipio, and made his father-in-law his colleague in the consulship. Scipio showed his gratitude by using every effort to destroy the power of Caesar and strengthen that of Pompey. He took an active part in all the proceedings which led to the breaking out of the Civil war in 49: and commanded the centre of the Pompeian army at the battle of Pharsalia. He was defeated by Caesar at the decisive battle of Thapsus in 46, and put an end to his own life.—**16.** Q. CAECILIUS METELLUS CRETICUS, was consul 69, and carried on war against Crete, which he subdued in the course of three years. He returned to Rome in 66, but was unable to obtain a triumph, in consequence of the opposition of Pompey, to whom he had refused to surrender his command in Crete. He was still before the city in 63, when the conspiracy of Catiline broke out. He was sent into Apulia to prevent an apprehended rising of the slaves; and in the following year, 62, after the death of Catiline he was at length permitted to make his triumphal entrance into Rome, and received the surname of Creticus.—**17.** L. CAECILIUS METELLUS, brother of the last, was praetor 71, and as propraetor succeeded Verres in the government of Sicily in 70 His administration is praised by Cicero; but he nevertheless attempted to shield Verres from justice. He was consul 68

with Q. Marcius Rex, but died at the beginning of the year.—**18.** M. CAECILIUS METELLUS, brother of the two last, was praetor 69, in the same year that his eldest brother was consul.—**19.** L. CAECILIUS METELLUS CRETICUS, was tribune of the plebs, 49, and a warm supporter of the aristocracy. He did not fly from Rome with Pompey and the rest of his party; and he attempted to prevent Caesar from taking possession of the sacred treasury, and only gave way upon being threatened with death.

METHŌNĒ (-es; Μεθώνη). **1.** Or MOTHŌNE (*Modon*), a town at the SW. corner of Messenia. The ancients regarded Methone as the Pedasus of Homer. After the conquest of Messenia, it became one of the Lacedaemonian harbours.—**2.** (*Eleutherokhori*), a Greek town in Macedonia on the Thermaic gulf, NE. of Pydna, founded by the Eretrians.—**3.** Or METHĀNA, a town in Argolis, opposite the island of Aegina.

METHYDRĬUM (Μεθύδριον), a town in central Arcadia, N. of Megalopolis.

MĒTHYMNA (-ae; Μήθυμνα), the second city of LESBOS, stood at the north extremity of the island. It was the birthplace of the musician and dithyrambic poet Arion, and of the historian Hellanicus. In the Peloponnesian war it remained faithful to Athens even during the great Lesbian revolt; afterwards it was sacked by the Spartans (B.C. 406), and never quite recovered its prosperity.

MĒTIS (Μήτις), the personification of prudence, is described as a daughter of Oceanus and Tethys, and the first wife of Zeus. Afraid lest she should give birth to a child wiser and more powerful than himself, Zeus devoured her in the first month of her pregnancy. Afterwards he gave birth to Athene, who sprang from his head. [See ATHENE.]

MĔTĬUS. [METTIUS.]

MĔTON (-ōnis; Μέτων), an astronomer of Athens, who, in conjunction with EUCTEMON, introduced the cycle of nineteen years, by which he adjusted the course of the sun and moon, since he had observed that 235 lunar months correspond very nearly to nineteen solar years. The beginning of this cycle has been placed B.C. 432.

MĒTRŎDŌRUS (-i; Μητρόδωρος). There were several philosophers of this name, of whom the most notable was a native of Lampsacus, and the most distinguished of the disciples of Epicurus. He died 227, in the fifty-third year of his age, seven years before Epicurus, who would have appointed him his successor had he survived him.

MĒTRŌPŌLIS (Μητρόπολις). **1.** The ancient capital of Phrygia, but in historical times an inconsiderable place. It stood between Celaenae and Synnada.—**2.** In Lydia (*Turbali*), a city in the plain of the Caÿster, between Ephesus and Smyrna.—**3.** (*Kastri*), a town of Thessaly in Histiaeotis, near the Peneus, and between Gomphi and Pharsalus, formed by the union of several small towns, to which Ithome also belonged.—**4.** Another town of Thessaly, near Gyrton.

METTĬUS or METĬUS. **1.** CURTĬUS [CURTIUS.]—**2.** FUFFETĬUS, dictator of Alba in the reign of Tullus Hostilius, third king of Rome. After the combat between the Horatii and Curiatii had determined the supremacy of the Romans, Mettius was summoned to aid them in a war with Fidenae and the Veientines. On the field of battle Mettius drew off his Albans to the hills, and awaited the issue of the battle. On the following day the Albans were all deprived of their arms, and Mettius himself, as the punishment of his treachery, was torn asunder by chariots driven in opposite directions.

METŪLUM, the chief town of the Iapydes in Illyricum.

MĒVĀNĬA (-ae; *Beragna*), an ancient city in the interior of Umbria on the river Tinea, was situated on the road from Rome to Ancona in a very fertile country, and was celebrated for its breed of white oxen.

MEZENTĬUS (-i), king of the Tyrrhenians or Etruscans, at Caere or Agylla, was expelled by his subjects on account of his cruelty, and took refuge with Turnus, king of the Rutulians, whom he helped in the war against Aeneas and the Trojans. Mezentius and his son Lausus were slain in battle by Aeneas. This is the account of Virgil. Livy and Dionysius, however, say nothing about the expulsion of Mezentius from Caere, but represent him as an ally of Turnus, and relate that Aeneas disappeared during the battle against the Rutulians and Etruscans at Lanuvium. Another tradition states that Mezentius demanded from the Latins the produce of their vineyards; but they vowed the firstfruits to Jupiter instead, and so won the victory.

MICIPSA (Μικίψας), king of Numidia, the eldest of the sons of Masinissa. After the death of the latter (B.C. 148) the sovereign power was divided by Scipio between Micipsa and his two brothers, Gulussa and Mastanabal, in such a manner

that the possession of Cirta, the capital of Numidia, together with the financial administration of the kingdom, fell to the share of Micipsa. It was not long, however, before the death of both his brothers left him in possession of all Numidia. He died in 118, leaving the kingdom to his two sons, Adherbal and Hiempsal, and their adopted brother JUGURTHA.

MICON (-ōnis; Μίκων), of Athens, painter and sculptor, contemporary with Polygnotus, about B.C. 460.

MĬDAS (-ae; Μίδας), son of Gordius and king of Phrygia. There are several stories connected with Midas, of which the following are the most celebrated. (1) Silenus, the companion and teacher of Dionysus, had gone astray in a state of intoxication, and was caught by country people in the rose gardens of Midas. He was bound with wreaths of flowers and led before the king. These gardens were in Macedonia, near Mount Bermion or Bromion, where Midas was king of the Briges, with whom he afterwards emigrated to Asia, where their name was changed into Phryges. Midas received Silenus kindly; and, after treating him with hospitality, he led him back to Dionysus, who allowed Midas to ask a favour of him. Midas in his folly desired that all things which he touched should be changed into gold. The request was granted; but as even the food which he touched became gold, he implored the god to take his favour back. Dionysus accordingly ordered him to bathe in the source of Pactolus near Mount Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand.—(2) Midas once had a visit from a satyr, and mixed wine in a well; and when the satyr had drunk of it, he fell asleep and was caught. Xenophon places this well in the neighbourhood of Thymbrium.—(3) Once when Pan and Apollo were engaged in a musical contest on the flute and lyre, Midas was chosen to decide between them. The king decided in favour of Pan, whereupon Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but the servant who used to cut his hair discovered them. The secret so much troubled the man that, as he could not betray it to a human being, he dug a hole in the earth and whispered into it, 'King Midas has ass's ears.' He then filled the hole up again, and his heart was relieved. But on the same spot a reed grew up, which in its whispers betrayed the secret.

MĬDĒA or MIDĔA (Μίδεια; Μιδέα), a town in Argolis.

MIDIANĪTAE. [MADIANITAE.]

MĪLĂNĬON (Μειλανίων), husband of Atalanta. For details, see ATALANTA.

MĪLĒTUS (Μίλητος), son of Apollo and Arīa of Crete. He fled from Minos to Asia, where he built the city of Miletus. Ovid calls him a son of Apollo and Deïone, and hence Deïonides.

MĪLĒTUS (-i; Μίλητος). **1.** One of the greatest cities of Asia Minor, belonged territorially to Caria, and politically to Ionia, being the S.-most of the twelve cities of the Ionian confederacy. The city stood upon the S. headland of the Sinus Latmicus, opposite to the mouth of the Maeander, and possessed four distinct harbours, protected by a group of islets, called Lade, Dromiscus, and Perne. Its territory extended on both sides of the Maeander, as far apparently as the promontories of Mycale on the N. and Posidium on the S. It was rich in flocks; and the city was celebrated for its woollen fabrics, the *Milesia vellera*. At a very early period it became a great maritime state, extending its commerce throughout the Mediterranean, and even beyond the Pillars of Hercules, but more especially in the direction of the Euxine, along the shore of which the Milesians planted several important colonies, such as Cyzicus, Sinope, Abydos, Istropolis, Tomi, Olbia or Borysthenes, Apollonia, Odessus, and Panticapaeum. Naucratis in Egypt was also a colony of Miletus. It also occupies a high place in the early history of Greek literature as the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus. With the rest of Ionia, it was conquered by Harpagus, the general of Cyrus, in B.C. 557; and under the dominion of the Persians it still retained its prosperity till the great Ionian revolt, of which Miletus was the centre [ARISTAGORAS; HISTIAEUS], and after the suppression of which it was destroyed by the Persians (B.C. 494). After the battle of Mycale it recovered its liberty and eventually gained sufficient importance to offer (though in vain) resistance to Alexander the Great, which brought upon it a second ruin. Under the Roman empire it still appears as a place of some consequence, until its final destruction by the Turks.

MĬLO or MĬLON (-ōnis; Μίλων). **1.** Of Crotona, son of Diotimus, an athlete, famous for his extraordinary bodily strength. He was six times victor in wrestling at the Olympic games, and as often at the Pythian; but having entered the lists at Olympia a seventh time, he was

worsted. By these successes he obtained great distinction among his countrymen, so that he was even appointed to command the army which defeated the Sybarites, B.C. 511. Many stories are related by ancient writers of Milo's extraordinary feats of strength; such as his carrying a heifer of four years old on his shoulders through the stadium at Olympia. The mode of his death is thus related: as he was passing through a forest when enfeebled by age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands, and thus held him fast, in which state he was attacked and devoured by wolves.—**2.** T. ANNĪUS MILO PAPINIĀNUS, was the son of C. Papius Celsus and Annia, and was adopted by his maternal grandfather, T. Annius Luscus. He was born at Lanuvium, of which place he was in B.C. 53 dictator or chief magistrate. Milo was a man of a daring and unscrupulous character; and as he was deeply in debt, he resolved to obtain a wealthy province. For this purpose he connected himself with the aristocracy. As tribune of the plebs, B.C. 57, he took an active part in obtaining Cicero's recall from exile, and from this time he carried on a fierce contest with P. Clodius. In 53 Milo was candidate for the consulship, and Clodius for the praetorship of the ensuing year. Milo supported the senate in opposition to the popular party, which favoured Pompey and Caesar, at present the joint rulers of the state. Each of the candidates kept a gang of gladiators, and there were frequent combats between the rival ruffians in the streets of Rome. At length, on the 20th of January, 52, Milo and Clodius met apparently by accident at Bovillae on the Appian road. An affray ensued between their followers, in which Clodius was slain. At Rome such tumults followed upon the burial of Clodius that Pompey was appointed, not indeed dictator, but sole consul to restore order to the state. All Pompey's influence was directed against Milo; but the higher aristocracy, from jealousy of Pompey, supported him, and Cicero undertook his defence. His trial opened on the 4th of April, 52. Milo's chances of acquittal were wholly marred by the virulence of his adversaries, who insulted and obstructed the witnesses and the conductors of the defence. Pompey availed himself of these disorders to line the forum and its encompassing hills with soldiers. Cicero was intimidated, and Milo was condemned, and went into exile. Cicero re-wrote and expanded the defence of Milo, which he had intended to deliver—the extant oration—and sent it to him at Marseilles. Milo remarked, 'I am glad this was not spoken, since I must have been acquitted, and then had never known the flavour of Marseilles mullets.' In 48, M. Caelius, the praetor, needing desperate allies, invited Milo to Italy. At the head of a band of criminals and runaway slaves, Milo appeared in the S. of Italy, but was opposed by the praetor, Q. Pedius, and slain under the walls of a fort in the district of Thurii.—Milo, in 57, married Fausta, a daughter of the dictator Sulla.

MILTĬĀDES (-is; Μιλτιάδης). **1.** Son of Cypselus, was a man of considerable distinction in Athens in the time of Peisistratus. The Doloncians, a Thracian tribe dwelling in the Chersonesus, being hard pressed in war by the Absinthians, applied to the Delphic oracle for advice, and were directed to admit a colony led by the man who should be the first to entertain them after they left the temple. This was Miltiades, who, eager to escape from the rule of Peisistratus, gladly took the lead of a colony under the sanction of the oracle, and became tyrant of the Chersonesus, which he fortified by a wall built across the isthmus. He died without leaving any children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon.—**2.** Son of Cimon and brother of Stesagoras, at whose death he became tyrant of the Chersonesus. He joined Darius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube. When the appointed time had expired, and Darius had not returned, Miltiades recommended the Greeks to destroy the bridge and leave Darius to his fate. Some time after the expedition of Darius an inroad of the Scythians drove Miltiades from his possessions; but after the enemy had retired, the Doloncians brought him back. It appears to have been between this period and his withdrawal to Athens that Miltiades conquered and expelled the Pelasgian inhabitants of Lemnos and Imbros, and subjected the islands to the dominion of Attica. Lemnos and Imbros belonged to the Persian dominions; and it is probable that this was the chief cause which drew upon Miltiades the hostility of Darius, and led him to fly from the Chersonesus, when the Phoenician fleet approached, after the end of the Ionian revolt. Miltiades reached Athens in safety, but his eldest son, Metiochus, fell into the hands of the Persians. At Athens Miltiades was arraigned, under the law enacted against tyranny, but

was acquitted. When Attica was threatened with invasion by the Persians under Datis and Artaphernes, Miltiades was chosen one of the ten generals. Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of risking a battle with the enemy, the opinions of the ten generals being equally divided. Miltiades waited till his turn came, and then drew his army up in battle array on the ever-memorable field of Marathon. [MARATHON.] After the defeat of the Persians Miltiades urged the Athenians to retaliate, and induced them to entrust to him seventy ships without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, to gratify a private enmity. His attacks, however, were unsuccessful; and he was compelled to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. He had been wounded, and was brought into court on a couch, his brother, Tisagoras, conducting his defence for him. He was condemned, but on the ground of his services to the state the penalty was commuted to a fine of 50 talents, the cost of the equipment of the armament. Being unable to pay this, he was thrown into prison, where he died of his wound. The fine was paid by his son Cimon.

MILYAS. [LYCIA.]

MĪMALLŌNES or MĪMALLŌNĪDES, the Macedonian name of the Bacchantes.

MĪMAS (-ae; Μίμας). **1.** A giant, said to have been killed by Ares, or by Zeus, with a flash of lightning. The island of Prochyte, near Sicily, was supposed to rest upon his body. [GIGANTES.]—**2.** Son of Amycus and Theano, companion of Aeneas. —**3.** A mountain in the peninsula of Erythrae on the coast of Ionia, which terminates in the promontory Melaena.

MIMNERMUS (-i; Μίμνερμος), an elegiac poet, generally called a Colophonian but properly a native of Smyrna, was descended from those Colophonians who reconquered Smyrna from the Aeolians. He lived about B.C. 650–600. Before his time the elegy had been devoted chiefly either to warlike or national, or to convivial and joyous subjects. Mimnermus was the first who systematically made it the vehicle for either dirges or love songs. Only fragments remain.

MINCĪUS (-i; *Mincio*), a river in Gallia Transpadana, flows through the lake Benacus (*Lago di Garda*), and falls into the Po, a little below Mantua.

MINDĀRUS (-i; Μίνδαρος), a Lacedaemonian, succeeded Astyochus in the command of the Lacedaemonian fleet, B.C. 411. He was defeated and slain by the Athenians near Cyzicus in the following year.

MĪNERVA (-ae), a Roman goddess, afterwards identified with ATHENE. The Greek goddess is spoken of in a separate article. [ATHENE.] Minerva was one of the great Roman divinities. She was the Italian goddess of thought and invention; and it is believed that the worship of Minerva was established at Rome by the Latins and Sabines; and that Jupiter was the first, Juno the second, and Minerva the third in the number of the Capitoline divinities. The Etruscans regarded her as a goddess of lightning, and this was the origin of her being said to wield the thunderbolts of her father Jupiter. In the genuine Italian view she was worshipped as the patroness of all the arts and trades, and at her Roman festival she was particularly invoked by all who desired to distinguish themselves in any art or craft, such as painting, poetry, the art of teaching, medicine, dyeing, spinning, weaving, and the like. This character of the goddess may be perceived also from the proverbs 'to do a thing *pingui Minerva*,' i.e. to do a thing in an awkward or clumsy manner; and *sus Minervam* (*docet*), of a stupid person who presumed to set right an intelligent one. As there was a likeness between Minerva, the maiden goddess of arts, and the Greek Athene, the Romans began to regard her as also, like Athene, a goddess of war. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was frequently dedicated to her. Minerva was further believed to be the inventor of musical instruments, especially wind instruments, as used in war, which were accordingly subjected to a sort of purification every year on the last day of the festival of Minerva. Moreover, the schools, in honour of the goddess of learning, had a five days' holiday at the greater Quinquatrus in March, and at the end of the holidays the new boys brought their entrance fee, which was called *Minerval*. For the Greek myths and for representations in art, see ATHENE.

MĪNERVAE PROMONTŌRĪUM (*Punta della Campanella* or *della Minerva*), a rocky promontory in Campania, running out a long way into the sea, six miles SE. of Surrentum, on whose summit was a temple of Minerva, which was said to have been built by Odysseus. Here the Sirens are reported to have dwelt.

MĪNĪO (-ōnis; *Mignone*), a small river

in Etruria, which rises near Sutrium, and falls into the Tyrrhene sea between Graviscae and Centum Cellae.

MĪNŌA. [MEGARA.]

MĪNOS (-ōis; Μίνως). 1. Son of Zeus and Europa, brother of Rhadamanthus, was the king and legislator of Crete, ruling especially at Cnossus, in friendly intercourse with Zeus. After his death he became one of the judges of the shades in Hades. He was the father of Deucalion and Ariadne. Many other stories were added by poets, or attached to his name from old local legends. He is described as the husband of Pasiphaë, a daughter of Helios, by whom he was the father of Catreus, Deucalion, Glaucus, Androgeus, Acalle, Xenodice, Ariadne, and Phaedra.

Theseus and Minotaur. (From a painted vase.)

As Minos was offering up a sacrifice to Poseidon, he prayed that a bull might come forth from the sea, as a sign that he should be king, and promised to sacrifice the animal. The bull appeared, and Minos became king of Crete. But Minos, who admired the beauty of the bull, did not sacrifice him, and substituted another. The monster called the Minotaurus was the son of this bull and Pasiphaë, and was kept in the labyrinth at Cnossus, constructed by Daedalus. Daedalus fled from Crete to escape the wrath of Minos, and took refuge in Sicily. Minos followed him to Sicily, and was there slain by Cocalus and his daughter. [COCALUS.] — In another story, Minos, in order to avenge the wrong done to his son Androgeus [ANDROGEUS] at Athens, made war against the Athenians and Megarians. He subdued Megara, and compelled the Athenians either every year or every nine years to send him as a tribute seven youths and seven maidens, who were devoured in the labyrinth by the Minotaur. The monster was slain by Theseus. Minos is further said to have divided Crete into three parts, and to have ruled nine years. The Cretans traced their legal and political institutions to Minos. In his time Crete was a powerful maritime state; and Minos not only checked the piratical pursuits of his contemporaries, but made himself master of the Greek islands of the Aegaean. In this connection comes the story of his getting possession of Megara through the treachery of Scylla, daughter of king Nisus, who for love of Minos cut off the lock of her father's hair on which his power depended. [NISUS.] The more philosophical historians accept the traditions of an ancient king Minos of Crete, and regard him as a ruler of Crete considerably before the Dorian migration, and as the organiser of a powerful navy by means of which he put down piracy in the Aegaean, and extended his empire northwards along the coast of Greece and through the islands, from which he had driven out the Carians; and who even attempted to conquer Sicily. It is not improbable that this account is mainly true, and that the legends of Cocalus conceal an old maritime invasion of Sicily by the Cretan king, and those of Nisus and of Androgeus a conquest which made Megara and Attica at one time tributary to Crete.

MĪNŌTAURUS. [MINOS.]

MINTHA (Μίνθη), a daughter of Cocytus, beloved by Hades, was changed by Demeter or Persephone into a plant called after her *mintha*, or mint. In the neighbourhood of Pylos there was a hill called MINTHE, and at its foot there was a temple of Pluto, and a grove of Demeter.

MINTURNAE (-ārum; *Trajetta*), an important town in Latium, on the frontiers of Campania, near the mouth of the Liris. In its neighbourhood was a grove sacred to the nymph Marica, and also extensive marshes (*Paludes Minturnenses*), formed by the overflowing of the river Liris, in which Marius was taken prisoner.

MĪNŪCIUS RUFUS. 1. M., consul B.C. 221, when he carried on war against the Istrians. In 217 he was magister equitum to the dictator Q. Fabius Maximus. The cautious policy of Fabius displeased Minucius; and accordingly, when Fabius was called away to Rome, Minucius disobeyed the positive commands of the dictator, and risked a battle with a portion of Hannibal's troops. He was

fortunate enough to gain a victory; in consequence of which he became so popular at Rome, that a bill was passed, giving him equal military power with the dictator. The Roman army was now divided, and each portion encamped separately under its own general. Anxious for distinction, Minucius accepted a battle which was offered him by Hannibal, but was defeated, and his troops were only saved from total destruction by the arrival of Fabius, with all his forces. Thereupon Minucius gave up his separate command, and placed himself again under the authority of the dictator. He fell at the battle of Cannae in the following year. —**2**. Q., plebeian aedile 201, praetor 200, and consul 127, when he carried on war against the Boii with success. In 189 he was one of the ten commissioners sent into Asia after the conquest of Antiochus the Great; and in 183 he was one of the three ambassadors sent into Gaul.—**3**. M., praetor 197.

MĬNŸAE (-ārum; Μινύαι), an ancient Greek race, who originally dwelt in Thessaly. Iolcos, in Thessaly, was one of their original seats. Their ancestral hero, Minyas, is said to have migrated from Thessaly into the N. of Boeotia, and there to have established the empire of the Minyae, with the capital Orchomenos. When the Arnaeans were pressed southwards by the Thesprotians, they drove out the Minyae from the south of Thessaly and from Boeotia. Some of the Minyae colonised Lemnos and Imbros, some settled in Attica, and some in the valley of the Eurotas, where they seem to have been joined by some of their kinsmen, who were in turn driven from Lemnos and Attica. They withstood the Dorians in Sparta for some time, but eventually migrated again, some to Triphylia in the west of Peloponnesus, and some to Melos and Thera. The stories of the Argonauts (most of whom were traditionally sprung from this race), sailing to various lands, probably to some extent grew out of these migrations of the Minyae.

MĬNŸAS (-ae; Μινύας), son of Chryses, and the ancestral hero of the races of the Minyae. Orchomenus, Presbon, Athamas, Diochthondas, Eteoclymene, Periclymene, Leucippe, Arsinoë, and Alcathoë or Alcithoë, are mentioned as his children.

MĪSĒNUM (-i; *Punta di Miseno*), a promontory in Campania, S. of Cumae, said to have derived its name from Misenus, the companion and trumpeter of Aeneas, who was drowned and buried here. The bay formed by this promontory was converted by Augustus into an excellent harbour, and was made the principal station of the Roman fleet on the Tyrrhene sea. A town sprang up around the harbour, and here the admiral of the fleet usually resided.

MITHRAS (-ae; Μίθρας), the god of light and of the sun among the Persians, whose worship was widely spread over Asia Minor, and took root in many Greek towns of Asia and the islands after the wars of

The Sacrifice of Mithras. (From a relief now in the Louvre.)

Alexander. It was first introduced to the Romans through the wars of Pompey with the Cilician pirates. The god is commonly represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull which is thrown on the ground, and whose throat he is cutting.

MITHRIDATES or MITHRADATES (-is; Μιθριδάτης or Μιθραδάτης). The name of several kings of Pontus, among whom the most famous was Mithridates VI., king of Pontus (120–63), surnamed EUPATOR, but more commonly THE GREAT. He was only eleven years old when he succeeded his father. As a boy he had been brought up at Sinope, where he had probably received the elements of a Greek education; and so powerful was his memory that he is said to have learnt twenty-two languages, and to have been able in the days of his greatest power to transact business with the deputies of every tribe subject to his rule in their own peculiar dialect. In the early part of his reign he subdued the barbarian tribes between the Euxine and the confines of

Armenia, including the whole of Colchis and the province called Lesser Armenia. In 90 he expelled Ariobarzanes from Cappadocia, and Nicomedes from Bithynia. Both these kings were restored by the Romans, and Nicomedes, urged by the Roman legates, invaded the territories of Mithridates. Mithridates resisted successfully, and in 88 drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, defeated the Roman generals who had supported the latter, made himself master of Phrygia and Galatia, and at last of the Roman province of Asia. During the winter he issued an order to all the cities of Asia to put to death, on the same day, all the Roman and Italian citizens who were to be found within their walls. It is said that 80,000 were slain. Meantime Sulla had received the command of the war against Mithridates, and crossed over into Greece in 87. Mithridates, however, had resolved not to await the Romans in Asia, but had already sent his general, Archelaus, into Greece, at the head of a powerful army. Athens, Achaia, Boeotia and Laconia declared themselves his supporters. The war proved unfavourable to the king. Archelaus was twice defeated by Sulla with immense loss, near Chaeronea and Orchomenos in Boeotia (86). About the same time Mithridates was himself defeated in Asia by Fimbria. [FIMBRIA.] He now consented to abandon all his conquests in Asia, to pay a sum of 3000 talents, and to surrender to the Romans a fleet of seventy ships. Thus ended the first Mithridatic war (84). Shortly afterwards Murena, who had been left in command of Asia by Sulla, invaded the dominions of Mithridates (83), under the pretext that the king had not yet evacuated the whole of Cappadocia. In the following year (82) Murena was defeated by Mithridates on the banks of the river Halys, and received peremptory orders from Sulla to desist from hostilities. This is usually called the second Mithridatic war. No formal treaty was ever concluded between Mithridates and the Roman senate; and the king had in vain endeavoured to obtain the ratification of the terms agreed on between him and Sulla. The death of Nicomedes III., king of Bithynia, at the beginning of 74, brought matters to a crisis. That monarch left his dominions by will to the Roman people; and Bithynia was accordingly declared a Roman province; but Mithridates asserted that the late king had left a legitimate son by his wife Nysa, whose pretensions he prepared to support by his arms. This was the beginning of the third Mithridatic war. The two Roman consuls, Lucullus and Cotta, were unable to oppose his first attack at the head of 120,000 men. He traversed Bithynia without resistance; and when at length Cotta ventured to give him battle under the walls of Chalcedon, the consul was totally defeated both by sea and land. Mithridates then proceeded to lay siege to Cyzicus. Lucullus marched to the relief of the city, cut off the king's supplies, and eventually compelled him to raise the siege, early in 73. Lucullus invaded Pontus in 72, and Mithridates took refuge in the dominions of his son-in-law Tigranes, the king of Armenia. In 69, Lucullus marched into Armenia, defeated Tigranes and Mithridates near Tigranocerta, and in the next year (68) again defeated the allied monarchs near Artaxata. The Roman general then turned aside into Mesopotamia, and laid siege to Nisibis. Here the Roman soldiers broke out into open mutiny, and demanded to be led home; and Lucullus was obliged to raise the siege, and return to Asia Minor. Meanwhile Mithridates had taken advantage of the absence of Lucullus to invade Pontus at the head of a large army, and regained the greater part of his hereditary dominions. In the following year (66) the conduct of the war was entrusted to Pompey. Mithridates was obliged to retire before the Romans, but was surprised and defeated by Pompey; and as Tigranes now refused to admit him into his dominions, he resolved to plunge with his small army into the heart of Colchis; thence he made his way to the Palus Maeotis and the Cimmerian Bosporus, and established himself at Panticapaeum. But his son Pharnaces rebelled against him, and was joined both by the whole army and the citizens of Panticapaeum. Mithridates, who had taken refuge in a tower, saw that no choice remained to him but death or captivity, and put an end to his own life in 63. Cicero calls him the greatest of all kings after Alexander, and in another passage says that he was a more formidable opponent than any other monarch whom the Roman arms had yet encountered.

MITHRIDATES, kings of Parthia. [ARSACES.]

MĬTŸLĒNE. [MYTILENE.]

MNASILŎCHUS (-i), an Acarnanian leader, sided with Antiochus in 191, and surrendered to the Romans after the battle of Magnesia.

MNEMŎSŸNĒ. [MUSAE.]

MNESTHEUS, a Trojan, who accompanied Aeneas to Italy, and was the ancestral hero of the Remmii.

MOERIS or MYRIS (Μοῖρις, Μύρις), a king of Egypt who, Herodotus tells us, reigned some 900 years before his own visit to that country, which seems to have been about B.C. 450. The Greek writers state of Moeris that he formed the lake known by his name, and joined it by a canal to the Nile, in order to receive the waters of the river when they were superabundant, and to supply the defect when they did not rise sufficiently. In the lake he built two pyramids, on each of which was a stone statue, seated on a throne, and intended to represent himself and his wife. The real author of these works was Amenembat III., who lived about 2300 B.C. (1000 years earlier than the date given by Herodotus). He had the enormous basin formed in the Fayûm for the storage of water protected by dykes and communicating with the river by a canal with locks to regulate the flow. He also built the Labyrinth.

MOESĬA (-ae), a country of Europe, was bounded on the S. by Haemus, which separated it from Thrace, and by M. Orbelus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by Pontus Euxinus, thus corresponding to the present *Servia* and *Bulgaria*. This country was subdued in the reign of Augustus, about 29 B.C., but does not appear to have been formally constituted a Roman province till near the end of the reign, about A.D. 6. It was originally only one province, but in the reign of Domitian was formed into two provinces, called *Moesia Superior* and *Moesia Inferior*, the former being the western and the latter the eastern half of the country, and separated from each other by the river Cebrus or Ciabrus, a tributary of the Danube. When Aurelian surrendered Dacia to the barbarians, and removed the inhabitants of that province to the S. of the Danube, the middle part of Moesia was called *Dacia Aureliani*.

MOGONTIĂCUM, MOGUNTIĂCUM or MAGONTIĂCUM (*Mainz* or *Mayence*), a town on the left bank of the Rhine, opposite the mouth of the river Moenus (*Main*), was situated in the territory of the Vangiones, and was subsequently the capital of the province of Germania Prima.

MOIRAE (Μοῖραι), called PARCAE by the Romans, the Fates. *Moira* properly signifies 'a share,' and as a personification 'the deity who assigns to every man his fate or his share.' In Homer Moira is fate personified, which, at the birth of man, spins out the thread of his future life, follows his steps, and directs the consequences of his actions according to the counsel of the gods. In Hesiod the personification of the Moirae is more complete, but in speaking of the darker Titan dynasty he makes them daughters of Night and sisters of the Κῆρες and Death; whereas under the more orderly reign of Zeus they are daughters of Zeus himself and Themis, and three in number, viz. CLOTHO, or the spinning fate; LĂCHĔSIS, or the one who assigns to man his fate; and ATRŎPOS, or the fate that cannot be avoided. Later writers give other genealogies: thus they are called children of Erebus and Night, of Cronos and Night, of Ge and Oceanus, or lastly of Ananke or Necessity. The fate assigned to every being by eternal laws takes its course, and Zeus, as well as the other gods and men, must submit to them.—The Moirae are goddesses of birth as well as of death. As goddesses of birth, who spin the thread of the beginning of life, and prophesy the fate of the newly born, they are mentioned along with Ilithyia, with whom, and also with the Hours, they appear as helpers at the birth of a child. [See also HORAE and ILITHYIA.] As goddesses of death, they appear also with the Keres and the Erinnyes. In works of art they are usually represented with different attributes: Clotho with a spindle or a roll (the book of fate); Lachesis pointing with a staff to the globe; and Atropos with a pair of scales, or a sun-dial, or shears. The PARCAE in Latin literature corresponded exactly to the Greek Moirae. Originally Parca was especially the goddess of birth, her name being probably derived *a pariundo;* but with her were associated the deities Nona and Decima presiding over different months of the birth, and subsequently the name Parcae was applied to the three Fates collectively, of whom Nona and Decima were charged with the birth, and the third, Morta, with death. The noun *fatum* meant the spoken word or decree of Heaven, equivalent to the αἶσα Διός.

MŎLĬŎNES or MŎLĬŎNĬDAE (Μολίονες, Μολίονε, Μολιονίδαι), that is, Eurytus and Cteatus, so called after their mother Molione. They are also called *Actoridae* or *Actorione* (Ἀκτορίωνε) after their reputed father Actor, the husband of Molione, though they were generally regarded as the sons of Poseidon. The Moliones, when yet boys, took part in an expedition of the Epeans against Neleus and the Pylians. When Heracles marched against their uncle Augeas, the conduct of the war was entrusted to the Moliones; but as Heracles

was taken ill, he concluded peace with Augeas, whereupon his army was attacked and defeated by the Molionidae. In order to take vengeance, he afterwards slew them near Cleonae, on the frontiers of Argolis, when they had been sent from Elis to sacrifice at the Isthmian games, on behalf of the town.

MŎLOSSI (-ōrum; Μολοσσοί), a people in Epirus, who inhabited a narrow slip of country, called after them MOLOSSIA or MOLOSSIS, which extended from the Aous, along the W. bank of the Arachthus, as far as the Ambracian gulf. The Molossi were a Greek people, who claimed descent from Molossus, the son of Pyrrhus (Neoptolemus) and Andromache, and are said to have emigrated from Thessaly into Epirus, under the guidance of Pyrrhus. The first of their kings who took the title of king of Epirus was Alexander, who perished in Italy B.C. 326. [EPIRUS.] The ancient capital of the Molossi was PASSARON, but AMBRACIA afterwards became their chief town, and the residence of their kings. The Molossian hounds were celebrated and much prized for hunting.

MOLUS (Μόλος), son of Deucalion and father of MERIONES.

MŎLŸCRĪUM (Μολύκρειον), a town in the most southerly part of Aetolia, at the entrance of the Corinthian gulf.

MŌMUS (-i; Μῶμος), the god of cruel mockery and censure, is called in Hesiod the son of Night. He is said to have found fault with the man formed by Hephaestus, because a little door had not been left in his breast, so as to enable one to look into his secret thoughts.

MONA (-ae). 1. (*Anglesey*), an island off the coast of the Ordovices in Britain, one of the chief seats of the Druids, invaded by Suetonius Paulinus, A.D. 61, and conquered by Agricola, 78.—2. See MONAPIA.

MŎNAESES (-is). 1. A Parthian general mentioned by Horace, is probably the same as Surenas, the general of Orodes, who defeated Crassus.—2. A Parthian noble, who deserted to Antony and urged him to invade Parthia, but soon afterwards returned to the Parthian king Phraates.—3. A general of the Parthian king Vologeses I., in the reign of Nero.

MONAPĬA or MONARĪNA (*Isle of Man*), an island between Britannia and Hibernia. It is probable that Caesar means this island when he speaks of MONA as halfway between Britain and Ireland (*B.G.* v. 13).

MŎNĒTA. [JUNO.]

MONOECI PORTUS, also HERCULIS MONOECI PORTUS (*Monaco*), a port on the coast of Liguria, just within the province of Gallia Narbonensis, between Nicaea and Albium Intemelium, founded by the Massilians, was situated on a promontory (hence the *arx Monoeci* of Verg. *Aen.* vi. 801), and possessed a temple of Hercules Monoecus, from whom the place derived its name. A little above Monoeci Portus Augustus marked the highest point of the difficult coast road which he had made there by a trophy (Tropaea Alpium) inscribed with the names of conquered Alpine tribes: hence the name of the modern *Turbia*.

MONTĀNUS, CURTĬUS, was exiled by Nero, A.D. 67; but was soon afterwards recalled at his father's petition. If he is the same person as the Curtius Montanus satirised by Juvenal (iv. 107, 131, xi. 34), Montanus in later life changed the character given by Tacitus, since Juvenal describes him as an epicure and a parasite of Domitian. Hence some suggest that Juvenal alludes to a Junius Montanus who was consul suffectus in A.D. 81.

MONTĀNUS JULĬUS, a writer of elegiac and epic poetry, contemporary with Ovid.

MOPSĬUM (-i; Μόψιον), a town of Thessaly between Tempe and Larissa.

MOPSUESTĬA (-ae; *Messis*), a city of Cilicia Campestris, on both banks of the river Pyramus, twelve Roman miles from its mouth, on the road from Tarsus to Issus.

MOPSUS (-i; Μόψος). 1. Son of Ampyx or Ampycus. He was one of the Lapithae of Oechalia (Thessaly), and took part in the combat at the wedding of Peirithous. He was one of the Argonauts, and is said to have died of a snake bite in Libya. He was afterwards worshipped as an oracular hero.—2. Son of Apollo and Manto, the daughter of Teiresias, and also a celebrated seer. He contended in prophecy with Calchas at Colophon, and showed himself superior in prophetic power. [CALCHAS.] He founded Mallos in Cilicia, in conjunction with the seer Amphilochus. A dispute arose between the two seers respecting the possession of the town, and both fell in combat by each other's hand.

MORGANTĬUM, MORGANTĪNA (Μοργάντιον, Μοργαντίνη), a town in Sicily founded by the Morgetes, after they had been driven out of Italy by the Oenotrians.

MORGĒTES. [MORGANTIUM.]

MŌRĪNI, a people in Gallia Belgica, W. of the Nervii and Menapii, and the most northerly people in all Gaul, whence Virgil

calls them *extremi hominum* (*Aen.* viii. 727). They dwelt on the coast opposite Britain, and at the narrowest part of the channel between Gaul and Britain, which is hence sometimes called *Fretum Morinorum* or *Morinum*. Their chief town was GESORIACUM.

MORPHEUS (-ĕos or -ĕi; Μορφεύς), the son of Sleep, and the god of dreams.

MORS, called THĂNĂTOS (Θάνατος) by the Greeks, the god of death. In the Homeric poems Death does not appear as a distinct divinity, though he is described as the brother of Sleep, together with whom he carries the body of Sarpedon from the field of battle to the country of the Lycians. In Hesiod he is a son of Night and a brother of Ker and Sleep; and Death and Sleep reside in the lower world. In the *Alcestis* of Euripides, where Death comes upon the stage, he appears as an austere priest of Hades in a dark robe, and with the sacrificial sword, with which he cuts off a lock of a dying person and devotes it to the lower world. In art Death was sometimes represented as a slumbering youth, sometimes as a winged deity with an inverted torch.

MORSĬMUS (Μόρσιμος), a tragic poet, son of Philocles.

MORŸCHUS (Μόρυχος), a tragic poet, a contemporary of Aristophanes.

MŎSA (-ae; *Maas* or *Meuse*), a river in Gallia Belgica, rises in Mt. Vogesus, in the territory of the Lingones, and falls into the Vahalis or W. branch of the Rhine.

MOSCHI (ōrum; Μόσχοι), a people of Asia, dwelling in the S. part of Colchis.

MOSCHUS (-i; Μόσχος), of Syracuse, a bucolic poet, lived about B.C. 250, or a little later. He was a pupil of BION. In genius he comes far behind Theocritus, whom he imitates. But his lament for Bion has great melody and pathos.

MŎSELLA (-ae; *Mosel* or *Moselle*), a river in Gallia Belgica, rises in Mt. Vogesus, and falls into the Rhine at Confluentes (*Coblenz*).

MOSTĒNI (-ōrum), a city of Lydia, n the Hyrcanian plain, SE. of Thyatira.

MŎSYNOECI (ōrum; Μοσύνοικοι), a people on the N. coast of Asia Minor, in Pontus, E. of the Chalybes and the city of Cerasus. Their name was derived from the conical wooden houses in which they dwelt. Their government was curious; a king chosen by them was strictly guarded in a house higher than the rest, and maintained at the public cost; but as soon as he displeased the commons, they stopped the supplies, and starved him to death.

MŎTŪCA or MOTYCA (-ae; Μότυκα), a town in the S. of Sicily, W. of the promontory Pachynus.

MŎTŸA (-ae; Μοτύη), a town in the NW. of Sicily, situated on a small island (*S. Pantaleo*) only six stadia from the coast, with which it was connected with a mole. It was founded by the Phoenicians in the territory of the Elymi. The Carthaginian general Himilco transplanted all its inhabitants to the town of Lilybaeum, B.C. 397.

MŪCIĀNUS. **1.** P. LICINĬUS CRASSUS DIVES MUCIANUS, was the son of P. Mucius Scaevola, and was adopted by P. Licinius Crassus Dives. He was consul B.C. 131, and carried on the war against Aristonicus in Asia, but was defeated and killed.—**2.** LICINĬUS MUCIĀNUS, three times consul, in A.D. 52, 70, and 75. On Nero's death in 68, Mucianus had the command of the province of Syria. As soon as Vespasian was proclaimed emperor, Mucianus set out for Europe to oppose Vitellius: but the Vitellians were entirely defeated by Antonius Primus [PRIMUS], before Mucianus entered Italy.

MŪCĬUS SCAEVŎLA. [SCAEVOLA.]

MULCĬBER. [VULCANUS.]

MŬLŬCHA (-ae), a river of N. Africa forming the boundary between Mauretania and Numidia.

MUMMĬUS. **1.** L., tribune of the plebs, B.C. 187, and praetor 177.—**2.** L., surnamed ACHAICUS, son of the last, was consul in 146, when he won for himself the surname of Achaicus, by the conquest of Greece, and the establishment of the Roman province of Achaia. After defeating the army of the Achaean League at the Isthmus of Corinth, he entered Corinth without opposition. The city was plundered of its works of art; but Mummius himself was so ignorant of their true value that he exacted securities from the masters of vessels who conveyed them to Italy, to replace any picture or statue lost in the passage. He triumphed in 145, and was censor in 142 with Scipio Africanus the younger.—**3.** Sp., brother of the preceding, and his legatus at Corinth in 146–145, was an intimate friend of the younger Scipio Africanus.

MUNĀTĬUS PLANCUS. [PLANCUS.]

MUNDA (-ae), a town in Hispania Baetica, situated on a small river, and celebrated on account of two battles fought in its neighbourhood—the victory of Cn. Scipio over the Carthaginians in B.C. 216,

and the important victory of Julius Caesar over the sons of Pompey in 45.

MŪNŸCHĬA (Μουνυχία). [ATHENAE.]

MURCUS, L. STATĬUS, was Caesar's legatus B.C. 48, and praetor 45. He went into Syria after his year of office expired; and after Caesar's death became an active supporter of the republican party. After the ruin of the republican party at Philippi, in 42, Murcus went over to Sex. Pompey in Sicily. Here he was assassinated by Pompey's order at the instigation of his freedman Menas, whom Murcus had offended.

MŪRĒNA, LĬCĬNĬUS. The name Murena is said to have been given in consequence of P. Licinius, praetor in 104, having a great liking for the lamprey (*murena*), and building tanks (*vivaria*) for them.—**1.** P., a man of some literary knowledge, lost his life in the wars of Marius and Sulla.—**2.** L., brother of the preceding, served under Sulla in Greece, in the Mithridatic war. After Sulla had made peace with Mithridates (84), Murena was left as propraetor in Asia. Anxious for distinction, Murena sought a quarrel with Mithridates: and after carrying on the war for two years, was at length compelled by the strict orders of Sulla to stop hostilities. Murena returned to Rome, and had a triumph in 81.—**3.** L., son of the last, served under his father in the second Mithridatic war, and also under Lucullus in the third Mithridatic war. In 65 he was praetor, and in 64 propraetor of Gallia Cisalpina, and in 63 was elected consul with D. Junius Silanus. He was prosecuted by the defeated candidate, Sulpicius, for bribing in the election, and was defended by Q. Hortensius, M. Tullius Cicero, who was then consul, and M. Licinius Crassus. The speech of Cicero is extant. Murena was acquitted, and was consul in the following year, 62.—**4.** A. TERENTIUS VARRO MURENA, of whom the most probable account is that he was the son of the preceding, adopted by A. Terentius Varro, whose name he took. In the civil wars he is said to have lost his property, and Proculeius, a Roman eques, is said to have given him a share of his own property. It is probable also that Murena inherited the wealth, or part of it, of the great Varro (M. Terentius the scholar and antiquarian) who died about 28 B.C., and hence was rich enough to fill the position of augur (Hor. *Od.* iii. 19). Again, it is probable, though not absolutely certain, that Murena was the Terentius Varro who subdued the Salassi in the Alps and founded the town of Augusta (*Aosta*) in their territory, and was consul suffectus in 23. In 22 he was involved in the conspiracy of Fannius Caepio, and was condemned to death and executed, notwithstanding the intercession of Proculeius and Terentia, the sister of Murena. Horace (*Od.* ii. 10) addresses Murena by the name of Licinius, advising caution.

MURGANTĬA, a town in Samnium, E. of Bovianum.

MUS, DĔCIUS. [DECIUS.]

MUSA, ANTŌNĬUS, a freedman, and a celebrated physician at Rome, about the beginning of the Christian era. He was brother to Euphorbus, the physician to king Juba, and was himself physician to the emperor Augustus.

MŪSAE (-ārum; Μοῦσαι), the Muses, were, according to the earliest writers, the goddesses of song, and, according to later notions, divinities presiding over the different kinds of poetry, and over the arts and sciences. They were originally nymphs of wells and springs, which were regarded as sacred and inspiring, and were in the

3. Thalia, the Muse of Comedy. (From a statue in the Vatican.)

earliest times honoured with choruses and dances. Such worship was common in Thracia and Boeotia, and especially at the springs of Mt. Helicon, Aganippe and Hippocrene. They were thus brought into connection with the great deities of that country, with Dionysus, and particularly with Apollo, because he was the god at once of prophetic and of poetical inspiration. Hence he is the leader of the Muses

(Μουσαγέτης). The most common notion was that the Muses were the daughters of

4. Melpomene, the Muse of Tragedy. (From a statue in the Vatican.)

Zeus and Mnemosyne, and born in Pieria, at the foot of Mt. Olympus. The poets

5. Terpsichore, the Muse of the Choral Dance. (From the Apotheosis of Homer, in the British Museum.)

generally represented the number of the Muses as nine, and their names were *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polymnia* or *Polyhymnia*, *Urania*, and *Calliope*. In Homer's poems they are the goddesses of song and poetry, and live in Olympus. They bring before the mind of the mortal poet the events which he has to relate, and confer upon him the gift of song. The earliest worship of the Muses was probably in Thrace and Pieria about Mt. Olympus, whence the name PĪĔRĬDES, or PĪĔRĬAE NYMPHAE, was given to them. Hence it passed into Boeotia, and southern Greece. The Thespians celebrated a solemn festival of the Muses on Mt. Helicon, called *Musea*. Mt. Parnassus was likewise sacred to them, with the Castalian spring, near which they

7 Polymnia, the Muse of the Sublime Hymn. (From a statue in the Louvre.)

had a temple. At Athens there was an altar of the Muses in the Academy, besides that to the 'Muses of the Ilissus' near the river. The sacrifices offered to them consisted of libations of water or milk, and of honey. In the most ancient works of art we find only three Muses, and they carry musical instruments, such as the flute, the lyre, or the barbiton. Later artists gave to each of the nine sisters different attributes as well as different attitudes. (1) *Clīō*, the Muse of history, appears in a sitting attitude, with an open roll of paper, or an open chest of books; (2) *Euterpē*, the Muse of lyric poetry, with a flute; (3) *Thălīa*, the Muse of comedy and of bucolic poetry, appears with a comic mask, a

shepherd's staff, a wreath of ivy, and a tambourine; (4) *Melpŏmĕnē*, the Muse of tragedy, with a tragic mask, the club of Heracles, or a sword; her head is surrounded with vine leaves, and she wears the cothurnus; (5) *Terpsichŏrē*, the Muse of choral dance and song, appears with the lyre and the plectrum; (6) *Ĕrātō*, the Muse of love-songs, sometimes also has the lyre. (7) *Pŏlymnia*, or *Pŏlўhymnia*, the Muse of the hymn, or song in honour of the gods, usually appears without any attribute, in a pensive attitude; (8) *Ūrānia*, the Muse of astronomy, with a staff pointing to a globe; (9) *Calliŏpē*, the Muse of epic poetry, appears with a tablet and stylus, and sometimes with a roll of paper.—The Italian CAMĒNAE or CASMĒNAE were nymphs of springs and of prophecy, and were therefore identified with the Greek Muses. When the worship of the Muses superseded that of the native Camenae, all the Greek attributes and legends were adopted by Roman poets, who used the names Musae and Camenae as synonyms. [CAMENAE.]

MŪSAEUS (-i; Μουσαῖος). **1.** A mythical poet and priest, to be classed with Olen, Orpheus, and Pamphus. He was supposed to belong to the family of the Eumolpidae, being the son of Eumolpus and Selene. In other variations of the myth he was less definitely called a Thracian. According to other legends he was the son of Orpheus, of whom he was the imitator and disciple. There were oracles which passed under the name of Musaeus, and a collection of them was made in the time of the Peisistratidae.—**2.** A grammarian, the author of the poem on the loves of Hero and Leander. Nothing is known of the writer; but it is certain that the poem is a late production, perhaps not earlier than the fifth century of our era.

MŪSĀGĒTES. [APOLLO.]

C. MŪSŌNĬUS RUFUS, a Stoic philosopher, was the son of a Roman eques, and was banished by Nero to the island of Gyaros, in A.D. 66, under the pretext of his having been privy to the conspiracy of Piso. He returned from exile on the accession of Galba.

MŪTĪNA (-ae; *Modena*), an important town in Gallia Cispadana, on the high road from Mediolanum to the S. of Italy, was originally a Celtic town, and was the first place which the Romans took away from the Boii. Decimus Brutus was besieged here by M. Antonius from December, 44, to April, 43; and under its walls the battles were fought in which the consuls Hirtius and Pansa perished.

MŸCĂLĒ (-es; Μυκάλη; *Samsun*), a mountain in the S. of Ionia in Asia Minor, N. of the mouth of the Maeander. It runs far out into the sea, opposite to Samos, forming a promontory, which was called Mycale or Trogilium (*C. S. Maria*). This cape and the S.E. promontory of Samos (Posidonium) are separated by a strait scarcely a mile in width, which is renowned in Greek history as the scene of the victory gained over the Persian fleet by Leotychides and Xanthippus, B.C. 479.

MŸCĂLESSUS (-i; Μυκαλησσός), a city in Boeotia, mentioned by Homer, was situated on the road from Aulis to Thebes. In B.C. 413 some Thracian mercenaries in the pay of Athens surprised and sacked the town, and butchered the inhabitants. From this blow it never recovered.

MŸCĒNAE (-ārum; Μυκῆναι), an ancient town in Argolis, about six miles NE. of Argos, and nine and a quarter miles inland from Tiryns, was situated on a spur rising from the valley of the Cephissus, at the NE. corner of the plain. Traditionally it was founded by Perseus; its massive walls were regarded as the work of the Cyclopes; but there is little doubt that Mycenae was an offshoot from the older TIRYNS, which it eventually surpassed in importance. It was built in a secure position on the hillside commanding the passes through which several very ancient roads have been discovered leading to Corinth and the Corinthian gulf. It is therefore probable that the princes of Tiryns [see PELOPS; TIRYNS] built Mycenae as an outpost to give them the trade routes to the Corinthian gulf, and that this command of the commerce from both seas caused it to outstrip Tiryns in prosperity and to become the chief city of the Pelopidae; hence in the Homeric age and story it is regarded as the capital of Agamemnon and the first city in all Greece. After the conquest of Peloponnesus by the Dorians, it ceased to be a place of importance. At length, in 468, Argos, having recovered from her former defeats by Sparta, began to strengthen her dominion and attacked Mycenae. The massive walls resisted all attacks, but the inhabitants were at length compelled by famine to abandon their town. They effected their escape, and took refuge, some at Cleonae, some in Achaia, and others in Macedonia. The chief known remains of the ancient city were until recent years part of the fortifications, especially the 'Lion Gate,' and some 'beehive' tombs, often called treasuries. The excavations carried out by Schliemann in 1876, and continued in later years, have added many discoveries. The walls of the

citadel of Mycenae enclose a triangular space; the walls of the lower city start from the SW. side of the citadel. The oldest part of the walls is of Cyclopean masonry resembling that at Tiryns: the 'Lion' gate, which formed the chief entrance, was on the east side, and was so contrived that, as at Tiryns, the invader had to pass through a narrow exposed passage before he reached the actual gate. The (now headless) lions carved on the triangular slab above the lintel form, with the column between them, are a style of decoration exactly resembling sculptures which have been found in Phrygia. On the summit of the citadel was the palace of the kings, of which the ground-plan was like that of the palaces at Tiryns and Troy; and near it was a Doric temple of about the sixth or seventh century B.C. Of the 'beehive' tombs (like those at Menidi, Orchomenus, Pharis, and Volo) seven altogether have been found in the lower city, the largest being the falsely named 'Treasury of Atreus.' They consist of a long passage leading to a vaulted chamber or *tholos*, with a smaller square chamber adjoining. Schliemann discovered five of these graves within the citadel, not far from the Lion Gate, where a sixth has been found. These are probably the six graves traditionally said to be the graves of Agamemnon and his companions and Atreus. The real importance, however, lies in the discovery of the rich store of gold and silver works of art and pottery which these graves contained, the product of a civilisation which extended probably from about 1500 to 1000 B.C. [For further account of the history of the pre-Dorian rulers at Mycenae see PELOPIDAE and TIRYNS.]

MYCERĪNUS (-i; Μυκερῖνος; the Egyptian Menkau-Ra), son of Cheops (Chufu), king of Egypt, succeeded his uncle Chephren (Khaf-Ra) on the throne, in the fourth dynasty (Memphite), about 3600 B.C. According to Herodotus his conduct formed a strong contrast to that of his father and uncle, being as mild and just as theirs had been tyrannical. Being warned by an oracle that he should die at the end of six years because he had been a gentle ruler and had not wreaked the vengeance of the gods on Egypt, Mycerinus, indignant at this injustice, gave himself up to revelry, and strove to double his allotted time by turning night into day.

MYCŌNUS (-i; Μύκονος), a small island in the Aegaean sea, one of the Cyclades, SE. of Tenos and E. of Delos.

MYGDON (-ŏnis; Μύγδων), son of Acmon, a Phrygian king, who fought with Otreus and Priam against the Amazons.

MYGDŎNĬA (ae; Μυγδονία). **1.** A district in the E. of Macedonia, bordering on the Thermaic gulf and the Chalcidic peninsula. Its people were of Thracian origin.—**2.** A district in the N. of Asia Minor, between M. Olympus and the coast, in the E. of Phrygia and Mysia and the W. of Bithyni, named after the Thracian people, Mygdones, who formed a settlement here, but were afterwards subdued by the Bithyni. Hence *Mygdŏnĭus* is used in the Latin poets for Phrygian.—**3.** The NE. district of Mesopotamia, between M. Masius and the Chaboras.

MYLAE (-ārum; Μυλαί). **1.** (*Melazzo*), a town on the E. part of the N. coast of Sicily, situated on a promontory running out far into the sea, with a harbour and citadel. It was off Mylae that C. Duilius won his victory in 260, and Agrippa defeated the fleet of Sex. Pompeius, B.C. 36. **2.** A town of Thessaly in Magnesia.

MYLĀSA (-ōrum; τὰ Μύλασα; *Melasso*), a city of Caria eighty stadia from the coast at the gulf of Iassus.

MYNDUS (-i; Μύνδος), a Dorian colony on the coast of Caria, in Asia Minor, founded by settlers from Troezene.

MYŌNIA (ae; Μυωνία), a town of the Locri Ozolae, in one of the passes which lead from Aetolia into Phocis.

MYONNESUS (-i; Μυόννησος; *C. Hypsili*), a promontory of Ionia, with a town and a little island of the same name, S. of Teos and W. of Lebedus, and forming the N. headland of the Gulf of Ephesus. Here the Romans, under the praetor L. Aemilius, gained a great naval victory over Antiochus the Great, B.C. 190.

MYOS HORMOS (ὁ Μυὸς ὅρμος), aft. VENERIS PORTUS, a seaport town of Upper Egypt, built by Ptolemy II. Philadelphus on a promontory of the same name, six or seven days' journey from Coptos.

MYRA or MYRON (τά and ἡ Μύρα), one of the chief cities of Lycia, and, under the later Roman empire, the capital of the province, was built on a rock twenty stadia from the sea, and had a port called Andriaca.

MYRCĪNUS (Μύρκινος), a town on the N. side of the Strymon near Mt. Pangaeus, founded by Histraeus.

MYRIANDUS (-i; Μυρίανδος), a Phoenician colony in Syria, on the E. side of the Gulf of Issus.

MYRINA (-ae; Μυρίνα), a fortified (Aeolian) city on the W. coast of Mysia.

MYRLĒA (Μύρλεια), a city of Bithynia

not far from Prusa, founded by the Colophonians, and almost rebuilt by Prusias I., who called it APAMEA after his wife.

MYRMĬDŌNES (-um; Μυρμιδόνες), an Achaean race in Phthiotis in Thessaly, whom Achilles ruled, and who accompanied him to Troy. They are said to have inhabited originally the island of Aegina, and to have emigrated with Peleus into Thessaly; but it is more probable that a colony of them emigrated from Thessaly into Aegina. In Homer's time they are Thessalians. The Myrmidones disappear from history at a later period. The ancients derived their name either from a mythical ancestor Myrmidon, son of Zeus, or from the ants (μύρμηκες) in Aegina, which were supposed to have been changed into men in the time of Aeacus. [AEACUS.]

MŸRON (-ōnis; Μύρων), one of the greatest of Greek sculptors, was born at Eleutherae, in Boeotia, about 480. He is also called an Athenian, because Eleutherae had been admitted to the Athenian

Copy of the Discobolus of Myro

franchise. He was the pupil of Ageladas the fellow pupil of Polycleitus, and a younger contemporary of Pheidias. His great works were nearly all in bronze. The most celebrated of his statues were his *Discobolus* and his *Cow*. Of his *Discobolus* there are marble copies in existence. Of these copies one in the British Museum was found in the grounds of Hadrian's Tiburtine villa, in 1791. The *Cow* of Myron was represented as lowing, and the statue was placed on a marble base, in an open space at Athens, where it still stood in the time of Cicero.

MŸRŌNĬDES (-is; Μυρωνίδης), an Athenian general. In B.C. 457 the Corinthians had invaded Megara in order to draw away the Athenian forces from the war with Aegina. The rest of the Athenian forces were in Egypt, but Myronides raised an army of boys and old men, defeated the Corinthians, and repulsed them from Megara. In 456 he defeated the Boeotians at Oenophyta.

MYRRHA (Μύρρα). [ADONIS.]

MYRTĬLUS (-i; Μυρτίλος), son of Hermes. He was the charioteer of Oenomaus, king of Elis, whom he betrayed when Pelops contended with his master in the chariot race. He was afterwards thrown into the sea by Pelops near Geraestus in Euboea. [OENOMAUS; PELOPS.] At the moment he expired, he pronounced a curse upon the house of Pelops, which was henceforward pursued by the Erinnyes. His father placed him among the stars as *Auriga*.

MYRTIS (Μύρτις), a lyric poetess, a native of Anthedon, in Boeotia, said to have instructed Pindar, and to have contended with him for the palm of superiority.

MYRTŌUM MARE (τὸ Μυρτῶον πέλαγος), the part of the Aegaean sea S. of Euboea, Attica and Argolis.

MYRTUNTĬUM (Μυρτούντιον), called MYRSĬNUS (Μύρσινος) in Homer, a town of the Epeans in Elis.

MŸS (-ўos; Μῦς), an artist who engraved the battle of the Lapithae and the Centaurs and other figures on the shield of Pheidias's bronze statue of Athena Promachos.

MYSCĔLUS (-i), a native of Achaia, who is said to have founded Croton in Italy B.C. 710, in accordance with the Delphic oracle. The oracle had commanded him to build a city where he should find rain with fine weather. For a long time he thought it impossible to fulfil the command of the oracle, till at length he found in Italy a beautiful woman in tears; whereupon he perceived that the oracle was accomplished, and founded Croton on the spot.

MŸSI (-ōrum; Μυσοί), a people of Asia Minor, akin to some tribes of Thrace, where the MOESI in the Danube were also called Μῦσοι (Il. xiii. 5). It is probable that the Mysians really were a Lydian race and closely connected with the Teucri, and that, besides occupying the territory called *Mysia*, they sent a considerable horde across the Bosporus to Thrace, which may

have resulted in some tribes from Thrace crossing into parts of Asia [cf. BITHYNIA]. They are mentioned in the Iliad as allies of the Trojans, and are described by ancient writers as a hardy warlike race, and are contrasted with the effeminate Lydians and Phrygians. Hence it is likely that the well-known proverb Μυσῶν λέια = a helpless victim or prey to the spoiler, was not, as is often said, derived from the character of the people, but rather from an old tradition that during the absence of Telephus and the Mysian warriors in the Trojan war their country was plundered by pirates.

MŸSĬA (-ae; ἡ Μυσία), a district of Asia Minor, the territory of the Mysi; afterwards, the name given to the whole of the NW. corner of the peninsula, between the Hellespont on the NW.; the Propontis on the N.; the river Rhyndacus and M. Olympus on the E., which divided it from Bithynia and Phrygia; M. Temnus, and an imaginary line drawn from Temnus to the S. side of the Elaïtic gulf, on the S., where it bordered upon Lydia; and the Aegaean sea on the W. It was subdivided into five parts; (1) *Mysia Minor*, along the N. coast. (2) *Mysia Major*, the SE. inland region, with a small portion of the coast between the Troad and the Aeolic settlements about the Elaïtic gulf. (3) *Troas*, the NW. angle, between the Aegaean and Hellespont and the S. coast along the foot of Ida. (4) *Aeolis* or *Aeolia*, the S. part of the W. coast, around the Elaïtic Gulf, where the chief cities of the Aeolian confederacy were planted; but applied in a wider sense to the W. coast in general; and (5) *Teuthrania*, the SW. angle, between Temnus and the borders of Lydia, where, in very early times, Teuthras was said to have established a Mysian kingdom, which was early subdued by the kings of Lydia; this part was also called Pergamene, from the celebrated city of PERGAMUM, which stood in it. In the heroic ages we find the great Teucrian monarchy of Troy in the NW. of the country, and the Phrygians along the Hellespont. Under the Persian empire Mysia formed, with Lydia, the second satrapy. In the division of the empire of Alexander the Great, Mysia fell, with Thrace, to the share of Lysimachus, B.C. 311, after whose defeat and death, in 281, it became a part of the kingdom of PERGAMUM (280), and thus, with the rest of that kingdom, fell to the Romans in 133, by the bequest of Attalus III., and formed part of the province of Asia.

MŸTĬLĒNĒ or MĬTŸLĒNĒ (Μυτιλήνη, Μιτυλήνη), the chief city of LESBOS, stood on the E. side of the island opposite the coast of Asia, upon a promontory which was once an island, and both sides of which formed excellent harbours. Mytilene submitted to the Persians after the conquest of Ionia and Aeolis, and furnished contingents to the expeditions of Cambyses against Egypt and of Darius against Scythia. It was active in the Ionian revolt, after the failure of which it again became subject to Persia, and took part in the expedition of Xerxes against Greece. After the Persian war it formed an alliance with Athens, and remained one of the most important members of the Athenian confederacy, retaining its independence till the fourth year of the Peloponnesian war, B.C. 428, when it headed a revolt of the greater part of Lesbos, and lost much of its prosperity. [See LESBOS.]

MŸŪS (-untis; Μυοῦς), a city of the Ionian confederacy in Caria, on the S. side of the Maender, thirty stadia from its mouth.

N.

NABALĬA or NAVALĬA (*Yssel*), a river flowing into L. Flevo (*Zuyder Zee*).

NĂBĂTAEI NĂBĂTHAE, an Arabian people, who occupied nearly the whole of Arabia Petraea, along the NE. coast of the Red sea, on both sides of the Aelanitic gulf, and in the Idumaean mountains (M. of Seir), where they had their rock-hewn capital, PETRA. Under Augustus the Nabathaeans are found, as nominal subjects of the Roman Empire, assisting Aelius Gallus in his expedition into Arabia Felix: under Trajan the Nabathaeans were conquered by A. Cornelius Palma, and Arabia Petraea became a Roman province, A.D. 105–107.

NABIS (-is; Νάβις), succeeded in making himself tryant of Lacedaemon on the death of Machanidas, B.C. 207. He ruled with extreme cruelty, but extortion and plunder raised a large body of mercenaries, and he was able to extend his sway over a considerable part of Peloponnesus; but his further progress was checked by Flamininus, who after a short campaign compelled him to sue for peace (195). He was allowed to retain the sovereignty of Sparta, and was opposed by Philopoemen, the general of the Achaean League, until he was assassinated by some Aetolians sent to his assistance (192).

NABONASSAR (Ναβονάσαρος), king of Babylon, whose accession to the throne was fixed upon by the Babylonian astro-

nomers as the era from which they began their calculations. This is called the *Era of Nabonassar*, and was dated on the 26th of February, B.C. 747.

NAEVĬUS, CN., a Roman poet, probably a native of Campania, born somewhere between B.C. 274 and 264. He appears to have come to Rome early, and he produced his first play in 235. He was attached to the plebeian party, and attacked Scipio and the Metelli in his plays, but he was indicted by Q. Metellus and thrown into prison. There he composed two plays, the *Hariolus* and *Leon*, in which he recanted his previous imputations, and thereby obtained his release. His repentance, however, did not last long, and he was exiled for a new offence. He retired to Utica, and it was here, probably, that he wrote his epic poem on the first Punic war, of which a few fragments are still extant. It was written in the Saturnian metre, and was important as leading the way to Roman epic poetry. It was used both by Ennius and Virgil. [See AENEAS.] Naevius died at Utica about 202 B.C.

NAHARVĂLI (-ōrum), a tribe of the Lygii in Germany, who probably dwelt on the banks of the Vistula.

NĀĬĂDES. [NYMPHAE.]

NAISUS, NAISSUS, or NAESUS (*Nisch*), a town of Upper Moesia, on an E. tributary of the Margus, the birthplace of Constantine the Great.

NAMNETAE or NAMNETES, a people on the W. coast of Gallia, on the N. bank of the Liger. Their chief town was Condivincum, afterwards Namnetes (*Nantes*).

NANTUĀTAE or NANTUĀTES, a people in the SE. of Gallia Belgica, who lived on the Rhone valley a little above the beginning of the Lake of Geneva, i.e. between *Villeneuve* and *Martigny*.

NAPAEAE. [NYMPHAE.]

NĀR (-āris; *Nera*), a river in central Italy, rises in M. Fiscellus, flows in south-westerly direction, forming the boundary between Umbria and the land of the Sabini, and after receiving the Velinus (*Velino*) and Tolenus (*Turano*), and passing by Interamna and Narnia, falls into the Tiber, not far from Ocriculum. It was celebrated for its sulphureous waters and white colour (*sulphurea Nar albus aqua*, Virg. *Aen.* vii. 517).

NARAGGĂRA, a city of Numidia, between Thagura and Sicca Venena, the scene of Scipio's interview with Hannibal before the battle of Zama.

NARBO MARTĬUS, at a later time NARBŌNA (*Narbonne*), a town in the south of Gaul and the capital of the Roman province of Gallia Narbonensis, on the river Atax (*Aude*), and at the end of the lake Rubresus, which was connected with the sea by a canal. By this means the town, which was twelve miles from the coast, became a seaport. It was made a Roman colony, in the consulship of Q. Marcius Rex, B.C. 218, and was the first colony founded by the Romans in Gaul. It was a place of great commercial importance. The tin from the N. of Spain and from Britain was brought overland to Narbo as well as to Massilia.

NARBONENSIS GALLĬA. [GALLIA.]

NARCISSUS (-i; Νάρκισσος). **1.** A beautiful youth, son of the river god Cephissus and the nymph Liriope of Thespiae. He was untouched by love, and Echo, who was in love with him, died of grief. As a punishment Nemesis caused

Narcissus. (From a Pompeian painting. His death is signified by Eros with inverted torch.)

Narcissus to fall in love with his own image reflected in a fountain. But as he could not approach it, he gradually pined away, and was changed into the flower which bears his name. The narcissus flower was probably connected with the myth of the youth who thus wasted away, because it was the symbol of early death as being the flower gathered by Persephone before she was carried off by Hades, and hence sacred to Demeter and Kore.—**2.** A freedman and secretary of the emperor Claudius, over whom he possessed unbounded influence.

NARISCI or VARISCI (-ōrum), a people in the S. of Germany, of the Suevic race, inhabiting part of the *Upper Palatinate* and the *Fichtelgebirge*.

NARNĬA (-ae; *Narni*), a town in Umbria, situated on a lofty hill, on the S. bank of the river Nar.

NARŌNA (-ae), a Roman colony in Dalmatia, situated on the river Naro.

NARTHACĬUM (-i; Ναρθάκιον), a town in Thessaly, on M. Narthacius SW. of Pharsalus.

NĂRYX, also NĀRŸCUS or NĀRŸCĬUM (Νάρυξ), a town of the Locri Opuntii on the Euboean sea, the reputed birthplace of Ajax, son of Oïleus, who is hence called *Narycius heros*. Since Locri Epizephyrii in the S. of Italy claimed to be a colony from Naryx in Greece, the town of Locri is called *Narycia* by the poets, and the same epithet is given to the pitch of Bruttium.

NĂSĂMŌNES (-um; Νασαμῶνες), a Libyan people, who dwelt originally on the shores of the Great Syrtis, but were driven inland by the Greek settlers of Cyrenaica, and afterwards by the Romans. Herodotus tells a curious story of an expedition beyond the Libyan Desert undertaken by five Nasamonian youths, who reached a large river, possibly the Niger, and a country of dwarfs.

NASĪCA SCIPĬO. [Scipio.]

NĀSĬDĬĒNUS, RUFUS, a wealthy (*beatus*) Roman, who gave a supper to Maecenas which Horace ridicules in the eighth Satire of his second book.

NĀSO OVIDĬUS. [Ovidius.]

NATTA or NACCA, 'a fuller,' the name of a family of the Pinaria gens.

NAUCRATIS (-is; Naúκρατις), a city in the Delta of Egypt, near the W. bank of the Canopic branch of the Nile. It was a colony of the Milesians, and remained a pure Greek city, where Greeks were permitted to settle and trade. Naucratis was probably founded early in the seventh century B.C. It probably lost its prosperity in the time of Apries and regained it under Amasis. It was the birthplace of Athenaeus and Julius Pollux.—The site of Naucratis was excavated by Mr. Petrie in 1886, 1888, with important results to archaeology and to the history of Greek life in Egypt. The temples of Apollo and of the Dioscuri were identified, but the most remarkable building was the Hellenion, which served alike as a fortified storehouse and factory and as a place of refuge for the Greeks in Egypt in times of danger. The enclosure measured 870 feet by 746, with walls 50 feet thick, and had within it two large buildings, one of them fitted to hold stores and serve as a keep or stronghold in extremity.

NAULŎCHUS (-i; Naύλοχος). **1.** A naval station on the E. part of the N. coast of Sicily between Mylae and the promontory Pelorus.

NAUPACTUS (-i; Naύπακτος; *Lepanto*), a town of the Locri Ozolae near the promontory Antirrhium, possessing the largest and best harbour on the whole of the N. coast of the Corinthian gulf. It is said to have derived its name from the Heracleidae having here built the fleet with which they crossed over to the Peloponnesus. After the Persian wars it fell into the power of the Athenians, who settled here the Messenians who had been compelled to leave their country at the end of the third Messenian war, B.C. 455. At the end of the Peloponnesian war the Messenians were obliged to leave Naupactus, which passed into the hands of the Locrians.

NAUPLĬA (-ae; Ναυπλία), the port of Argos, situated on the Saronic gulf. At the present day it is a flourishing seaport.

NAUPLĬUS (-i; Naύπλιος). King of Euboea, and father of Palamedes, Oeax, and Nausimedon. His son Palamedes had been condemned to death by the Greeks during the siege of Troy; and as Nauplius considered his condemnation to be unjust, he watched for the return of the Greeks, and as they approached the coast of Euboea he lighted torches on the dangerous promontory of Caphareus, by which the sailors were led on to the rocks and drowned.

NAUPORTUS (*Ober* or *Upper Laibach*), a town of the Taurisci, situated on the river Nauportus (*Laibach*), a tributary of the Savus, in Pannonia Superior.

NAUSĬCĂA (-ae; Ναυσικάα), daughter of Alcinous, king of the Phaeacians, and Arete, who conducted Odysseus to the court of her father, when he was shipwrecked on the coast.

NAUSĬTHŎUS (Ναυσίθοος), son of Poseidon and Periboea, the daughter of Eurymedon, was the father of Alcinous and Rhexenor, and king of the Phaeacians, whom he led from Hyperia in Thrinacia to the island of Scheria, to escape from the Cyclopes.

NAUTES. [Nautia Gens.]

NAUTĬA GENS, an ancient patrician gens, claimed descent from Nautes, a companion of Aeneas, who brought with him the Palladium from Troy, which was placed under the care of the Nautii at Rome.

NĀVA (*Nahe*), a W. tributary of the Rhine in Gaul, which falls into the Rhine at *Bingen*.

NAVĬUS, ATTUS, a renowned augur in the time of Tarquinius Priscus. This king proposed to double the number of the equestrian centuries, and to name the three new ones after himself and two of his friends, but was opposed by Navius, because Romulus had originally arranged the equites under the sanction of the auspices. The tale then goes on to say that Tarquinius thereupon commanded him to divine whether what he was thinking of could be done, and that when Navius, after consulting the heavens, declared that it could, the king held out a whetstone and a razor to cut it with. Navius immediately cut it.

NAXOS (-i; Νάξος). **1.** An island in the Aegaean sea, and the largest of the Cyclades, nearly halfway between the coasts of Greece and Asia Minor. It is about eighteen miles in length and twelve in breadth. It was especially celebrated for its wine, and hence plays a prominent part in the legends about Dionysus. Here the god is said to have found Ariadne after she had been deserted by Theseus. [DIONYSUS.] Naxos is frequently called *Dia* (Δία) by the poets, which is said to have been the old name of the island.—**2.** A Greek city on the E. coast of Sicily, S. of Mt. Taurus, was founded B.C. 735 by the Chalcidians of Euboea, and was the first Greek colony established in the island. It was an ally of the Athenians against Syracuse. In 403 the town was taken by Dionysius of Syracuse and destroyed. Nearly fifty years afterwards (358) the remains of the Naxians scattered over Sicily were collected by Andromachus, and a new city was founded, called TAUROMENIUM.

NĔAERA (-ae), the name of several nymphs and maidens mentioned by the poets.

NEAETHUS (-i; *Nieto*), a river in Bruttium in the S. of Italy, falling into the Tarentine gulf a little N. of Croton. Here the captive Trojan women are said to have burned the ships of the Greeks.

NĔĀPŎLIS (-is; Νεάπολις).—**1.** (*Napoli* or *Naples*), a city in Campania in Italy, on the W. slope of Mt. Vesuvius and on the river Sebethus, was founded by the Chalcidians of Cumae, on the site of an ancient place called PARTHĔNŌPĒ, after the Siren of that name. Hence we find the town called Parthenope by Virgil and Ovid. It is probable that the site of the first settlement, Palaeopolis or Parthenope, was on the hill of Pausilypus (*Posilippo*). The new town was close to the river Sebethus, and occupied the site of the eastern part of Naples. In B.C. 327 the town was taken by the Samnites, and in 290 it passed into the hands of the Romans, who allowed it, however, to retain its Greek constitution. Under the Romans the two quarters of the city were united, and the name of Palaeopolis disappeared. In the neighbourhood of Neapolis were the villa of Lucullus, and the Villa Pausilypi or Pausilypum, bequeathed by Vedius Pollio to Augustus, which has given its name to the grotto of Posilippo between Naples and Pozzuoli, at the entrance of which the tomb of Virgil is still shown.—**2.** A part of Syracuse. [SYRACUSAE.]

NĔARCHUS (Νέαρχος), an officer of Alexander, who in B.C. 325 was entrusted with the command of the fleet which Alexander had caused to be constructed on the Hydaspes. Upon reaching the mouth of the Indus, Alexander sent round his ships by sea from thence to the Persian gulf, under the command of Nearchus, who set out on the 21st of September, 326, and arrived at Susa in safety in February, 325.—Nearchus left a history of the voyage, the substance of which has been preserved to us by Arrian, who has derived from it the whole of the latter part of his *Indica*.

NEBRŌDES MONTES, a chain of mountains in Sicily, running through the island.

NĔCESSĬTAS, called ANANKĒ (Ἀνάγκη) by the Greeks, a goddess, whom not even the gods could resist. In Horace *saeva Necessitas* precedes Fortuna, carrying in her brazen hand nails with which she fixes the decrees of fate.

NĔCO or NĔCHO (Νεκώς, Νεχώς; *the Egyptian Neku*). **1.** Son of Tefnekt, was defeated and imprisoned by Sardanapalus, but afterwards released and made king of Sais and Memphis. According to Hdt. ii. 152, he was put to death by Sabacon. He was grandfather of Psammetichus = Psamthek I. (Herodotus represents him as father of Psammetichus.)—**2.** Son of Psammetichus, whom he succeeded on the throne of Egypt in B.C. 612. His reign was marked by energy and enterprise. He began to dig the canal intended to connect the Nile with the Arabian gulf, which had been projected before by Seti I. and Ramses II.; but he desisted from the work, according to Herodotus, on being warned by an oracle that he was constructing it only for the use of the barbarian invader. It started from the Pelusiac branch, a little north of Bubastis, and went towards the gulf of Suez. But

the greatest and most interesting enterprise with which his name is connected is the circumnavigation of Africa by the Phoenicians in his service, who set sail from the Arabian gulf and accomplished the voyage in somewhat more than two years, entered the Mediterranean, and returned to Egypt through the straits of Gibraltar. His military expeditions were distinguished at first by brilliant success, which was followed by signal reverses. On his march against the Babylonians and Medes, whose joint forces had recently destroyed Nineveh, he was met at Magdolus (Megiddo) by Josiah, king of Judah, who was a vassal of Babylon. In the battle which ensued, Josiah was defeated and mortally wounded, and Necho advanced to the Euphrates, where he conquered the Babylonians and took Carchemish or Circesium, where he appears to have established a garrison. After the battle at Megiddo, he took the town of Cadytis, probably Jerusalem. In 606 Nebuchadnezzar attacked Carchemish and defeated Necho, who died in 596, and was succeeded by his son Psammis or Psammuthis=Psamthek II.

NECTANĂBIS (Νεκτάναβις). **1.** Nekht-Hor-Heb, king of Egypt, the first of the three sovereigns of the Sebennite dynasty, succeeded Nepherites on the throne about B.C. 378, and in the following year successfully resisted the invasion of the Persian force under Pharnabazus and Iphicrates, having won a victory near Mendes. He died after a reign of fourteen years, and was succeeded by Tachos.—**2.** = Nekht-Neb-Ef. The nephew of Tachos, whom he supplanted in 361, with the help of Agesilaus. He was defeated by Artaxerxes III., and fled into Aethiopia, 350. Nectanabis was the third king of the Sebennite dynasty, and the last native sovereign who ever ruled in Egypt.

NĔDA (-ae; Νέδα), a river in Peloponnesus, rises in Arcadia, and falls into the Ionian sea after forming the boundary between Arcadia and Messenia, and between Messenia and Elis.

NELEUS (ĕŏs, ēī; Νηλεύς). **1.** Son of Poseidon and of Tyro, the daughter of Salmoneus. Neleus and his twin brother Pelias were deserted by their mother, but they were found and reared by some countrymen. After the death of Cretheus, king of Iolcos, who had married their mother, having learnt their parentage, they seized the throne of Iolcos, excluding Aeson, the son of Cretheus and Tyro. But Pelias soon afterwards expelled his brother, and thus became sole king. Thereupon Neleus went with Melampus and Bias to Pylos, which his uncle Aphareus gave to him, and of which he thus became king. Several towns of this name claimed the honour of being the city of Neleus or of his son Nestor, such as Pylos in Messenia, Pylos in Elis, and Pylos in Triphylia; the first of which is probably the one mentioned by Homer in connection with Neleus and Nestor. [PYLOS, No. 1.] Neleus had twelve sons, but Heracles slew them all except Nestor, because Neleus had refused to purify him from the death of Iphitus, or because he had taken some of the cattle of Geryones. The descendants of Neleus, the Nelīdae, were eventually expelled from their kingdom by the Heracleidae, and migrated for the most part to Athens.—**2.** The younger son of Codrus, disputed the right of his elder brother Medon to the crown on account of his lameness, and when the Delphic oracle declared in favour of Medon, he placed himself at the head of the colonists who migrated to Ionia, and himself founded Miletus.

NĒLĪDES, NĒLĒĬĂDES, and NĒLĒĬUS (Νηλείδης, Νηληϊάδης, Νηλήϊος), patronymics of Neleus, by which either Nestor, the son of Neleus, or Antilochus, his grandson, is designated.

NĔMAUSUS (-i; *Nîmes*), one of the most important towns of Gallia Narbonensis, was the capital of the Arecomici and a Roman colony, situated inland E. of the Rhone on the high road from Italy to Spain. The Roman remains at *Nîmes* are the finest N. of the Alps. Of these the most important are the amphitheatre, the *Maison Carrée*, a name given to a beautiful Corinthian temple, and the magnificent aqueduct, now called *Pont du Gard*, some miles from the town, consisting of three rows of arches, raised one above the other, and 180 feet in height.

NĔMĒA (-ae; Νεμέα), a valley in Argolis between Cleonae and Phlius, celebrated in mythical story as the place where Heracles slew the Nemean lion. [See p. 276.] In this valley there was a temple of Zeus Nemēus surrounded by a sacred grove, in which the Nemean games were celebrated every other year. [ARCHEMORUS.]

NEMESIĀNUS, M. AURELĬUS OLYMPĬUS, a Roman poet, probably a native of Africa, lived at the court of the emperor Carus (A.D. 283), and was the author of poems upon fishing, hunting, and aquatics; all of which have perished, with the exception of a fragment of the *Cynegetica*.

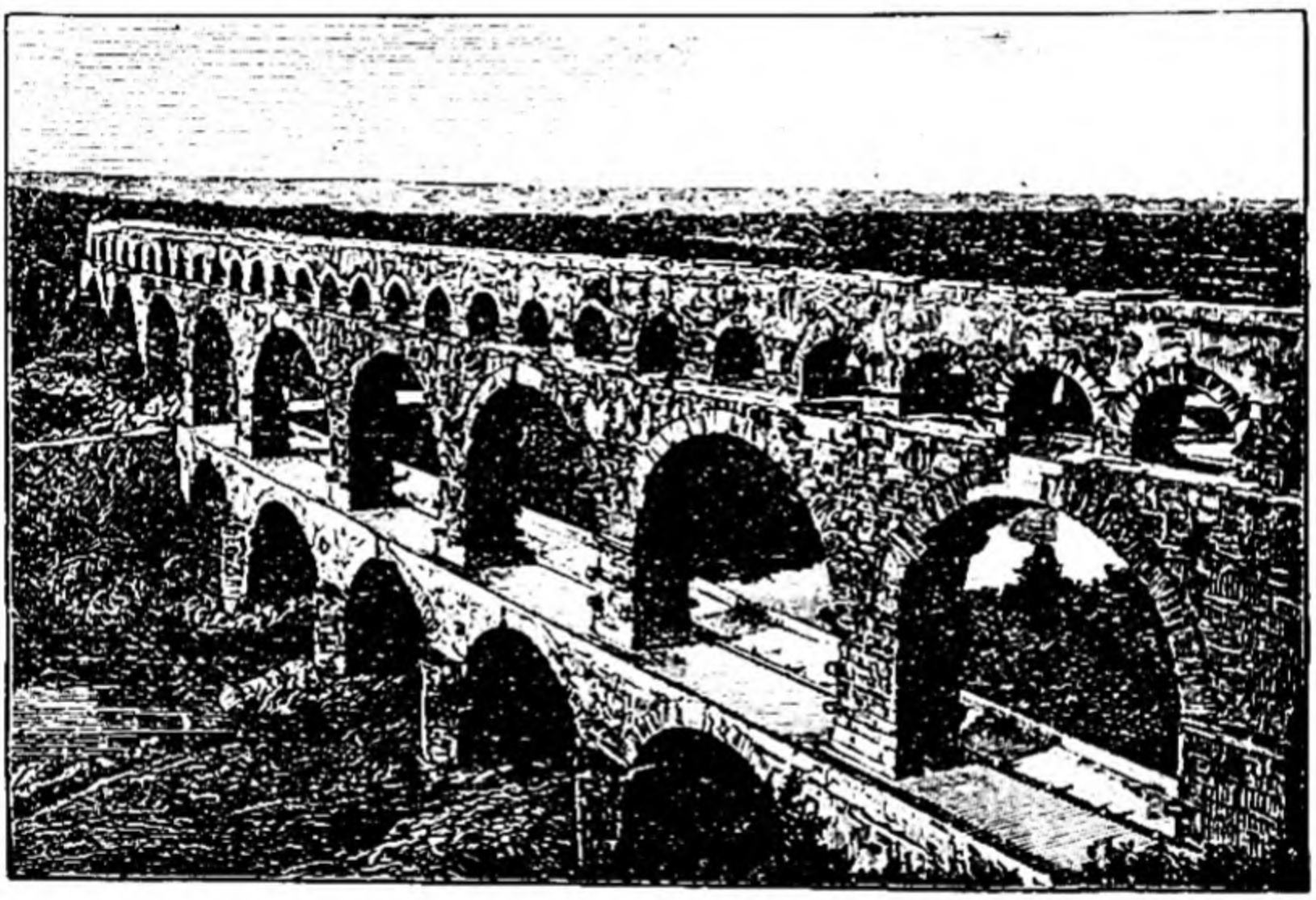
NĔMĔSIS (-is; Νέμεσις), a Greek goddess, is most commonly described as a daughter of Night, though some call her a daughter of Erebus or of Oceanus. She

is a personification of reverence for law and moderation, and of the principle that wrong and excess should be punished. Hence Nemesis measures out happiness and unhappiness to mortals; and he who is blessed with too many gifts of fortune, is visited by her with losses and sufferings, in order that the arrogant may become humble. From this idea lastly arose that of her being an avenging and punishing fate, who, like Justice (Dike) and the Erinnyes, sooner or later overtakes the reckless sinner. She is frequently mentioned under the surnames Adrastia and Rhamnusia or Rhamnusis, from the town of Rhamnus in Attica, where she had a sanctuary.

NĒŌN (-ōnis; Νέων; *Velitza*), a town in Phocis at the E. foot of Mt. Tithorea, destroyed by the Persians under Xerxes, but rebuilt and named TITHŌRĒA.

NEONTĪCHOS (-onis; Νέον τεῖχος, i.e. *New Wall*). **1.** (*Ainadsyk*), one of the twelve cities of Aeolis, on the coast of Mysia, in Asia Minor, stood on the N. side of the Hermus.—**2.** A fort on the coast of Thrace, near the Chersonesus.

NEOPTŌLĔMUS (-i; Νεοπτόλεμος). **1.** Also called PYRRHUS, son of Achilles and Deidamīa, the daughter of Lycomedes. The name of Pyrrhus is said to have been given to him by Lycomedes because he had



Aqueduct (Pont du Gard).

NEMETES or NEMĒTAE, a people on the Rhine, whose chief town was Noviomagus, subsequently Nemetae (*Speyer* or *Spires*).

NEMETOCENNA or NEMETACUM (*Arras*), the chief town of the Atrebates in Gallia Belgica, subsequently Atrebetes, whence its modern name.

NEMORENSIS LACUS. [ARICIA.]

NEMOSSUS. [ARVERNI.]

NĔŎBŪLĒ. [ARCHILOCHUS.]

NEŎCAESARĒA (*Niksar*), the capital, under the Roman empire, of Pontus Polemoniacus, in Asia Minor, stood on the river Lycus, sixty-three Roman miles E. of Amasia.

fair (πυρρός) hair. From his father he is sometimes called *Achillīdes*, and from his grandfather or great-grandfather, *Pelīdes* and *Aeacides*. Neoptolemus was brought up in Scyros in the palace of Lycomedes, and was fetched from thence by Odysseus to join the Greeks in the war against Troy, because it had been prophesied by Helenus that Neoptolemus and Philoctetes were necessary for the capture of Troy. Neoptolemus was one of the heroes concealed in the wooden horse. At the capture of the city he killed Priam at the sacred hearth of Zeus, and sacrificed Polyxena to the spirit of his father. When the Trojan captives were distributed among the conquerors, Andromache, the widow of Hector

was given to Neoptolemus, and by her he became the father of Molossus, Pielus, Pergamus, and Amphialus. After his return to Phthia, Neoptolemus married Hermione, whom her father Menelaus sent to him from Sparta. Afterwards he abandoned his native kingdom of Phthia, and settled in Epirus, where he became the ancestor of the Molossian kings. The common tradition of his death is that he went to consult the oracle at Delphi and was slain there by Orestes, to whom Hermione had been betrothed.—**2.** I., King of Epirus, was son of Alcetas I., and father of Alexander I., and of Olympias, the mother of Alexander the Great. Neoptolemus reigned in conjunction with his brother Arymbas or Arrybas till his death, about B.C. 360.—**3.** II., King of Epirus, son of Alexander I., and grandson of the preceding. At his father's death in 326, he was probably a mere infant, and his pretensions to the throne were passed over in favour of Aeacides. It was not till 302 that the Epirots, taking advantage of the absence of Pyrrhus, the son of Aeacides, set up Neoptolemus in his stead. Neoptolemus reigned for six years, but was obliged to share the throne with Pyrrhus in 296. He was shortly afterwards assassinated by Pyrrhus.

NĔPĔTE (*Nepi*), a town of Etruria, near the Saltus Ciminius.

NĔPHĔLĒ, wife of ATHAMAS.

NĔPOS (-ōtis) CORNĒLĬUS, the contemporary and friend of Cicero, Atticus, and Catullus, was probably a native of Verona, or of some neighbouring village, and lived between 99 and 24 B.C. He wrote several historical works, of which the most important was *De Viris Illustribus*, in at least sixteen books, in which Lives of Romans and foreigners were placed side by side. Of this work the part entitled *Vitae Excellentium Imperatorum* survives, and also the Lives of Atticus and Cato the Censor, which belonged to the section including historians. Nepos is clear and fair in his narration, but often inaccurate in history.

NEPTŪNUS, called POSEIDON by the Greeks. The Greek god is spoken of in a separate article. [POSEIDON.] Neptunus was the chief sea-divinity of the Romans. As the early Romans were not a maritime people, they had comparatively few myths about the sea. Hence nearly all the Italian mythology connected with water refers to deities of rivers and springs. The name in Etruscan is Nethuns, and the Romans may possibly have borrowed worship of Neptunus from Etruria. That the Etruscans regarded him as a sea-god is clear from the fact that they describe Poseidon by the name of Nethuns. In Roman mythology his wife's name was Salacia, the goddess of the salt sea. Neptunus with all the other history and attributes of the Greek Poseidon received also the patronage of horses and equestrian exercises and an altar in the Circus Flaminius. His festival was on the 23rd of July. His temple stood in the Campus Martius, not far from the *septa*. At his festival the people formed tents (*umbrae*) of the branches of trees, in which they enjoyed themselves in feasting and drinking. [For the mythology borrowed from Greece and transferred to Neptunus, see POSEIDON.]

NĒRĔIS or NĒRĒIS (Νηρεΐς, in Hom. Νηρηΐς), in Verg. *Ecl.* vii. 37, Nerine, a sea-nymph, and used especially in the plural, NĒRĒĬDĔS, to indicate the fifty daughters of Nereus and Doris. The *Nereides* were the sea-nymphs of the Mediterranean in contradistinction to the *Naiades*, or the nymphs of fresh water, and the *Oceanides*, or the nymphs of the great ocean. One of the most celebrated was Thetis, the mother of Achilles. They are described as dwelling with their father at the bottom of the sea, and were believed to be propitious to all sailors, and especially to the Argonauts. They are frequently represented in works of art: in the older black-figured vases as maidens fully clothed; so also on the sculptures of the 'Nereid-monument' from Xanthus, now in the British Museum, in which the drapery seems intended to suggest a rapid, flowing movement; but most examples of fully-developed art show the Nereids as youthful, beautiful, and naked maidens; and they are often grouped with Tritons, or riding on sea-monsters. But there was a different conception among the Romans, of maidens with fishes' tails, like mermaids (cf. Hor. *A. P.* 5).

NĒREUS (ēŏs, ĕī; Νηρεύς), son of Pontus and Gaea, and husband of Doris, by whom he became the father of the fifty Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt. He was believed to have, like other deities of the sea, the power of prophesying the future and of appearing to mortals in different shapes. Heracles accordingly obtained his counsel as to what route would bring him to the Hesperides; but he had first to subdue him in wrestling. The same account is given of Proteus in the story of Odysseus, and of Glaucus in that of the Argonauts. So also Horace makes him prophesy to Paris (*Od.* i. 15),

In works of art, Nereus, like other sea-gods, is represented with pointed sea-weeds taking the place of hair in the eye-brows, the chin, and the breast. His body less frequently has partly the form of a fish; or it ends in the coils of a serpent.

NĔRO CLĂUDĬUS. **1.** TIB., one of the four sons of App. Claudius Caecus, censor B.C. 312, from whom all the Claudii Nerones were descended.—**2.** C., a general in the second Punic war. He was praetor 212, and was sent into Spain to oppose Hasdrubal, who eluded his attack, and he was succeeded by Scipio Africanus. Nero commanded one of the three armies which drew together round Capua in 212; he was legatus under Marcellus in 209, was consul with M. Livius Salinator, and marched into the S. of Italy against Hannibal, with whom he fought an indecisive battle at Grumentum, and then followed Hannibal into Apulia, and encamped opposite to him at Canusium. Having heard of Hasdrubal's arrival, he secretly broke up his camp, marched into the N. of Italy, effected a junction with his colleague M. Livius in Picenum, and proceeded to crush Hasdrubal before his brother Hannibal could come to his assistance. Hasdrubal was defeated and slain on the river Metaurus. Nero thus saved Rome.

'Quid debeas, O Roma, Neronibus,
Testis Metaurum flumen et Hasdrubal
Devictus.' Hor. *Od.* iv. 4.

—**3.** TIB., praetor, 204, with Sardinia for his province; and consul, 202, when he obtained Africa as his province, but his fleet suffered so much at sea that he was unable to join Scipio in Africa.—**4.** TIB., served under Pompey in the war against the pirates, B.C. 67.—**5.** TIB., father of the emperor Tiberius, was probably the son of the last. He served as quaestor under Caesar (48) in the Alexandrine war. His wife Livia married Augustus. Nero died shortly after, and left Octavian the guardian of his two sons, Tiberius and Drusus.

NĔRO (-ōnis). **1.** Roman emperor, A.D. 54–68, was the son of Cn. Domitius Ahenobarbus and of Agrippina, daughter of Germanicus Caesar and sister of Caligula. Nero's original name was *L. Domitius Ahenobarbus*, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius (A.D. 50), and was called *Nero Claudius Caesar Drusus Germanicus*. Nero was born at Antium, on the 15th of December, A.D. 37. Shortly after his adoption by Claudius, Nero, being then sixteen years of age, married Octavia, the daughter of Claudius and Messallina (53). Among his early instructors was Seneca. On the death of Claudius (54), Agrippina secured the succession for her son, to the exclusion of Britannicus, the son of Claudius, who was soon afterwards poisoned by Nero. During the early part of Nero's reign the government of Rome was in the hands of Seneca and of Burrhus, the praefect of the praetorians, who opposed the ambitious designs of Agrippina, and exercised a better influence on the young emperor. The death of Burrhus in 62, and the retirement of Seneca from public affairs, left Nero without any restraining influence. Accordingly he divorced his wife Octavia, and in eighteen days married Poppaea. Octavia was banished, and soon afterwards put to death.—In 64 the great fire at Rome happened. Its origin is uncertain, for it is hardly credible that the city was fired by Nero's order, as some ancient writers assert. Out of the fourteen regiones into which Rome was divided, three were totally destroyed, and in seven others only a few half-burned houses remained. The emperor set about rebuilding the city on an improved plan, with wider streets. The odium of the conflagration, which (probably falsely) was attributed to the emperor, he tried to throw on the Christians, who were then numerous in Rome, and many of them were put to a cruel death.—The tyranny of Nero at last (65) led to the organisation of a formidable conspiracy against him, usually called Piso's conspiracy, from the name of one of the principal accomplices. The plot was discovered, and many distinguished persons were put to death, among whom were Piso himself, the poet Lucan, and the philosopher Seneca, though the latter appears to have taken no part in the plot. In the same year, Poppaea died of a kick which her brutal husband gave her in a fit of passion. Nero now married Statilia Messallina. The Roman world had long been tired of its oppressor; and in 68 the storm at length broke out in Gaul, where Julius Vindex, the governor, raised the standard of revolt. His example was followed by Galba, who was governor of Hispania Tarraconensis. Galba was proclaimed emperor by his troops, but he only assumed the title of legatus of the senate and the Roman people. Soon after these news reached Rome, Nymphidius Sabinus, who was praefectus praetorio along with Tigellinus, persuaded the troops to proclaim Galba. Nero was immediately deserted. He escaped from the palace with a few freedmen, and made his way to a house about four miles from Rome, which belonged to his freedman Phaon. Here he gave himself a mortal wound, when he heard the trampling of the horses on which

his pursuers were mounted. The centurion on entering attempted to stop the flow of blood, but Nero only said, 'It is too late. Is this your fidelity?' and almost at the same moment expired. He was the last of the descendants of Julia, the sister of the dictator Caesar.—The most important external events in the reign of Nero were the conquest of Armenia by Domitius Corbulo [CORBULO], and the insurrection of the Britons, which was quelled by Suetonius Paulinus. [PAULINUS.]—**2.** Eldest son of Germanicus and Agrippina, who, through the intrigues of Sejanus, was banished to the island of Pontia by Tiberius in 29, and was there either starved to death or perished by his own hands.

NERŬLUM, a fortified place in Lucania on the Via Popilia.

NERVA, COCCEIUS. **1.** M., consul B.C. 36, brought about the reconciliation between M. Antonius and Octavianus, 40, and is the same as the Cocceius mentioned by Horace (*Sat.* i. 5, 28).—**2.** M., probably the son of the preceding, and grandfather of the emperor Nerva. He was consul in A.D. 22. He was notable as having charge of public works under Tiberius, and especially of aqueducts. He was the originator of the tunnel (Grotta di Posilipo) on the road leading from Naples to Baiae [PAUSILYPUS.] —**3.** M., Roman Emperor, A.D. 96–98, was born at Narnia, in Umbria, A.D. 32. He was consul with Vespasian, 71, and with Domitian, 90. On the assassination of Domitian, in September, 96, Nerva, who had probably been privy to the conspiracy, was declared emperor of Rome by the people and the soldiers. He stopped proceedings against those who had been accused of treason, and allowed many exiled persons to return to Rome. The informers were suppressed by penalties, and some were put to death. At the commencement of his reign, Nerva swore that he would put no senator to death; and he kept his word, even when a conspiracy had been formed against his life by Calpurnius Crassus. Though Nerva was virtuous and humane, he did not possess much energy; but he showed his good sense by appointing as his successor a man who possessed both vigour and ability to direct public affairs. He adopted as his son and successor, without any regard to his own kin, M. Ulpius Trajanus, who was then at the head of an army in Germany. Nerva died suddenly on January 27, A.D. 98, at the age of sixty-five years.

NERVĬI (-ōrum), a powerful and warlike people in Gallia Belgica, whose territory extended from the river Sabis (*Sambre*) to the ocean. In B.C. 58 they were defeated by Caesar with such slaughter that out of 60,000 men capable of bearing arms only 500 were left.

NESACTĬUM (-i), a town in Istria on the Arsia, taken by the Romans B.C. 177 (Liv. xli. 11).

NESIS (*Nisita*), a small island off the coast of Campania between Puteoli and Neapolis, and opposite Mount Pausilypus.

NESSŌNIS, a lake in Thessaly, a little S. of the river Peneus, and NE. of Larissa.

NESSUS (-i; Νέσσος), a centaur, who carried Deianira across the river Evenus, but, attempting to run away with her, was shot by Heracles with a poisoned arrow. The same poison afterwards caused the death of Heracles.

NESTOR (-ŏris; Νέστωρ), king of Pylos, son of Neleus and Chloris, husband of Eurydice and father of Peisidice, Polycaste, Perseus, Stratius, Aretus, Echephron, Peisistratus, Antilochus, and Thrasymedes. When Heracles invaded the country of Neleus, and slew his sons, Nestor alone was spared, either because he was absent from Pylos, or because he had taken no part in carrying off from Heracles the oxen of Geryones. He defeated both the Arcadians and Eleans, and took part in the fight of the Lapithae against the Centaurs; and he is mentioned among the Calydonian hunters and the Argonauts. Although far advanced in age, he sailed with the other Greek heroes against Troy. Having ruled over three generations of men, his advice and authority were deemed equal to those of the immortal gods, and he was renowned for his wisdom, his justice, and his knowledge of war. After the fall of Troy he returned home, and arrived safely in Pylos. There are traditions of his visiting other lands on his voyage from Troy. He and his companions are said to have built a temple to Athene in Ceos, and to have founded Metapontum in Italy.

NESTŎRĬDES, a son of Nestor, as Antilochus.

NESTUS, sometimes NESSUS, a river in Thrace, which rises in Mount Rhodope, flows SE., and falls into the Aegaean sea W. of Abdera.

NĒTUM, a town in Sicily, SW. of Syracuse.

NEURI (Νεῦροι), a people of Sarmatia Europaea. Having been driven out from their earlier abodes by a plague of serpents, they settled to the NW. of the sources of the Tyras (*Dniester*).

NĪCAEA (-ae; Νικαία). **1.** (*Iznik*, Ru.),

a city of Asia, stood on the E. side of the lake Ascania (*Iznik*) in Bithynia. Its site appears to have been occupied in very ancient times by a town called Attaea. Not long after the death of Alexander the Great, Antigonus built on the same spot a city which he named after himself, Antigonēa; but Lysimachus changed the name into Nicaea, in honour of his wife. Its position, at the junction of several of the chief roads leading through Asia Minor to Constantinople, made it the centre of a large traffic. It is famous in ecclesiastical history as the seat of the great Oecumenical Council which Constantine convoked in A.D. 325.—**2.** A fortress of the Epicnemidian Locrians on the sea, near the pass of Thermopylae, which it commanded.—**3.** (*Nizza, Nice*), a city on the coast of Liguria, a little E. of the river Var; a colony of Massilia, and subject to that city.

NICANDER (-dri; Νίκανδρος). **1.** King of Sparta, son of Charilaus, reigned according to tradition about B.C. 809–770.—**2.** General of the Aetolian League in 190 B.C., went afterwards as ambassador to Rome.—**3.** A Greek poet, grammarian, and physician, was a native of Claros near Colophon in Ionia. He appears to have lived about B.C. 185–135. Of the numerous works of Nicander only two poems are extant: one entitled *Theriaca* (Θηριακά), which consists of nearly 1000 hexameter lines, and treats of venomous animals and the wounds inflicted by them; and another entitled *Alexipharmaca* (Ἀλεξιφάρμακα), which consists of more than 600 hexameter lines, and treats of poisons and their antidotes.

NĪCĒ (Νίκη), Victory. [NIKE.]

NĪCĒPHŎRĬUM (-i), a fortified town of Mesopotamia, on the Euphrates, near the mouth of the river Bilecha, and due S. of Edessa, built by order of Alexander, and probably completed under Seleucus.

NĪCĒPHŎRĬUS (-i), a river of Armenia Major, on which Tigranes built his residence TIGRANOCERTA.

NĪCĬAS (-ae; Νικίας), Athenian general during the Peloponnesian war, was the son of Niceratus. He was several times associated with Pericles as strategus; and on the death of Pericles he came forward more openly as the opponent of Cleon, and the more democratic party; but from his military reputation, the mildness of his character, his honesty and uprightness, and the liberal use which he made of his great wealth, he was looked upon with respect by all classes of the citizens. He frequently commanded the Athenian armies during the earlier years of the Peloponnesian war. After the death of Cleon (B.C. 422) he exerted all his influence to bring about a peace, which was concluded in the following year (421). For the next few years Nicias used all his efforts to induce the Athenians to preserve the peace, and was opposed by Alcibiades, who had now become the leader of the popular party. In 415, the Athenians resolved, against his advice, on sending their great expedition to Sicily, and appointed Nicias, Alcibiades and Lamachus to the command. Alcibiades was recalled [ALCIBIADES]; and in the next spring Lamachus was slain; so that the sole command was left in the hands of Nicias. His early operations were attended with success. All the attempts of the Syracusans to stop the circumvallation failed. The works were nearly completed, and the doom of Syracuse seemed sealed, when Gylippus, the Spartan, arrived in Sicily. [GYLIPPUS.] The Athenians voted reinforcements, which were placed under the command of Demosthenes and Eurymedon; but they would not allow Nicias to resign his command, though he pleaded ill-health. Demosthenes, upon his arrival in Sicily (413), made a vigorous effort to recover Epipolae, which the Athenians had lost. He was nearly successful, but was finally driven back with severe loss. Demosthenes now deemed any further attempts against the city hopeless, and therefore proposed to abandon the siege. Presently fresh succours arrived for the Syracusans; sickness was making ravages among the Athenian troops, and at length Nicias himself saw the necessity of retreating. Secret orders were given that everything should be in readiness for departure, when an eclipse of the moon happened. The credulous superstition of Nicias led to the total destruction of the Athenian armament. The soothsayers interpreted the event as an injunction from the gods that they should not retreat before the next full moon, and Nicias determined to abide by their decision. The Syracusans resolved to bring the enemy to an engagement, and in a decisive naval battle defeated the Athenians. They were now masters of the harbour, and the Athenians were reduced to the necessity of making a desperate effort to escape. The Athenians were again decisively defeated; and having thus lost their fleet, they were obliged to retreat by land. They were pursued by the enemy, and were finally compelled to surrender. Both Nicias and Demosthenes were put to death by the Syracusans.

NĪCOCRĔON (-ontis; Νικοκρέων), king of Salamis in Cyprus, at the time of

Alexander's expedition into Asia. After the death of Alexander he took part with Ptolemy against Antigonus, and was entrusted by Ptolemy with the chief command over the whole island. Nicocreon is said to have ordered the philosopher Anaxarchus to be pounded to death in a stone mortar, in revenge for an insult offered to him when he visited Alexander at Tyre.

NICOLĀUS DAMASCĒNUS, a Greek historian, and an intimate friend both of Herod the Great and of Augustus.

NĪCŎMĀCHUS (-i; Νικόμαχος). **1.** A clerk at Athens employed to transcribe the laws of Solon, with which he tampered for his own gain by bribes. He was in exile during the rule of the Thirty, after which he returned, and was prosecuted for misconduct in his transcription of the laws.—**2.** Father of Aristotle.—**3.** Son of Aristotle by the slave Herpyllis. He was himself a philosopher, and wrote some philosophical works. A portion of Aristotle's writings bears the name of *Nicomachean Ethics*.—**4.** Of Thebes, a celebrated painter, was the elder brother and teacher of the painter Aristides. He lived about B.C. 360, and onwards.

NĪCŎMĒDES (-is; Νικομήδης). **1.** I., king of Bithynia, was the eldest son of Zipoetes, whom he succeeded B.C. 278. With the assistance of the Gauls, whom he invited into Asia, he defeated and put to death his brother Zipoetes, who had for some time held the independent sovereignty of a considerable part of Bithynia. He founded the city of Nicomedia, which he made the capital of his kingdom.—**2.** II., surnamed EPIPHANES, king of Bithynia, reigned B.C. 149–91. He was the son and successor of Prusias II., and fourth in descent from the preceding. He was brought up at Rome, where he succeeded in gaining the favour of the senate. Prusias, in consequence, became jealous of his son, and sent secret instructions for his assassination. The plot was revealed to Nicomedes, who thereupon returned to Asia: Prusias was deserted by his subjects, and was put to death by order of his son, 194.—**3.** III., surnamed PHILOPATOR, king of Bithynia (91–74), son and successor of Nicomedes II. Immediately after his accession, he was expelled by Mithridates; but he was restored by the Romans in the following year (90). Nicomedes now proceeded to attack the dominions of Mithridates, who expelled him a second time from his kingdom (88). This was the immediate occasion of the first Mithridatic war; at the conclusion of which (84) Nicomedes was again reinstated in his kingdom. Caesar, as a young man, was sent to his court by M. Minucius Thermus, B.C. 81. Nicomedes died at the beginning of 74, and, having no children, by his will bequeathed his kingdom to the Roman people.

NĪCŎMĒDĪA (-ae; Νικομηδεία), a city of Bithynia, in Asia Minor, built by king Nicomedes I. (B.C. 264), at the NE. corner of the Sinus Astacenus. It was the chief residence of the kings of Bithynia, and it soon became one of the most splendid cities of the then known world. Under the Romans it was a colony, and a favourite residence of several of the later emperors, especially of Diocletian and Constantine the Great. It is also memorable in history as the scene of Hannibal's death.

NICON or NICO (-ōnis), a Tarentine, who put Tarentum in the hands of Hannibal, in B.C. 212, was killed when the Romans recovered the city, 209.

NĪCŎPŎLIS (-is; Νικόπολις). **1.** (*Palcoprevyza*), a city at the SW. extremity of Epirus, on the point of land which forms the N. side of the entrance to the gulf of Ambracia, opposite to Actium. It was built by Augustus in memory of the battle of Actium, and was peopled from

Coin of Nicopolis in Epirus.
Obv., head of Augustus: [K]ΤΙΣΜΑ ΚΑΙΣΑΡ· Α·; *rev.*, Nike; ΙΕΡΑΝΙΚΟΠΟΛ·

Ambracia, Anactorium, and other neighbouring cities, and also from Aetolia. Augustus also built a temple of Apollo on a neighbouring hill, and founded games in honour of the gods, which were held every fifth year.—**2.** (*Nicopoli*), a city of Moesia Inferior, on the Danube, built by Trajan in memory of a victory over the Dacians, and celebrated as the scene of the great defeat of the Hungarians and Franks by the sultan Bajazet, on Sept. 28, 1396.—**3.** (*Enderez*), a city of Armenia Minor, on or near the Lycus, and not far from the sources of the Halys, found by Pompey on the spot where he gained his first victory over Mithridates.

NIGEIR, NIGIR, or NIGRIS (a compounded form of the word *Geir* or *Gir*, which seems to be a native African term for a river in general), changed, by a

confusion which was the more easily made on account of the colour of the people of the region, into the Latin word NIGER, a great river, vaguely conceived by Greek and Roman geographers in the interior of Western Aethiopia from reports of river basins in that direction. They refer chiefly to the rivers called *Joli-ba*, *Quorra*, and *Niger*, though nothing can have been known of its actual course as far as the Atlantic. As early as the time of Herodotus, we find a statement concerning a river of the interior of Libya which seems identical with the Nigeir or *Quorra*. [NASAMONES.] Herodotus, like his informants, inferred from the course of the river, and from the crocodiles in it, that it was the Nile; but it can hardly be any river but the *Quorra*. The opinion that the Niger was a W. branch of the Nile prevailed very generally in ancient times.

NĬGER, C. PESCENNĬUS, was governor of Syria in the reign of Commodus, on whose death he was saluted emperor by the legions in the East, A.D. 193. But in the following year he was defeated and put to death by Septimius Severus.

NĪKĒ (Νίκη), called VICTŌRĬA by the Romans, the goddess of victory, is described as a daughter of the giant Pallas and Styx,

Nike, Victory. (From an ancient gem.)

and as a sister of Zelos (emulation), Cratos (strength), and Bia (force) It is probable that in earlier mythology she was rather an attribute of one or other of the greater deities than a separate personality: especially an attribute of Athene at Athens. In the development of the myth comes the story that when Zeus began the fight against the Titans, and called upon the gods for assistance, Nike and her sister were the first who came forward, and Zeus, as a reward for their zeal, caused them ever after to live with him in Olympus. She is often represented in ancient works of art, especially with other divinities, such as Zeus and Athene, and with conquering heroes, whose horses she guides. She is shown as a winged figure, and often carries a palm or a wreath. Sometimes she is raising or decorating a trophy. A favourite attitude in the Roman period showed Nike holding a shield on which she is inscribing a record of victory. When she is represented as an attribute of a great deity, Zeus or Athene, she is a small winged figure supported in the hand of the god. On Greek vases it is common to denote the successful issue of any sort of contest by a winged figure of Victory hovering above. Among the famous statues of Nike was that of Paeonius at Olympia, and the greater part of the figure is still extant there. For Athene-Nike see p. 93, and for her temple at Athens (Nike-Apteros) see p. 97. At Rome there was an ancient worship of Victoria (apparently equivalent to that of the Sabine goddess VACUNA) on the Palatine. Moreover as one of the Indigetes, Vica-Pota (= Victoria) was worshipped.

NĪLUS (Νεῖλος; *Nile*), the great river of Egypt. In Homer the river is called Αἴγυπτος, but the name Νεῖλος occurs in Hesiod. This river, one of the most important in the world, flows through a channel which forms a sort of cleft extending N. and S. through the high rocky and sandy land of NE. Africa. After leaving the great lakes, the discovery of which belongs to recent years, the Nile has a course in the general direction of NNE. as far as *Khartum*, when this main branch, which is called the *Bahr-el-Abiad*, i.e. *White River*, receives another large river, the *Bahr-el-Azrek*, i.e. *Blue River*, the sources of which are in the highlands of *Abyssinia:* this is the middle branch of the Nile system, the ASTAPUS of the ancients. The third or E. branch, called *Tacazze*, the ASTABORUS of the ancients, rises also in the highlands of *Abyssinia*, and joins the Nile (i.e. the main stream formed by the union of the *Abiad* and the *Azrek*): the point of junction was the apex of the island of MEROE. Here the united river is about two miles broad. Hence it flows through *Nubia*, falling over

six cataracts, the N.-most of which, called the *First Cataract* (i.e. to a person going up the river), formed the S. boundary of Egypt. Of its course from this point to its junction with the Mediterranean a general description has been given under AEGYPTUS. The branches into which it parted at the S. point of the Delta were, in ancient times, three in number, and these again parted into seven (whence the epithets *septemplex*, Ov. *Met.* v. 187; *septemgeminus*, Catull. xi. 7). These seven mouths were nearly all named from cities which stood upon them. They were called, proceeding from E. to W., the Pelusiac, the Tanitic or Saïtic, the Mendesian, the Phatnitic or Pathmetic or Bucolic, the Sebennytic, the Bolbitic or Bolbitine, and the Canobic or Canopic. [For the effects of the river in fertilizing Egypt see AEGYPTUS.] The famous statue (now in the Vatican) of the Nile as a river-god is a reclining figure pillowed on a sphynx, and holding a cornucopia; sixteen children, representing branches and affluents, play around; the sacred crocodile and the ichneumon are below. It is a design of the Hellenistic period.

NĪNUS, or NĬNUS, the reputed founder of the city of Ninus or Nineveh. An account is given under SEMIRAMIS and ASSYRIA.

NĪNUS or NĬNUS, NĬNĪVE or NĬNĂUS, the capital of the Assyrian monarchy, stood on the E. side of the Tigris, at the upper part of its course, in the district of Aturia. For the early history of the monarchy see ASSYRIA. Nineveh became the capital of the Assyrian kings in the reign of Rimmon-mirari (known to the Greeks as Ninus) about 1330 B.C., replacing the older capital Assur on the Zab (which was called Larissa in Xenophon, and is now marked by the ruins of *Nimrud*). The walls of Nineveh are described as 100 feet high, and thick enough to allow three chariots to pass each other on them: with 1500 towers, 200 feet in height. The city is said to have been entirely destroyed by fire when it was taken by the Medes and Babylonians, about B.C. 606. In the time of Xenophon the ruins, then completely desolate, were called *Mespila*. A Roman colony, however, was established on or near its site, and called Ninus or Niniva Claudiopolis. Since the year 1843 the shapeless mounds which occupied the site of Nineveh have been shown to contain the remains of great palaces, on the walls of which the scenes of Assyrian life and the records of Assyrian conquests are sculptured; while the efforts which had long been made to decipher the cuneiform inscriptions found in Persia and Babylonia, as well as Assyria, have been crowned with remarkable success, and have given the means of ascertaining the early history and the religion of Assyria. Many pieces of sculpture and tablets obtained from the ruins may be seen in the British Museum.

The Group of Niobe. (Zannoni, *Gal. di Firenze*, serie 4, vol. 1.

NĬŌBĒ (-es; Νιόβη). 1. Daughter of Tantalus by the Pleiad Taygete or the Hyad Dione. She was the sister of Pelops, and the wife of Amphion, king of Thebes, by whom she beeame the mother of six sons and six daughters. (The numbers differ in some authors.) Being proud of the number of her children, she deemed herself superior to Leto, who had given birth to only two

children. Apollo and Artemis, indignant at such presumption, slew all her children with their arrows. For nine days their bodies lay in their blood without any one burying them, for Zeus had changed the people into stones; but on the tenth day the gods themselves buried them. Niobe herself, who had gone to Mount Sipylus, was changed into stone, and still periodically wept for her children in streams which trickled down the rock. The time and place at which the children of Niobe were destroyed are likewise stated differently. According to Homer, they perished in their mother's house. According to Ovid, the sons were slain while they were engaged in gymnastic exercises in a plain near

Head of Niobe from the Florentine group.

Thebes, and the daughters during the funeral of their brothers. Others make Niobe, after the death of her children, go from Thebes to Lydia, to her father Tantalus on Mount Sipylus, where Zeus changed her into a stone, which during the summer always shed tears. The idea of the slaughter of the children by Apollo may be a poetical myth of streams flowing down a rock-face from the melted snow in spring and dried up by the heat of the summer sun; but the localisation at Mount Sipylus has a more definite cause. Here were rock sculptures with the figures of the goddess Cybele, which the author of the description in the Iliad may have seen himself.—The story of Niobe and her children was frequently taken as a subject by ancient artists. The most famous representation was a work of which a copy is still extant; the group of Niobe and her children which filled the pediment of the temple of Apollo Sosianus at Rome. Most authorities believe that Scopas was the sculptor of the original, but some attribute it to Praxiteles. The copy of this group, which is now at Florence, consists of the mother, who holds her youngest daughter on her knees, and thirteen statues of her sons and daughters, besides a figure usually called the paedagogus of the children. The central figures of this group are given above.

NĪPHĀTES (ὁ Νιφάτης, i.e. *Snow-mountain; Balan*), a mountain chain of Armenia, forming an E. prolongation of the Taurus. Some Roman poets mistook it for a river.

NĪREUS (-ĕŏs or -ĕi; Νιρεύς), son of Charopus and Aglaia, was, next to Achilles, the handsomest among the Greeks at Troy. He came from the island of Syme (between Rhodes and Cnidus).

NISAEA. [MEGARA.]

NISAEUS CAMPUS, a plain in the N. of Great Media, near Rhagae, the pasture-ground of a great number of horses of the finest breed, which supplied the studs of the king and nobles of Persia.

NISĪBIS (Νίσιβις), also ANTIOCHĪA MYGDONIAE, a city of Mesopotamia, and the capital of the district of Mygdonia, stood on the river Mygdonius thirty-seven Roman miles SW. of Tigranocerta.

NĪSUS (-i; Νῖσος). **1.** King of Megara, was son of Pandion, brother of Aegeus, Pallas, and Lycus, and father of Scylla. When Megara was besieged by Minos, Scylla, who had fallen in love with Minos, pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. Nisus thereupon died, and Minos obtained possession of the city. Minos, however, was so horrified at the conduct of the unnatural daughter, that he ordered Scylla to be fastened to the poop of his ship, and afterwards drowned her in the Saronic gulf. According to others, Minos left Megara in disgust; Scylla leapt into the sea and swam after his ship: but her father, who had been changed into a sea-eagle (*haliaëtus*), pounced down upon her, whereupon she was changed into either a fish or a bird called Ciris.—Scylla, the daughter of Nisus, is sometimes confounded by the poets with Scylla, the daughter of Phorcus (Verg. *Ecl.* vi. 74). Hence the latter is sometimes erroneously called *Niseia virgo*, and *Nisēis*. [SCYLLA.]—**2.** Son of Hyrtacus, and a friend of Euryalus. The two friends accompanied Aeneas to Italy, and perished in a night attack against the Rutulian camp.

NĪSŸRUS (Νίσυρος; *Nikero*), a small island in the Carpathian sea, a little distance off the promontory of Caria, called Triopium, of a round form, eighty stadia (eight geographical miles) in circuit, and composed of lofty rocks, the highest being 2271 feet high. Its volcanic nature gave rise to the fable respecting its origin, that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes.

NITĬOBRĪGES, a Celtic people in Gallia Aquitanica between the Garumna and the Liger.

NITŌCRIS (Νίτωκρις). **1.** A queen of Babylon, mentioned by Herodotus. It is supposed that she was the wife of Nebuchadnezzar, who reigned B.C. 604–562. [BABYLON.]—**2.** Or Nitaquest, a queen of Egypt, was elected to the sovereignty in place of her brother, Men-ka-Ra, of the sixth dynasty, whom the Egyptians had killed, about 3060 B.C. The story in Herodotus is that in order to take revenge upon the murderers of her brother, she built a very long chamber underground, and when it was finished invited to a banquet in it those of the Egyptians who had had a principal share in the murder. While they were engaged in the banquet she let in upon them the waters of the Nile by means of a large concealed pipe, and drowned them all, and then, in order to escape punishment, threw herself into a chamber full of ashes. Manetho describes her as the builder of the third pyramid, by which we are to understand that she finished the third pyramid, which had been begun by Men-ka-ra, or MYCERINUS, 600 years before.

NITRĬAE, NITRARĬAE (Νιτρίαι), the celebrated natron lakes in Lower Egypt, which lay in a valley on the SW. margin of the Delta.

NŌBĬLĬOR, FULVĬUS. The Fulvii were a plebeian family with the name PAETINUS, and the name of Nobilior was first assumed for distinction by No. 1. —**1.** SER., consul B.C. 255, with M. Aemilius Paulus, about the middle of the first Punic war. The two consuls were sent to Africa, to bring off the survivors of the army of Regulus. On their way to Africa they gained a naval victory over the Carthaginians; but on their return to Italy, they were wrecked off the coast of Sicily, and most of their ships were destroyed.—**2.** M., grandson of the preceding, curule aedile 195; praetor 193, when he defeated the Celtiberi in Spain, and took the town of Toletum; and consul 189, when he received the conduct of the war against the Aetolians. He took the town of Ambracia, and compelled the Aetolians to sue for peace. On his return to Rome in 187, he celebrated a most splendid triumph. Fulvius Nobilior was a patron of the poet Ennius, who accompanied him in his Aetolian campaign; and encouraged a taste for Greek literature and refinement.—**3.** M. son of No. 2, tribune of the plebs 171; curule aedile 166, the year in which the *Andria* of Terence was performed; and consul 159.—**4.** Q., also son of No. 2, consul 153, when he had the conduct of the war against the Celtiberi in Spain, by whom he was defeated. He was censor in 136. He inherited his father's love for literature.

NŌLA (-ae; *Nola*), one of the most ancient towns in Campania, twenty-one Roman miles SE. of Capua, on the road from that place to Nuceria. In 313 the town was taken by the Romans; but it retained the Oscan language till after the Punic wars. It remained faithful to the Romans even after the battle of Cannae, when the other Campanian towns revolted to Hannibal; and it was allowed in consequence to retain its own constitution as an ally of the Romans. The emperor Augustus died there. According to an ecclesiastical tradition, church bells were invented at Nola, and were hence called *Campanae*, in late Latin.

NŌMENTĀNUS, mentioned by Horace, as proverbially noted for extravagance and a riotous mode of living.

NŌMENTUM (-i; *Mentana*), originally a Latin town founded by Alba, but subsequently a Sabine town, fourteen (Roman) miles from Rome, from which the *Via Nomentana* (more anciently Via Ficulensis) and the *Porta Nomentana* at Rome derived their name.

NŎMĬUS (Νόμιος), a surname of deities protecting the pastures and shepherds, such as Apollo, Pan, Hermes and Aristaeus.

NŌNĀCRIS (Νώνακρις), a town in the N. of Arcadia, surrounded by lofty mountains, in which the river Styx took its origin. From this town Hermes is called *Nonacriates*, Evander *Nonacrius*, Atalanta *Nonacria*, and Callisto *Nonacrina virgo*, i.e. Arcadian.

NŌNĬUS MARCELLUS, a Latin grammarian, a native of Thubursicum Numidarum in Africa, who probably lived early in the fourth century A.D., and wrote the *De Compendiosa Doctrina*, a book of reference to explain difficulties of words which occur in Latin authors.

NONNUS (-i; Νόννος), a Greek poet, was a native of Panopolis in Egypt, and lived in the fifth century of the Christian era. He is the author of an epic poem on the myths of Dionysus.

NŌRA (ōrum; τὰ Νῶρα). 1. (*Pula*), one of the oldest cities of Sardinia, founded by Iberian settlers on a promontory now called *C. di Pula*, twenty miles S. of *Cagliari* (Cic. *Scaur.* 1, 2).—2. A mountain fortress of Cappadocia, on the borders of Lycaonia.

NORBA (-ae). 1. (*Norma*), a strongly fortified town in Latium on the slope of the Volscian mountains midway between Cora and Setia, originally belonged to the Latin and subsequently to the Volscian League. As early as B.C. 492 the Romans founded a colony at Norba.—2. Surnamed CAESARĒA or CAESARIANA (*Cacere*), a Roman colony in Lusitania on the left bank of the Tagus, NW. of Augusta Emerita.

NORBĀNUS, C., tribune of the plebs, B.C. 95. In 90 or 89, Norbanus was praetor in Sicily during the Marsic war; and in the civil wars he espoused the Marian party. He was consul in 83, when he was defeated by Sulla near Capua. In the following year, 82, he joined the consul Carbo in Cisalpine Gaul, but their united forces were entirely defeated by Metellus Pius. Norbanus escaped from Italy, and fled to Rhodes, where he put an end to his life.

NORBĀNUS FLACCUS. [FLACCUS.]

NŌRĒIA (*Neumarkt* in *Styria*), the ancient capital of the Taurisci or Norici in Noricum, from which the whole country probably derived its name. It was situated in the centre of Noricum, a little S. of the river Noarus, and on the road from Virunum to Ovilava.

NŌRĬCUM (i.e. Noricum Regnum), a Roman province S. of the Danube, was bounded on the N. by the Danube, on the W. by Raetia and Vindelicia, on the E. by Pannonia, and on the S. by Pannonia and Italy. It was separated from Raetia and Vindelicia by the river Aenus (*Inn*), from Pannonia and the E. by M. Cetius, and from Pannonia and Italy on the S. by the river Savus, and the Alps Carnicae. It thus corresponds to the greater part of Styria and Carinthia, and a part of Austria, Bavaria, and Salzburg. Noricum was a mountainous country, for it was not only surrounded on the S. and E. by mountains, but a continuation of the Raetian Alps, sometimes called ALPES NORICAE (in the neighbourhood of Salzburg), ran right through the province. In those mountains a large quantity of excellent iron was found; and the Noric swords were celebrated in antiquity. The dominant race in the country were Celts, who had reduced the Illyrian tribes of this country. They were conquered by the Romans B.C. 16, after the subjugation of Raetia by Tiberius and Drusus, and their country was formed into a Roman province. The Roman colonies and chief towns were Virunum and Ovilava: other important places were Celeia, Jovavum and Lauriacum.

NORTĬA or NURTĬA, an Etruscan divinity of Fortune, worshipped at Volsinii, where a nail was driven every year into the wall of her temple, to mark the number of years.

NŎTUS. [VENTI.]

NOVARĬA (*Novara*), a town in Gallia Transpadana, situated on a river of the same name.

NOVENSĬLES or NOVENSĬDES DII. [INDIGETES.]

NOVESĬUM (*Neuss*), a fortified town of the Ubii on the Rhine, and on the road leading from Colonia Agrippina (*Cologne*) to Castra Vetera (*Xanten*).

NOVIODŪNUM, a name given to many Celtic places from their being situated on a hill (*dun*). 1. (*Nouan*), a town of the Bituriges Cubi in Gallia Aquitanica, E. of their capital, Avaricum.—2. (*Nevers*), a town of the Aedui in Gallia Lugdunensis, on the road from Augustodunum to Lutetia, and at the confluence of the Niveris and the Liger, whence it was subsequently called Nevirnum, and thus acquired its modern name.—3. A town of the Suessones in Gallia Belgica, probably the same as Augusta Suessonum.—4. (*Nyon*), a town of the Helvetii in Gallia Belgica, on the N. bank of Lacus Lemanus, was made a Roman colony by Julius Caesar, B.C. 45, under the name of Colonia Equestris.—5. (*Isaczi*), a fortress in Moesia Inferior on the Danube, near which Valens built his bridge of boats across the Danube in his campaign against the Goths.

NOVIOMĂGUS. 1. (*Castelnau de Médoc*), a town of the Bituriges Vivisci in Gallia Aquitanica, NW. of Burdigala.—2. (*Lisieux*), a town of the LEXOVII.—3. (*Spires*), the capital of the Nemetes. [NEMETES.]—4. (*Neumagen*), a town of the Treviri in Gallia Belgica on the Mosella.—5. (*Nimwegen*), a town of the Batavi.

NŎVĬUS, Q., a writer of Atellane plays, a contemporary of Sulla.

NOX. [NYX.]

NŪBAE, NUBAEI, an African people, situated on the W. side of the Nile, S. of Meroë.

NŪCĔRĬA (Nucerinus). **1.** (*Nocera*), surnamed ALFATERNA, probably from an Oscan tribe of which Nuceria was the chief town, a town in Campania on the Sarnus (*Sarno*), and on the Via Appia, SE. of Nola, and nine (Roman) miles from the coast, was taken by the Romans in the Samnite wars, and was again taken by Hannibal after the battle of Cannae, when it was burnt to the ground. It was subsequently rebuilt, and both Augustus and Nero planted here colonies of veterans.—**2.** Surnamed CAMELLARIA (*Nocera*), a town in the interior of Umbria, on the Via Flaminia.—**3.** (*Luzzara*), a small town in Gallia Cispadana on the Po, NE. of Brixellum.

NŪMA, POMPILĬUS, the second king of Rome, who belongs to legend, and not to history. He was a native of Cures in the Sabine country, and was elected king one year after the death of Romulus, when the people became tired of the interregnum of the senate. He was renowned for his wisdom and his piety; and it was generally believed that he had derived his knowledge from Pythagoras. His reign was long and peaceful, and he devoted his chief care to the establishment of religion among his rude subjects. He was instructed by the Camena Egeria, who visited him in a grove near Rome. [EGERIA.] He was revered by the Romans as the author of their whole religious worship. It was he who first appointed the pontiffs, the augurs, the flamens, the virgins of Vesta, and the Salii. He founded the temple of Janus, which remained always shut during his reign. The story of the reign of Numa arose from the desire to explain the foundation of the Roman religion, and Ancus was introduced to supply the military events belonging to the same period, and to make Numa, the religious founder, an entirely peaceful king.

NŪMĀNA (*Umana*), a town in Picenum, on the road leading from Ancona to Aternum.

NŪMANTĬA (-ae; *Guarray*), the capital of the Pelendones, in Hispania Tarraconensis, and the most important town in Celtiberia, was situated near the sources of the Durius, on a small tributary of this river, and on the road leading from Asturica to Caesaraugusta. It was strongly fortified by nature, being built on a steep and precipitous, though not lofty, hill, and accessible by only one path, which was defended by ditches and palisades. It was taken B.C. 133, after a long siege by Scipio Africanus the younger, who was called Numantinus.

NUMERIĀNUS, M. AURĒLĬUS, the younger of the two sons of the emperor Carus, who accompanied his father in the expedition against the Persians, A.D. 283. After the death of his father, which happened in the same year, Numerianus was acknowledged as joint emperor with his brother Carinus. He was murdered in the same year.

NŪMĪCĬUS or NŪMICUS (*Rio Torto*), a small river in Latium flowing into the Tyrrhene sea between Lavinium and Ardea.

NŪMĬDĬA (-ae), a country of N. Africa, which, in its original extent, was divided from Mauretania on the W. by the river Malva or Moluchath (*Wed Muluya*), and on the E. from the territory of Carthage (aft. the Roman province of Africa) by the river Tusca; its N. boundary was the Mediterranean, and on the S. it extended indefinitely towards the chain of the Great Atlas and the country of the Gaetuli. Its inhabitants were originally wandering tribes of herdsmen, hence called by the Greeks Νομάδες. [MAURETANIA.] At their first appearance in Roman history we find their two great tribes, the Massylians and the Massaesylians, forming two monarchies, which were united into one under MASINISSA, B.C. 201. On Masinissa's death in 148, his kingdom was divided, by his dying directions, between his three sons, Micipsa, Mastanabal, and Gulussa; but it was soon reunited under MICIPSA, in consequence of the death of both his brothers. His death, in 118, was speedily followed by the usurpation of Jugurtha, an account of which and of the ensuing war with the Romans is given under JUGURTHA. On the defeat of Jugurtha in 106, the country became virtually subject to the Romans, but they permitted the family of Masinissa to govern it with the royal title until B.C. 46, when Juba, who had espoused the cause of Pompey in the civil wars, was defeated and dethroned by Julius Caesar, and Numidia was made a Roman province. [JUBA.] Part of Numidia was afterwards added to Mauretania, and this province of Numidia then denoted only the district between the river Ampsaga on the W. and the Tusca on the E.: its capital was Cirta (*Constantine*).

NUMISTRO (-ōnis), a town in Lucania near Apulia.

NŪMĬTOR. [ROMULUS.]

NURSĬA (-ae; *Norcin*), a town in the N. of the land of the Sabines, situated near the sources of the Nar and amidst the

Apennines, whence it is called by Virgil *frigida Nursia*.

NYCTEUS (Νυκτεύς), son of Hyrieus by the nymph Clonia, and husband of Polyxo, by whom he became the father of Antiope, hence called Nyctēis. Antiope was carried off by Epopeus, king of Sicyon, whereupon Nycteus, who governed Thebes, as the guardian of Labdacus, invaded Sicyon with a Theban army. Nycteus was defeated, and being severely wounded, he was carried back to Thebes, where before his death, he appointed his brother Lycus guardian of Labdacus, and at the same time required him to take vengeance on Epopeus.

NYCTĬMENE, daughter of Epopeus, king of Lesbos, or, according to some, of Nycteus. Pursued and dishonoured by her father, she concealed herself in the forests, where she was changed by Athene into an owl.

NYMPHAE (-ārum; Νύμφαι). The worship of the Nymphs was handed down among the most primitive beliefs of the Greeks and Romans. The early Greeks and Romans, like other nations in an early stage of civilisation, saw in all the phenomena of nature some divine agent: springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life. Over these powers of nature watched so many deities. The νύμφη was sometimes called θεός, or θεά, but the true goddess was never called νύμφη. The nymphs differed from goddesses because they belonged only to a particular spot. Each spring had its own nymph, or company of nymphs, who could give or refuse the fertilising stream—who might irrigate the land or destroy it by a flood. While it is true that every hill and every tree might have its nymph as well as every spring, yet the water nymphs were those who were most regarded, inasmuch as the scarcity or abundance of water was more important than anything else in nature to the herdsmen and agriculturists. Nymphs may, however, be classed under various heads, according to the different parts of nature of which they are the representatives.—**1.** *Nymphs of the watery element.* To these belong first the nymphs of the ocean. *Ōcĕănĭdes* (Ὠκεανῖναι Ὠκεανίδες, νύμφαι ἅλιαι), who were regarded as the daughters of Oceanus; and next the nymphs of the Mediterranean or inner sea. [Nereides.] The rivers were represented by the *Potameides* (Ποταμηίδες), who as local divinities, were named after their rivers, as Acheloides, Anigrides, Ismenides, Amnisiades, Pactolides. The nymphs of fresh water, whether of rivers, lakes, brooks, or springs, were also designated by the general name *Nāĭădĕs*, or Nāiădēs (Νηίδες). Many of these nymphs presided over waters or springs which were believed to inspire those who drank of them. The nymphs themselves were therefore thought to be endowed with prophetic power, and to inspire men with the same, and to confer upon them the gift of poetry. [Camenae.] There was a belief among Greeks and Romans (like much that appears in popular stories everywhere about water-fairies) that the mortal who saw the nymph was bereft of his senses: hence the expression νυμφόληπτος = frenzied, and in Latin *lymphatus* or *lymphaticus*, the names *Lymphae* and *Nymphae* being originally the same and used interchangeably.—**2.** *Nymphs of mountains and grottoes*, called *Ŏrĕădes* (Ὀρειάδες), but sometimes also by names derived from the particular mountains they inhabited (e.g. Ἠλιάδες).—**3.** *Nymphs of forests, groves, and glens*, were believed sometimes to appear to and frighten solitary travellers, called *Năpacae* (Ναπαῖαι).—**4.** *Nymphs of trees*, were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called *Drўădĕs* and *Hămădrўădĕs* (Δρυάδες, Ἁμαδρυάδες or Ἀδρυάδες), from δρῦς. All these nymphs had their special haunts and abodes in watery glades, in groves, in caves and grottoes. Here sacrifices were offered of goats, lambs, milk, and oil, but never of wine. From these local nymphs of springs and woods was developed another class with more definite history and personality, such as Circe and Calypso, who were divine in nature but differed from goddesses in being localised in some particular place on the earth: and there were nymphs who presided over particular towns, e.g. Cyrene. Nymphs were in archaic art represented (as were all goddesses) fully clothed; but as art progressed it was customary to show them less and less clothed, and at last wholly naked. They appear as companions or attendants of country deities, such as Pan; often also with Hermes, as a favourite deity of herdsmen; or with Artemis, the goddess of woods and hills; or in their prophetic character with Apollo.

NYMPHAEUM (Νυμφαῖον, i.e. *Nymphs'* abode). **1.** A mountain by the river Aous, near Apollonia, in Illyricum.—**2.** A port and promontory on the coast of Illyricum, three Roman miles from Lissus.—**3.** (*C. Ghiorgi*), the SW. promontory of Acte or Athos, in Chalcidice.—**4.** A seaport town of the Chersonesus Taurica (*Crimea*) on the Cimmerian Bosporus.

NYMPHAEUS (-i; *Ninfa* or *Nimpa*), a small river of Latium, falling into the sea above Astura. It now no longer reaches the sea, but falls into a little lake, called *Lago di Monaci*.

NYMPHIDĬUS SABĪNUS, commander of the praetorian troops, together with Tigellinus, attempted, on the death of Nero, A.D. 68, to seize the throne, but was murdered by the friends of Galba.

NYMPHŎDŌRUS (Νυμφόδωρος). A native of Abdera and brother-in-law of SITALCES, king of Thrace: the Athenians made him their proxenus in 431, and he negotiated a reconciliation between them and Perdiccas.

NŸSA (-ae; Νύσα), was the name of the mountain on which Dionysus was supposed to have been nursed by the nymphs. Hence the name was applied to several hills or towns where the vine was cultivated from early times, and to which traditions about Dionysus were attached. Among the places so named are the following: **1.** (*Sultan-Hisar*), a town in Caria, on the southern slope of Mount Messogis.—**2.** A mountain and town in Thrace, which is the Nysa connected with Dionysus in the Iliad (vi. 133).—**3.** A village on the slopes of Helicon, in Boeotia.—**4.** A mountain and town in India, connected in myth with the journeys of Dionysus and in reality with the earliest culture of the vine.—**5.** A town in Aethiopia near Meroë.

NŸSAEUS, NŸSĬUS, NŸSEUS, or NŸSĬGĔNA, a surname of Dionysus.

NŸSĔĬDES or NŸSĬĂDES, the nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseïs, Nysa, Erato, Eriphia, Bromia, and Polyhymno.

NYX (Νύξ), called NOX by the Romans, was a personification of Night. Night is described as one of the very first created beings, the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether and Hemera. She is further said to have given birth, without a husband, to Moros, the Keres, Thanatos, Hypnos, Dreams, Momus, Oizys, the Hesperides, Moerae, Nemesis, and similar beings. In the later poets Night is sometimes described as a winged goddess, and sometimes as riding in a chariot, covered with a dark garment and accompanied by the stars in her course.

O.

OĂNUS (Ὦανος; *Frascolari*), a river on the S. coast of Sicily, near Camarina.

ŎARUS (Ὦαρος), a river mentioned by Herodotus as rising in the country of the Thyssagetae, and falling into the Palus Maeotis (*Sea of Azov*). Herodotus probably refers to one of the E. tributaries of the *Don*, such as the *Sal* or the *Manyteh*.

ŎĂSIS (Ὄασις, Ἄνασις, and in later writers Ὦασις) is the Greek form of an Epyptian word *Uah*, *an inhabited place*, which was used to denote *an island in the sea of sand* of the great Libyan Desert: the word has been adopted into our language. The Oases are depressions in the great table-land of Libya, preserved from the inroad of the shifting sands by steep hills of limestone round, and watered by springs, which make them fertile and habitable. The chief were: **1.** OASIS MINOR, W. of Oxyrynchus, and a good day's journey from the SW. end of the lake Moeris.—**2.** OASIS MAJOR, the Greater, Upper, or First Oasis. A considerable distance W. of Abydos, belonged to Upper Egypt and formed a distinct nome. This Oasis contains considerable ruins of the ancient Egyptian and Roman periods.—**3.** A still more celebrated Oasis than either of these was that called AMMON, HAMMON, AMMONIUM, HAMMŌNIS ORACULUM, from its being a chief seat of the worship and oracle of the god AMMON. It was called by the Arabs in the middle ages *Santariah*, and now *Siwah*. It is about six miles long, and three wide: its distance from Cairo is twelve days, and from the N. coast about 160 miles. Cambyses, after conquering Egypt in B.C. 525, sent an army against them, which was overwhelmed by the sands of the Desert. In B.C. 331, Alexander the Great visited the oracle, which hailed him as the son of Zeus Ammon. Ruins of the temple of Ammon are still standing at *Siwah*.

OAXUS (-i; Ὄαξος), called AXUS (Ἄξος) by Herodotus, a town in the interior of Crete on the river OAXES (which flows into the sea in the centre of the N. coast of Crete), and near Eleutherna.

ŌCĂLĔA (-ae; Ὠκαλέα), a town in Boeotia, between Haliartus and Alalcomenae, on a river of the same name which falls into the lake Copais.

ŌCEĂNĬDES. [NYMPHAE.]

ŌCĔĂNUS (-i; Ὠκεανός), in the oldest Greek poets is the god of the water which was believed to surround the whole earth, and which was supposed to be the source of all the rivers and other waters of the world. In the Homeric mythology Ocean is the father of all things, even of the gods (θεῶν γένεσις), and not only the source from which heaven and earth alike arose, and

from which all streams were still derived, but also the bounding limit of everything, and he has his feminine counterpart, Tethys, who is the mother of all things. In Hesiod he is the son of Heaven and Earth, the husband of Tethys, and the father of all the river-gods and water-nymphs of the whole earth. The early Greeks regarded the earth as a flat circle, which was encompassed by a *river* perpetually flowing round it, and this *river* was Oceanus. Out of and into this river the sun and stars were supposed to rise and set; and on its banks were the abodes of the dead. The conception of Ocean as a stream appears in poetry long after Homer; but Herodotus rejects the idea. As geographical knowledge advanced, the name was applied to the great *outer* waters of the earth, in contradistinction to the *inner* seas, and especially to the *Atlantic*, or the sea without the Pillars of Hercules (ἡ ἔξω θαλάττα, Mare Exterius) as distinguished from the *Mediterranean*, or the sea within that limit (ἡ ἐντὸς θάλαττα, Mare Internum); and thus the Atlantic is often simply called Oceanus. The epithet Atlantic (ἡ Ἀτλαντικὴ θάλασσα, Herod. ὁ Ἀ. πόντος, Eurip.; Atlanticum Mare) was applied to it from the supposed position of ATLAS on its shores.

ŌCĔLUM (*Oulx*), a town in the Cottian Alps, was the last place in Cisalpine Gaul before entering the territories of king Cottius. It is on the route over the pass of Mt. Genèvre, five miles from Scingomagus (*Cesanne*), and twelve from Brigantium (*Briançon*), on the Italian side of the pass.

OCHUS. [ARTAXERXES III.]

ŌCHUS (Ὦχος, Ὦχος; *Tedjend*), a great river of Central Asia, flowing from the N. side of the Paropamisus (*Hindoo Koosh*), through Hyrcania, into the Caspian.

OCRICŬLUM (-i), municipium in Umbria, situated on the Tiber near its confluence with the Nar.

OCTĀVĬA. **1.** Sister of the emperor Augustus, was married first to C. Marcellus, consul B.C. 50, and after his death to Antony, the triumvir, in 40. When the war broke out between Antony and Augustus, Octavia was divorced by her husband; but instead of resenting the insults she had received from him, she brought up with care his children by Fulvia and Cleopatra. She died B.C. 11. Octavia had five children, three by Marcellus, a son and two daughters, and two by Antony, both daughters. Her son, M. Marcellus, was adopted by Augustus, and was destined to be his successor, but died in 23. [MARCELLUS, No. 9.] The descendants of her two daughters by Antonius successively ruled the Roman world. The elder of them married L. Domitius Ahenobarbus, and became the grandmother of the emperor Nero; the younger of them married Drusus, the brother of the emperor Tiberius, and became the mother of the emperor Claudius, and the grandmother of the emperor Caligula. [ANTONIA.]—**2.** The daughter of the emperor Claudius was married to Nero in A.D. 53, but was soon deserted by her husband for Poppaea Sabina. Octavia was falsely accused of adultery, and was banished to the little island of Pandataria, where she was put to death.

OCTAVIANUS. [AUGUSTUS.]

OCTĀVĬUS. **1.** CN., surnamed RUFUS, quaestor about B.C. 230, may be regarded as the founder of the family. The Octavii originally came from the Volscian town of Velitrae, where a street and an altar bore the name of Octavius.—**2.** CN., son of No. 1, plebeian aedile 206, and praetor 205, when he obtained Sardinia as his province. He was present at the battle of Zama.—**3.** CN., son of No. 2, was praetor 168, and had the command of the fleet in the war against Perseus. He was consul 165. In 162 he was one of the three ambassadors sent into Syria, but was assassinated at Laodicea.—**4.** M., was the colleague of Tib. Gracchus in the tribune of the plebs, 133, when he opposed his tribunitian veto to the passing of the agrarian law. He was in consequence deposed from his office by Tib. Gracchus.—**5.** CN., a supporter of the aristocratical party, was consul 87 with L. Cornelius Cinna. After Sulla's departure from Italy, a contest arose between the two consuls, which ended in the expulsion of Cinna from the city. Cinna soon afterwards returned at the head of a powerful army, accompanied by Marius. Rome was compelled to surrender, and Octavius put to death.—**6.** M., was curule aedile 50, along with M. Caelius. On the breaking out of the Civil war in 49, Octavius served as legate to M. Bibulus, who had the supreme command of the Pompeian fleet. After the battle of Pharsalia, Octavius sailed to Illyricum; but having been driven out of this country (47) by Caesar's legates, he fled to Africa. He was present at the battle of Actium (31), when he commanded part of Antony's fleet.—**7.** C., and father of Augustus, was praetor 61, and in the following year succeeded C. Antonius in the government of Macedonia, which he administered with equal integrity and energy. He returned to Italy in 59, and died the following year at Nola, in Campania, in the same room in which Augustus

afterwards breathed his last. By his second wife Atia, Octavius had a daughter and a son, the latter of whom was subsequently the emperor Augustus. [AUGUSTUS.]

OCTODŪRUS (-i; *Martigny*), a town of the Veragri in the country of the Helvetii, is situated at the point where the valley of the *Drance* joins the upper Rhone valley. Caesar put Galba there B.C. 56 to keep open for the traders the pass of the Great St. Bernard, the approach to which by the valley of the Drance is completely commanded by Martigny. Galba was attacked by the natives and forced to retreat.

OCTOGĒSA, a town of the Ilergetes in Hispania Tarraconensis.

OCTOLŎPHUS. **1.** A town of Lyncestis in Macedonia.—**2.** A town in Perrhaebia.

OCŸPĔTĒ. [HARPYIAE.]

OCŸRHŎĒ (Ὠκυρόη). **1.** One of the daughters of Oceanus and Tethys.—**2.** Daughter of the centaur Chiron.

ODENĀTHUS, the ruler of Palmyra, checked the victorious career of the Persians after the defeat and capture of Valerian, A.D. 260, and drove Sapor out of Syria. He was soon afterwards murdered, and was succeeded by ZENOBIA.

ŎDESSUS (Ὄδησσός; *Varna*), a Greek town in Thracia, on the Pontus Euxinus, founded by the Milesians in the territory of the Crobyzi in the reign of Astyages, king of Media (B.C. 594–559).

ODOĀCER (-cri), usually called king of the Heruli, was the leader of the barbarians who overthrew the Western empire A.D. 476. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths.

ODOMANTĬCĒ (Ὀδομαντική), a district in the NE. of Macedonia between the Strymon and the Nestus.

ŎDRŸSAE (-ārum; Ὀδρύσαι), the most powerful people in Thrace, dwelt on both sides of the river Artiscus, a tributary of the Hebrus, but also spread further W. over the whole plain of the Hebrus.

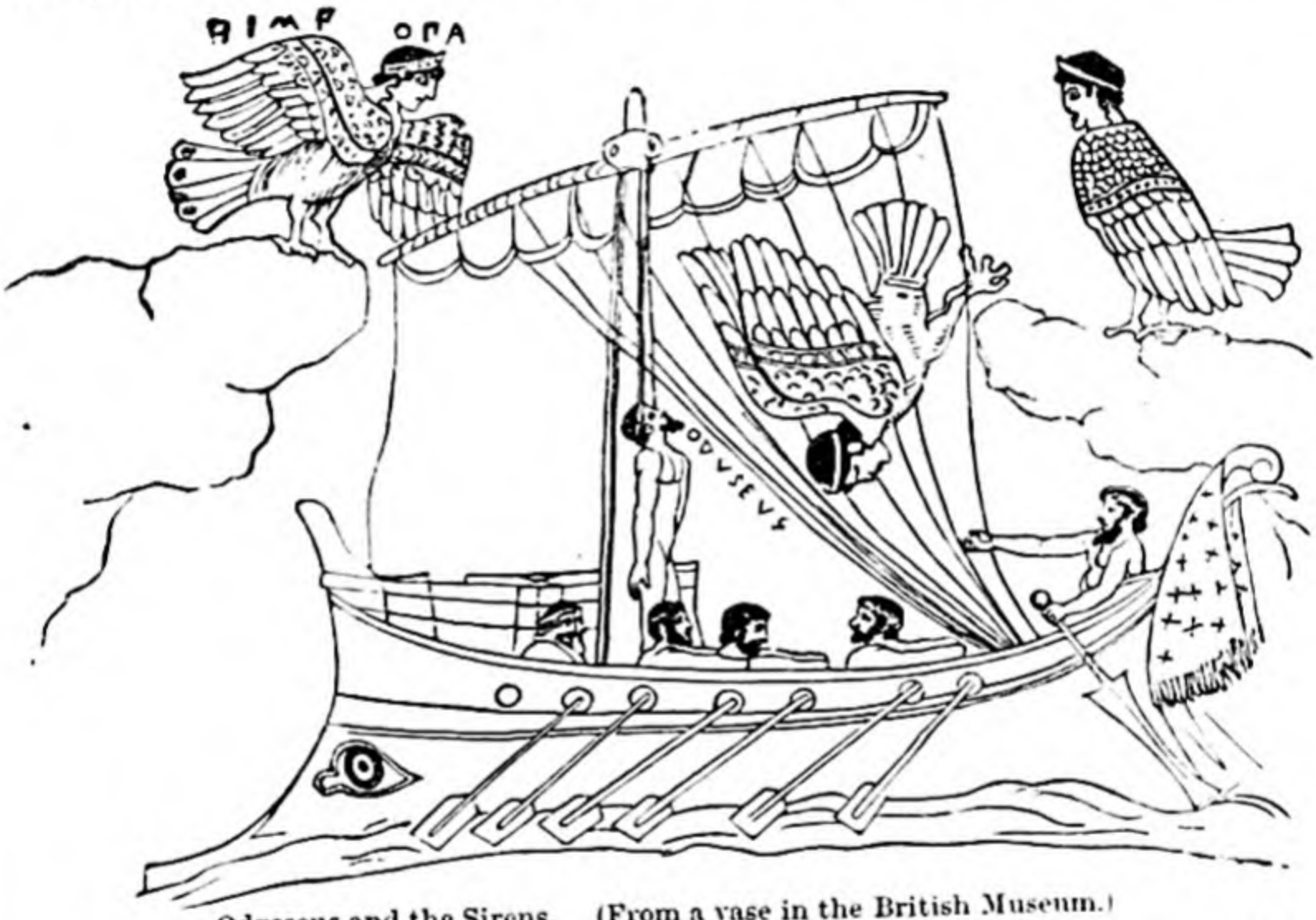
ŎDYSSEUS (Ὀδυσσεύς), called in Latin ŪLIXES (less correctly written ŪLYSSES, though that is the form which has prevailed in modern times), one of the principal Greek heroes in the Trojan war. According to the Homeric account, he was a son of Laërtes and Anticlēa, the daughter of Autolycus, and was married to Penelope, the daughter of Icarius, by whom he became the father of Telemachus. But according to a later tradition he was a son of Sisyphus and Anticlēa, who, being with child by Sisyphus, was married to Laërtes, and thus gave birth to him either after her arrival in Ithaca or on her way thither. As a young man, Odysseus went to see his grandfather Autolycus near Mt. Parnassus. There, in the chase, he was wounded by a boar in the knee, by the scar of which he was afterwards recognised by Eurycleia. Even at that age he was distinguished for courage, for knowledge of navigation, for eloquence and for skill as a negotiator; and, on one occasion, when the Messenians had carried off some sheep from Ithaca, Laërtes sent him to Messene to demand reparation. He there met with Iphitus, who was seeking the horses stolen from him, and who gave him the famous bow of Eurytus. According to some accounts he went to Sparta as one of the suitors for Helen; and he is said to have advised Tyndareus to make the suitors swear that they would defend the chosen bridegroom against any one who should insult him on Helen's account. Tyndareus, to show him his gratitude, persuaded his brother Icarius to give Penelope in marriage to Odysseus; or, according to others, Odysseus gained her by conquering his competitors in the foot-race. Homer, however, mentions nothing of all this, and states that Agamemnon, who visited Odysseus in Ithaca, prevailed upon him only with great difficulty to join the Greeks in their expedition against Troy. Other traditions relate that Palamedes induced him to join the Greeks. When Palamedes came to Ithaca, Odysseus pretended to be mad; he yoked an ass and an ox to a plough, and began to sow salt. Palamedes, to try him, placed the infant Telemachus before the plough, whereupon the father could not continue to play his part. He stopped the plough, and was obliged to fulfil the promise he had made when he was one of the suitors of Helen. This occurrence is said to have been the cause of his hatred of Palamedes. Being now himself pledged to the undertaking, he contrived to discover Achilles, who was concealed among the daughters of king Lycomedes. [ACHILLES.] Before, however, the Greeks sailed from home, Odysseus went to Troy with Menelaus, and in vain tried to persuade the Trojans to restore Helen and her treasures. When the Greeks were assembled at Aulis, Odysseus joined them with twelve ships and men from Cephallene, Ithaca, Neriton, Crocylia, Zacynthus, Samos, and the coast of Epirus. During the siege of Troy he distinguished himself as a valiant and undaunted warrior, but more particularly as a prudent and eloquent negotiator.

After the death of Achilles, Odysseus contended for his armour with the Telamonian Ajax, and gained the prize. This story, which supplies the theme of the *Ajax* of Sophocles, appears first in *Od.* xi. 545. The statement in the Odyssey that the Trojans adjudged the arms is explained by the *Aethiopis* of Arctinus, where it is said that the captives were asked who had injured Troy most, and answered, Odysseus. He is also said to have taken part in carrying off the palladium. But the most celebrated part of his story consists of his adventures after the destruction of Troy,

Odysseus offering wine to the Cyclops. (From a statuette in the Vatican.)

which form the subject of the Homeric poem called after him, the *Odyssey*. After the capture of Troy he set out on his voyage home, but was overtaken by a storm and thrown upon the coast of Ismarus, a town of the Cicones, in Thrace, N. of the island of Lemnos He plundered the town, but several of his men were cut off by the Cicones. Thence he was driven by a N. wind towards Malea and to the Lotophagi on the coast of Libya. Thence he reached the goat-island, situated N. of the country of the Lotophagi. He there left behind eleven ships, and with one he sailed to the neighbouring island of the Cyclopes (the western coast of Sicily), where with twelve companions he entered the cave of the Cyclops Polyphemus, a son of Poseidon. This giant devoured one after another six of the companions, and kept Odysseus and the six others as prisoners in his cave. Odysseus contrived to make the monster drunk with wine, and then with a burning pole deprived him of his one eye. He now succeeded in making his escape with his friends, by concealing himself and them under the bodies of the sheep which the Cyclops let out of his cave. Odysseus next arrived at the island of Aeolus: and the god on his departure gave him a bag of winds, which were to carry him home; but the companions of Odysseus opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus. After a voyage of six days, Odysseus arrived at Telepylos, the city of Lamus, in which Antiphates ruled over the LAESTRYGONES, a cannibal race. He escaped from them with only one ship; and his fate now carried him to the western island, Aeaea, the land of the sorceress Circe. Part of his people were sent to explore the island, but they were changed by Circe into swine. Odysseus, who was taught by Hermes how to resist the magic powers of Circe, succeeded in liberating his companions. After this he went down to Hades to consult the seer Teiresias. Teiresias told him of the danger and difficulties arising from the anger of Poseidon, whose son he had slain, but gave him hope that all would yet turn out well, if he and his companions would leave the herds of Helios in Thrinacia unharmed. Odysseus now returned to Aeaea, and with Circe's aid set forth on his voyage. The wind which Circe sent with them carried them to the island of the Sirens, somewhere near the W. coast of Italy. The Sirens sat on the shore, and with their sweet voices attracted all that passed by, and then destroyed them. Odysseus, to escape this danger, filled the ears of his companions with wax, and had himself fastened to the mast of his ship, until he was out of reach of the Sirens' song. His ship next sailed between Scylla and Charybdis, two rocks between Thrinacia and Italy. Thence he came to Thrinacia, the island of Helios, who there kept his sacred herds of oxen. His companions disobeyed his orders, and killed the finest of the oxen while Odysseus was asleep. After some days the storm abated, and they sailed away, but soon another storm came on, and their ship was destroyed by a thunderbolt. All were drowned with the exception of Odysseus, who saved himself by means of the mast and planks, and

after ten days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and wished to marry him, promising immortality. But his love of home was too strong. Hermes carried to Calypso the command of Zeus to dismiss Odysseus. The nymph obeyed, and taught him how to build a raft, on which, after remaining eight years with her, he left the island. In eighteen days he came in sight of Scheria, the island of the Phaeacians, when Poseidon sent a storm which cast him off the raft. By the help of Leucothea and Athene he reached Scheria by swimming. Here he slept on the shore, until he was awakened by the



Odysseus and the Sirens. (From a vase in the British Museum.)

voices of maidens. He found Nausicaa, the daughter of king Alcinous, who conducted the hero to her father's court. A Phaeacian ship carried him to Ithaca. During his absence his father Laërtes, bowed down by grief and old age, had withdrawn into the country; his mother, Anticlēa, had died of sorrow; his son, Telemachus, had grown up to manhood, and his wife, Penelope, had rejected all the offers that had been made to her by the importunate suitors from the neighbouring islands. For the last few years more than a hundred nobles of Ithaca, Same, Dulichium, and Zacynthus had been suing for the hand of Penelope, and in their visits to her house had treated all that it contained as if it had been their own. That Odysseus might be able to take vengeance upon them, it was necessary that he should not be recognised. Athene accordingly disguised him as a beggar. Odysseus made himself known to Telemachus, and with him and the faithful swineherd Eumaeus, he went to the palace, where his dog Argus alone recognised him. The plan of revenge was now carried into effect. Penelope was persuaded to promise her hand to him who should conquer the others in shooting with the bow of Odysseus. As none of the suitors was able to bend this bow, Odysseus himself took it up and then began to attack the suitors. He was supported by Athene and his son, and all fell by his hands. It has already been remarked that in the Homeric poems Odysseus is represented as a prudent, cunning, inventive, and eloquent man, but at the same time as a brave, bold, and persevering warrior, whose courage no misfortune or calamity could subdue; but later poets describe him as deceitful, intriguing, and without personal courage. Of the close of his life the Homeric poems give no information, except the prophecy of Teiresias, who promised him a happy old age, in which a painless death should come upon him 'from the sea,' but later writers give us different accounts. Telegonus, the son of Odysseus by Circe, was sent out by his mother to seek his father. A storm cast him upon Ithaca, which he began to plunder in order to obtain provisions. Odysseus and Telemachus attacked him, but he slew Odysseus, whose body was afterwards carried to Aeaea. The ἐξ ἁλὸς of the prophecy was thus interpreted to

mean the arrival of Telegonus by sea, or the slaying of Odysseus by a weapon made from a fish.—In works of art Odysseus is commonly represented as wearing a conical cap (πιλίδιον, *pilleus*), such as belonged to artizans (hence to Hephaestus, and Daedalus) and to sailors (hence to Odysseus and Charon).

OEA, a city on the N. coast of Africa, in the Regio Syrtica (i.e. between the Syrtes).

OEAGRUS (-i; Οἴαγρος), king of Thrace, was the father, by the Muse Calliope, of Orpheus and Linus. Hence *Oeagrius* is used by the poets as equivalent to Thessalian.

OEANTHĒ (Οἰάνθη), a town of the Locri Ozolae near the entrance of the Crissaean gulf.

OEAX. [PALAMEDES.]

OEBĂLUS (-i; Οἴβαλος). **1.** King of Sparta, son of Cynortas, and father of Tyndareus. The patronymic *Oebalides* is not only applied to his descendants, but to the Spartans generally, as Hyacinthus, Castor, Pollux, &c. The feminine patronymic *Oebalis* and the adjective *Oebalius* are applied in the same way. Hence Helen is called by the poets *Oebalis*, and *Oebalia pellex*; the city of Tarentum is termed *Oebalia arx* because it was founded by the Lacedaemonians; and since the Sabines were, according to one tradition, a Lacedaemonian colony, we find the Sabine king Titus Tatius named *Oebalius Titus*, and the Sabine women *Oebalides matres*.—**2.** Son of Telon by a nymph of the stream Sebethus, near Naples, ruled in Campania.

OECHĂLĬA (-ae; Οἰχαλία). **1.** A town in Thessaly on the Peneus near Tricca.—**2.** A town in Thessaly, belonging to the territory of Trachis.—**3.** A town in Messenia on the frontier of Arcadia.—**4.** A town of Euboea, in the district of Eretria. The ancients were divided in opinion which of these places was the residence of Eurytus, whom Heracles slew. The original legend probably belonged to the Thessalian Oechalia, and was thence transferred to the other towns.

OEDĬPUS (-ŏdis or -i; Οἰδίπους), son of Laius and Iocasta of Thebes. There is an allusion to Oedipus king of Thebes in the Iliad, but he is described as dying a violent death and being buried at Thebes. The outlines of his story, as it afterwards prevailed, are known to the writer of the Odyssey, where there is mention of Epicaste (= Iocasta) wedding her son and hanging herself when the truth was known (*Od.* xi. 271), but as the banishment of Oedipus from Thebes is not suggested, there is nothing in the Odyssey contradictory of the slight notice in the Iliad. The story of Oedipus as it comes to us from the tragedians is as follows. Laius, son of Labdacus, was king of Thebes, and husband of Iocasta, a daughter of Menoeceus and sister of Creon. An oracle had informed Laius that he was destined to perish by the hands of his own son. Accordingly, when Iocasta gave birth to a son, they pierced his feet, bound them together, and exposed the child on Mount Cithaeron. There he was found by a shepherd of king Polybus of Corinth, and was called from his swollen feet Oedipus. He was carried to the palace, and the king and his wife Merope (or Periboea) brought him up as their own child. Once, however, Oedipus was taunted by a Corinthian with not being the king's son, whereupon he proceeded to Delphi to consult the oracle. The oracle replied that he was destined to slay his father and to marry his mother. Thinking that Polybus was his father, he resolved not to return to Corinth; but on his road between Delphi and Daulis he met his real father, Laius. Polyphontes, the charioteer of Laius, bade Oedipus make way for them, whereupon a scuffle ensued in which Oedipus slew both Laius and his charioteer. In the meantime the Sphinx had appeared in the neighbourhood of Thebes. Seated on a rock, she put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to proclaim that whoever should deliver the country of the Sphinx, should be made king, and should receive Iocasta as his wife. Oedipus came forward, and when he approached the Sphinx she gave the riddle as follows: 'A being with four feet has two feet and three feet, and only one voice; but its feet vary, and when it has most it is weakest.' Oedipus solved the riddle by saying that it was man, who in infancy crawls upon all fours, in manhood stands erect upon two feet, and in old age supports his tottering legs with a staff. The Sphinx, enraged at the solution of the riddle, thereupon threw herself down from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polyneices, Antigone, and Ismene. In consequence of this marriage, the country of Thebes was visited by a plague. The oracle ordered that the murderer of Laius should be expelled. Oedipus accordingly pronounced a solemn curse upon the unknown murderer, and declared him an exile; but he was told by the seer Teiresias that he himself was both

the parricide and the husband of his mother. Iocasta now hanged herself, and Oedipus put out his own eyes. An interval of several years is supposed to elapse between the events of the *Oed. Tyr.* and those of the *Oed. Colonēus*. From the allusions to what happened in this interval it appears that Oedipus lived on at Thebes, with Creon as regent. Then after long years the popular feeling began to regard his presence as a pollution. Oedipus was banished: his sons did not interfere to save him, but his daughters voluntarily went into exile with him: Antigone led him to Athens, and Ismene followed. Meantime an oracle came from Delphi that the safety of Thebes depended on Oedipus remaining there and being buried there at his death: the two sons disputed the throne; the citizens supported Eteocles, and Polyneices was exiled. Creon attempted to take Oedipus by force back to Thebes, but Theseus gave his protection, and to Theseus only the secret of his death and burial was known. The grave of Oedipus was in the precinct of the Eumenides on the SE. slope of the Areopagus; but there was also a chapel (ἡρῶον) of Oedipus at Colonus.

OENĔŌN (-ōnis; Οἰνεών), a seaport town of the Locri Ozolae.

OENEUS (-ĕŏs, -ĕī; Οἰνεύς), son of Portheus, husband of Althaea, by whom he became the father of Tydeus and Meleager, and was thus the grandfather of Diomedes. He was king of Pleuron and Calydon in Aetolia. He is said to have been deprived of his kingdom by the sons of his brother Agrius, who imprisoned and ill-used him. He was avenged by Diomedes, who slew Agrius and his sons, and restored the kingdom either to Oeneus himself or to his son-in-law Andraemon, as Oeneus was too old. Diomedes took his grandfather with him to Peloponnesus, but some of the sons, who lay in ambush, slew the old man, near the altar of Telephus in Arcadia. Diomedes buried his body at Argos, and named the town of Oenoe after him.

OENĬĂDAE (-ārum; Οἰνιάδαι), a town of Acarnania, on the Achelous near its mouth, and surrounded by marshes caused by the overflowing of the river, which thus protected it from hostile attacks. Within its territory was the fortress Nasus, or Nesus.

OENĪDES, a patronymic from Oeneus given to Meleager, his son, and Diomedes, his grandson.

OENOANDA or OENEANDA, a town of Asia Minor, in the district of Cabalia, subject to Cibyra.

OENŎMĂUS (-i; Οἰνόμαος), King of Pisa in Elis, was son of Ares and father of Hippodamia. [For his story see PELOPS.]

OENŌNĒ (-es; Οἰνώνη), daughter of the river-god Cebren, and wife of Paris, before he carried off Helen. [PARIS.]

OENOPĬA. [AEGINA.]

OENŎPHŸTA (-ŏrum; τὰ Οἰνόφυτα; *Inia*), a town in Boeotia, on the left bank of the Asopus, and on the road from Tanagra to Oropus, memorable for the victory gained by the Athenians over the Boeotians, B.C. 456.

OENŎPĬON (-ōnis; Οἰνοπίων), king of Chios, whose daughter Merope Orion tried to carry off. [ORION.]

OENŌTRI, OENŌTRIA. [ITALIA.]

OENŌTRĬDES, two islands in the Tyrrhenian sea, off the coast of Lucania.

OENŌTRUS (-i), youngest son of Lycaon, according to tradition, emigrated with a colony from Arcadia to Italy, and gave the name of Oenotria to the district in which he settled.

OENŪS (-untis; Οἰνοῦς), a river in Laconia, flowing into the Eurotas, N. of Sparta. There was a town of the same name upon this river.

OENUSSAE (-ārum; Οἰνοῦσσαι). **1.** A group of islands lying off the S. point of Messenia.—**2.** A group of five islands between Chios and the coast of Asia Minor.

OEŌNUS (-i; Οἰωνος), son of Licymnius of Midea in Argolis, first victor at Olympia, in the foot-race, was killed at Sparta by the sons of Hippocoon, but was avenged by Heracles, whose kinsman he was.

OESCUS, called OSCĬUS (Ὄσκιος) by Thucydides, and SCIUS (Σκίος) by Herodotus, a river in Moesia, which rises on the W. slope of Mt. Haemus, and flows into the Danube near a town of the same name.

OESŸMA (Οἰσύμη), called AESŸMA (Αἰσύμη) by Homer, a town in Thrace between the Strymon and the Nestus.

OETA (-ae; Οἴτη), a pile of mountains in the S. of Thessaly, an eastern branch of Mt. Pindus, extended S. of Mt. Othrys along the S. bank of the Sperchius to the Maliac gulf at Thermopylae, thus forming the N. barrier of Greece. Respecting the pass of Mt. Oeta, see THERMOPYLAE.

ŎFELLA, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time.

ŎFELLA, Q. LUCRĒTĬUS, originally belonged to the Marian party, but deserted to Sulla, who appointed him to the command of the army employed in the blockade of Praeneste B.C. 82.

OGULNĬI, Q. and CN., two brothers, tribunes of the plebs, B.C. 300, carried a law by which the number of the pontiffs was increased from four to eight, and that of the augurs from four to nine, and which enacted that four of the pontiffs and five of the augurs should be taken from the plebs.

ŌGȲGĬA (-ae; Ὠγυγία), the mythical island of Calypso, is placed by Homer in the navel or central point of the sea, far away from all lands. Later writers placed it in the Ionian sea, near the promontory of Lacinium, in Bruttium, or in the island of *Gozo*.

ŌGȲGUS or ŌGȲGES (Ὠγύγης), is said to have been the first ruler of the territory of Thebes, which was called after him OGYGIA. In his reign the waters of lake Copais rose above its banks, and inundated the whole valley of Boeotia. This flood is usually called after him the Ogygian.

ŌĪLEUS (-ēos, -ēī; Ὀϊλεύς), was a king of the Locrians, and father of Ajax, who is hence called *Oīlīdes*, *Oīlīădes*, and *Ajax Oïlei*.

OLBĬA. **1.** (-ae; *Eoubes*, near *Hyères*). A colony of Massilia, on the coast of Gallia Narbonensis, E. of Telo Martius (*Toulon*).—**2.** (*Terra Nova*), a city near the N. end of the E. side of the island of Sardinia.—**3.** [BORYSTHENES.]

OLCĂDES, a people in Hispania Tarraconensis, N. of Carthago Nova, near the sources of the Anas.

OLCINĬUM (-i; *Dulcigno*), a town on the coast of Illyria, SW. of Scodra.

ŌLĔĂRUS. [OLIARUS.]

ŌLĒN (Ὠλήν), a mythical personage, said to be a Lycian, who is represented as the earliest Greek lyric poet, and the first author of sacred hymns in hexameter verse. He is closely connected with the worship of Apollo, of whom, in one legend, he was made the prophet, and the hymns sung at Delos from time immemorial were ascribed to him.

ŌLĔNUS (Ὦλενος). **1.** A town in Aetolia, near New Pleuron, destroyed by the Aetolians at an early period.—**2.** A town in Achaia, between Patrae and Dyme.

ŌLĔNUS (Ὦλενος), son of Hephaestus and father of the nymphs Aege and Helice, who brought up Zeus. Aege being really identical with Amalthea, the epithet Ōlēnĭa Capella is given to the goat AMALTHEA.

ŌLIĂRUS or ŌLEĂRUS (Ὠλίαρος; *Antiparos*), a small island in the Aegaean sea, one of the Cyclades, W. of Paros.

OLĪSĬPO (*Lisbon*), a town in Lusitania, on the right bank of the Tagus near its mouth.

ŎLŎRUS (-i; Ὄλορος). **1.** King of Thrace, whose daughter married MILTIADES.—**2.** Apparently grandson of the above, and father of Thucydides.

OLOPHYXUS (Ὀλόφυξος), a town of Macedonia, on the peninsula of Mt. Athos.

OLPAE or OLPE (Ὄλπαι, Ὀλπή). **1.** A town of the Amphilochi in Acarnania, on the Ambracian gulf, NW. of Argos Amphilochicum.—**2.** A town of the Locri Ozolae.

ŎLYMPĬA (-ae; Ὀλυμπία), the name of a small plain in Elis, in which the Olympic games were celebrated. It was surrounded on the N. and NE. by the hill Cronus or Cronius, on the S. by the river Alphēus, and on the W. by the river Cladēus. In this plain was the sacred precinct of Zeus, called *Altis*. This great enclosure, surrounded by a wall, was 750 feet long by 550 broad, stretching on the north up to the base of the hill Cronus, and situated at the angle formed by the confluence of the rivers Alpheus and Cladeus, 300 stadia distant from the town of Pisa. The Altis with its temples and statues and the public buildings in the immediate neighbourhood formed what was called Olympia; but there was no town of this name. Nearly the central point of the enclosure of the Altis was the great altar of Zeus: to the SW. of the altar is the great temple of Zeus, which was begun by the architect Libon of Elis in the sixth century B.C., and completed in the middle of the fifth century. In the temple stood originally the great statue of the Olympian Zeus in gold and ivory by Pheidias. Prominent among the statues in front of the temple through which the procession passed to reach the temple itself, and of which in many cases the inscribed verses remain, was the statue of Nike by Paconius to the SE. This famous statue, which towered above those who approached the temple, has been in part recovered. [PAEONIUS.] Further to the N. is the Heraeum, or temple of Hera, which seems to be the most ancient temple at Olympia. The statue of Zeus by Pheidias, the chief glory of the great temple, has perished, but the chief ornament of the Heraeum, the *Hermes* by Praxiteles, was found *in situ*, and is now in the museum of Olympia. [PRAXITELES.] To the S. of the Altis is the Bouleuterium or senate-house, in which were the altars and statues of Zeus Horkios, before which the combatants took a solemn oath that they would observe the rules of the games. The other important buildings

outside the Altis are the great Palaestra on the west (of which the ground plan is traceable) adjoining the Gymnasium, where those who aspired to contend went through a month's training beforehand. Outside the NE. corner of the Altis was the Stadium, communicating with it by a covered way. To the SE. of this was the Hippodrome.

OLYMPĬAS (-ădis; Ὀλυμπιάς), wife of Philip II., king of Macedonia, and mother of Alexander the Great, was the daughter of Neoptolemus I., king of Epirus. She was married to Philip B.C. 359. When Philip married Cleopatra, the niece of Attalus (337), Olympias withdrew from Macedonia, and took refuge at the court of her brother Alexander, king of Epirus. After the death of Philip she returned to Macedonia, where she enjoyed great influence through the affection of Alexander. On the death of Alexander (323), she lived in Epirus until the death of Antipater. In 317 Olympias, resolving to obtain the supreme power in Macedonia, invaded that country, with Polysperchon, and put to death Philip Arrhidaeus, Eurydice and others; but in the spring of 316, she was compelled to surrender to Cassander, who caused her to be put to death.

ŎLYMPUS (Ὄλυμπος), the name of two Greek musicians, of whom one is mythical, and the other historical.—**1.** The elder Olympus belongs to the mythical genealogy of Mysian and Phrygian fluteplayers—Hyagnis, Marsyas, Olympus—to each of whom the invention of the flute was ascribed.—**2.** The true Olympus was a Phrygian, and perhaps belonged to a family of native musicians. He lived about B.C. 660–620.

ŎLYMPUS (-i; Ὄλυμπος). **1.** The E. part of the great chain of mountains which extends W. and E. from the Acroceraunian promontory on the Adriatic to the Thermaic gulf, and which formed the N. boundary of ancient Greece proper. In a wide sense, the name is sometimes applied to all that part of this chain, which lies E. of the central range of Pindus, and which is usually called the Cambunian mountains; but strictly speaking Mount Olympus is the extreme E. part of the chain, which, striking off from the Cambunian mountains to the SE., skirts the S. end of the slip of coast called Pieria, and forms at its termination the N. wall of the vale of TEMPE. Its height is about 9700 feet, and its chief summit is covered with perpetual snow.—In the Greek mythology, Olympus was the abode of the third dynasty of gods, of which Zeus was the head. Homer describes the gods as having their several palaces on Olympus; on the summit is the council-chamber, where they meet in solemn conclave; the Muses entertain them with the lyre and song. They are shut in from the view of men upon the earth by a wall of clouds, the gates of which are kept by the Hours. In the Odyssey it is described as a peaceful abode unshaken by storms.—**2.** THE MYSIAN OLYMPUS, a chain of lofty mountains in the NW. of Asia Minor, forming, with Ida, the W. part of the northernmost line of the mountain system of that peninsula.

ŎLYNTHUS (-i; Ὄλυνθος), a town of Macedonia in Chalcidice, at the head of the Toronaic gulf, and a little distance from the coast, between the peninsulas of Pallene and Sithonia. It was taken by Artabazus, one of the generals of Xerxes, who peopled it with Chalcidians from Torone; but it owed its greatness to Perdiccas, who persuaded the inhabitants of many of the smaller towns in Chalcidice to abandon their own abodes and settle in Olynthus. This happened about the beginning of the Peloponnesian war; and from this time Olynthus appears as a prosperous town, with a population of 5000 inhabitants capable of bearing arms. It became the head of a confederacy of all the Greek towns in this part of Macedonia, and it long maintained its independence against the attacks of the Athenians, Spartans and Macedonians; but in B.C. 379 it was compelled to submit to Sparta. When the supremacy of Sparta was destroyed by the Thebans, Olynthus recovered its independence, and even received an accession of power from Philip, who gave Olynthus the territory of Potidaea, after he had wrested this town from the Athenians in 356. But when he was strong enough to defy both Olynthus and Athens he threw off the mask, and laid siege to Olynthus. The Olynthians earnestly besought Athens for assistance, and were supported by Demosthenes in his Olynthiac orations; but as the Athenians did not render the city any effectual assistance, it was taken and destroyed by Philip, and all its inhabitants sold as slaves (347).

OMBI (-ōrum; Ὄμβοι), the last great city of Upper Egypt, except Syene, from which it was distant about thirty miles, stood on the E. bank of the Nile, in the Ombites Nomos, and was celebrated as one of the chief seats of the worship of the crocodile (the crocodile-headed god Sebek).

OMPHĂLĒ (-es; Ὀμφάλη), daughter of the Lydian king Iardanus, and wife of Tmolus, after whose death she undertook the government herself. When Heracles,

in consequence of the murder of Iphitus, was stricken with disease, and was told by the oracle that he could only be cured by serving some one for wages for the space of three years, Hermes sold Heracles to Omphale. The hero fell in love with his mistress, and, to please her, he is said to have spun wool and put on the garments of a woman, while Omphale wore his lion's skin.

ON. [HELIOPOLIS.]

ONCHESMUS (-i; Ὀγχήσμος), a seaport town of Epirus in Chaonia, opposite the W. extremity of Corcyra.

ONCHESTUS (-i; Ὀγχηστός). **1.** An ancient town in Boeotia, said to have been a little S. of the lake Copais near Haliartus. It contained a celebrated temple and grove of Poseidon, and was the place of meeting of the Boeotian Amphictyony.—**2.** A river in Thessaly which rises in the neighbourhood of Eretria, and flows by Cynoscephalae, and falls into the lake Boebēis.

ŎNŎCHŌNUS (Ὀνόχωνος), a river of Thessaly which joins the Apidanus from the W.

ONOMACRĬTUS (Ὀνομάκριτος), an Athenian, who lived about B.C. 520–485, made a collection and arrangement of the oracles ascribed to Musaeus, and it seems that he was the real author of some of the poems which went under the name of Orpheus.

ONOMARCHUS (-i; Ὀνόμαρχος), general of the Phocians in the Sacred war, succeeded his brother Philomelus in this command, B.C. 353. In the following year he was defeated in Thessaly by Philip, and perished in attempting to reach by swimming the Athenian ships, which were lying off the shore, B.C. 352.

ŎNŪPHIS (Ὀνουφις), the capital of the Nomos Onuphites in the Delta of Egypt.

ŎPHELTES. [ARCHEMORUS.]

ŎPHĪON (Ὄφιων). **1.** One of the Titans. —**2.** Father of the centaur Amycus, who is hence called *Ophĭŏnides*.

OPHIŪSA (Ὀφιοῦσσα, i.e. *abounding in snakes*). **1.** [PITYUSAE.]—**2.** Or OPHIUSSA (perhaps *Palanca*), a town of Europian Scythia, on the left bank of the Tyras.—**3.** A little island near Crete.—**4.** A small island in the Propontis, NW. of Cyzicus.—**5.** [RHODUS.]—**6.** [TENOS.]

OPHRYNĪUM (Ὀφρύνειον), a town of the Troad, between Dardanus and Rhoeteum.

OPĬCI. [OSCI.]

ŎPĪMĬUS. **1.** Q., consul B.C. 154, when he subdued some of the Ligurian tribes N. of the Alps, who had attacked Massilia.—**2.** L., son of the preceding, was praetor 125, in which year he took Fregellae, which had revolted against the Romans. He was consul in 121, and took the leading part in the proceedings which ended in the murder of Gracchus. In 112 he was at the head of the commission which was sent into Africa in order to divide the dominions of Micipsa between Jugurtha and Adherbal, and was bribed by Jugurtha to assign to him the better part of the country. For this he was brought to trial and exiled.

ŌPIS (-is; Ὦπις), a city of Assyria, in the district of Apolloniatis, at the confluence of the Physcus with the Tigris.

OPITERGĬUM (-i; *Oderzo*), a Roman colony in Venetia in the N. of Italy, on the river Liquentia, and on the high road from Aquileia to Verona.

OPPIĀNUS (-i; Ὀππιανός), the name of the authors of two Greek hexameter poems still extant, one on fishing, entitled *Halieutica* (Ἁλιευτικά), and the other on hunting, entitled *Cynegetica* (Κυνηγετικά). **1.** The author of the *Halieutica* was born either at Corycus or at Anazarba, in Cilicia, and lived about A.D. 180.—**2.** The author of the *Cynegetica* was a native of Apamea or Pella, in Syria, and lived a little later, about A.D. 206. His poem is addressed to the emperor Caracalla.

OPPĬUS. **1.** C., tribune of the plebs B.C. 213, carried a law, under pressure of the second Punic war, to curtail the expenses and luxuries of Roman women. This law was repealed in 195, notwithstanding the opposition of the elder Cato. —**2.** C., an intimate friend of C. Julius Caesar, whose private affairs he managed in conjunction with Cornelius Balbus. Some believed Oppius to have been the author of the continuation of Caesar's Commentaries (the *Bell. Alex.*, *Afr.* and *Hisp.*). This is untenable as regards the two last and improbable as regards the first. The style of the *African* and *Spanish Wars* is too poor to be the work of a man with the reputation of Oppius, and it is clear that the author was present in both wars, whereas Oppius at that time was at Rome.

OPS (Ŏpis), a Roman goddess of plenty and fertility. She was regarded as the wife of Saturnus, and the protectress of everything connected with agriculture. As goddess of seed-time she was called Ops Consiva, whence her August festivals are called *Opiconsivia*. The temple of Ops was on the Capitol, and it was a treasury.

ŎPŪS (-untis; Ὄπους), the capital of the Opuntian Locrians. The bay of the Euboean sea near this town was called OPUNTIUS SINUS.

ORBĒLUS (-i; Ὄρβηλος), a mountain in the NE. of Macedonia, on the borders of Thrace.

ORBĬLĬUS PUPILLUS, a Roman grammarian and schoolmaster, the teacher of Horace, who gives him the epithet of *plagosus* from the severe floggings which his pupils received from him. He was a native of Beneventum, and after serving as an apparitor of the magistrates, and also as a soldier in the army, settled at Rome in the fiftieth year of his age, in the consulship of Cicero, B.C. 63. He lived nearly 100 years.

ORCĂDES INSŬLAE (*Orkney* and *Shetland Isles*), a group of islands off the N. coast of Britain, with which the Romans first became acquainted through the voyage of Agricola.

ORCHŎMĔNUS (-i; Ὀρχόμενος). **1.** An ancient, wealthy, and powerful city of Boeotia, the capital of the Minyean empire in the prehistorical ages of Greece, and hence called by Homer the Minyean Orchomenos. It was situated NW. of the lake Copais, on the river Cephissus. The Minyean empire, before the time of the Trojan war, extended over the whole of the W. of Boeotia. Orchomenus, the ruling town of all this district, is described as one of the wealthiest cities in Greece. After the Trojan war the power of the Minyae was overthrown by immigrants from Thessaly, and Orchomenus became merely a member of the Boeotian League, subordinate in power to Thebes. [BOEOTIA.] Orchomenus continued to exist as an independent town till B.C. 367, when it was taken and destroyed by the Thebans, and never regained its prosperity. The most celebrated building in Orchomenus was the so-called treasury of Minyas, which, like the similar monuments at Mycenae, was really a tomb of the ancient princes. It had a passage, or dromos, leading to the vaulted or beehive chamber and another room, remarkable for its beautifully-decorated ceiling. Orchomenus possessed a temple of the Charites or Graces; and here was celebrated in ancient times a musical festival which was frequented by poets and singers from all parts of the Hellenic world. Orchomenus is memorable on account of the victory which Sulla gained in its neighbourhood over Archelaus, the general of Mithridates, B.C. 85.—**2.** A town of Arcadia, situated on a hill NW. of Mantinea.

ORCUS. [HADES.]

ORDESSUS (-i; Ὀρδησσός), a tributary of the Ister (Danube) in Scythia.

ORDOVICES, a people of Britain, opposite the island Mona (*Anglesey*), occupying the N. portion of *Wales*.

ŎRĒĂDES. [NYMPHAE.]

ŎRESTAE (Ὀρέσται), a people in the N. of Epirus on the borders of Macedonia, inhabiting the district named after them, ORESTIS or ORESTIAS.

ŎRESTES (-is; Ὀρέστης). **1.** Son of Agamemnon and Clytaemnestra. The Homeric account only tells us that in the eighth year after his father's murder Orestes came from Athens to Mycenae and slew the murderer of his father. To this story much is added by later writers. Thus it is said that at the murder of Agamemnon it was intended to despatch Orestes also, but that by means of Electra he was secretly carried to Strophius king of Phocis, who was married to Anaxibia, the sister of Agamemnon. According to some, Orestes was saved by his nurse, who allowed Aegisthus to kill her own child, supposing it to be Orestes. In the house of Strophius, Orestes grew up with the king's son Pylades, with whom he formed that close and intimate friendship which has become proverbial. In order to avenge his father's murder he came secretly to Argos. Here he pretended to be a messenger of Strophius who had come to announce the death of Orestes. In Homer it is not said that Orestes slew Clytaemnestra as well as Aegisthus; but in the tragedians, after visiting his father's tomb, and sacrificing upon it a lock of his hair, he made himself known to his sister Electra, and soon afterwards slew both Aegisthus and Clytaemnestra in the palace. Immediately after the murder of his mother he was seized with madness. He now fled from land to land, pursued by the Erinnyes (avenging furies) of his mother. At length by Apollo's advice, he took refuge with Athene at Athens. The goddess appointed the court of the Areopagus to decide his fate. The Erinnyes brought forward their accusation, and Orestes made the command of the Delphic oracle his excuse. When the court voted, and was equally divided, Orestes was acquitted by the command of Athene. According to another modification of the legend, Orestes asked Apollo how he could be delivered from his madness. The god advised him to go to Tauris in Scythia, and to fetch from that country the image of Artemis, which was believed to have fallen there from heaven, and to carry it to Athens. Orestes and Pylades accordingly went to Tauris, where Thoas was king. On their arrival they were seized by the natives, in order to be sacrificed to Artemis, according to the custom of the

country. But Iphigenia, the priestess of Artemis, was the sister of Orestes, and, after recognising each other, all three escaped with the statue of the goddess. After his return to Peloponnesus Orestes took possession of his father's kingdom at Mycenae. When Cylarabes of Argos died without leaving any heir, Orestes also became king of Argos. The Lacedaemonians likewise made him their king of their own accord. He married Hermione, the daughter of Menelaus, who had previously been married to Neoptolemus. He died of the bite of a snake in Arcadia, and his body, in accordance with an oracle, was afterwards carried from Tegea to Sparta, and there buried.—**2.** CN. AUFIDIUS ORESTES, consul B.C. 71, originally belonged to the Aurelia gens, whence his surname of Orestes, and was adopted by Cn. Aufidius, the historian.

ORESTĒUM (Ὀρέστειον), a town in the S. of Arcadia in the district Maenalia, near Megalopolis.

ORESTILLA, AURELĬA. [AURELIA.]

ORĒTĀNI, a people in the SW. of Hispania Tarraconensis. Their chief town was CASTULO.

ŌRĔUS (-i; Ὠρεός), a town in the N. of Euboea, on the river Callas, originally called Hestiaea. After the Persian wars, Oreus, with the rest of Euboea, became subject to the Athenians; but on the revolt of the island, in B.C. 445, Oreus was taken by Pericles, its inhabitants expelled, and their place supplied by 2000 Athenians.

ORFITUS. **1.** SER. CORNELIUS, consul A.D. 51, was put to death in Nero's reign through the informer Regulus.—**2.** PACCIUS, a centurion of Corbulo's army.

ORGETŎRĪX (-ĭgis), and richest among the Helvetii, formed a conspiracy to obtain the royal power B.C. 61, and persuaded his countrymen to emigrate from their own country. The Helvetii having attempted to bring him to trial, he suddenly died, probably by his own hands.

ORĪBASĬUS (-i; Ὀρειβάσιος or Ὀριβάσιος), an eminent Greek medical writer, born about A.D. 325, either at Sardis in Lydia, or at Pergamum in Mysia.

ŌRĪCUM or ŌRĪCUS (-i; Ὤρικον, Ὤρικος), a Greek town on the coast of Illyria, near the Ceraunian mountains and the frontiers of Epirus. According to one tradition it was founded by the Euboeans, who were cast here by a storm on their return from Troy; but according to another legend it was a Colchian colony. It was destroyed in the civil wars, but was rebuilt by Herodes Atticus. The turpentine tree (*terebinthus*) grew in the neighbourhood.

C.D.

ORINGIS, ONINGIS or AURINX, a town in Hispania Baetica, with silver mines, near Munda.

ŌRĬON (-ōnis; Ὠρίων), son of Hyrieus, of Hyria, in Boeotia, a handsome giant and hunter. In the Homeric story he is carried off by Eos on account of his beauty, but the gods were angry with him, and Artemis slew him with her arrows in Ortygia. The story given by most later writers is that he came to Chios (Ophiusa), and fell in love with Aero, or Merope, the daughter of Oenopion. He cleared the island from wild beasts, and brought the spoils of the chase as presents to her; but as Oenopion constantly deferred the marriage, Orion offered violence to the maiden. Oenopion now implored the assistance of Dionysus, who caused Orion to be thrown into a deep sleep, and Oenopion deprived him of his sight. Being informed by an oracle that he should recover his sight if he would go towards the east and expose his eye-balls to the rays of the rising sun, Orion followed the sound of a Cyclops' hammer, to Lemnos, where Hephaestus gave to him Cedalion as his guide. After this he went to Crete, where he lived as a hunter with Artemis. It is possible that he was a local god of the woods and of hunting whose worship was displaced by that of Artemis. According to some, he was beloved by Artemis, and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her arrow a distant point which he showed her in the sea. She thereupon took aim, and hit it, but the point was the head of Orion, who had been swimming in the sea. Another account, which Horace follows is that he attempted to violate Artemis, and was killed by the goddess with one of her arrows. Lastly, the story followed by Ovid states that he boasted he would conquer every animal, and would clear the earth from all wild beasts; but the earth sent forth a scorpion which destroyed him. After his death, Orion was placed among the stars, where he appears as a giant with a girdle, sword, a lion's skin and a club. The constellation of Orion set at the beginning of November, when storms and rain were frequent; hence he is often called *imbrifer*, *nimbosus*, or *aquosus*.

ŌRĪTHŸIA. [BOREAS.]

ORMĒNUS, son of Cercaphus, grandson of Aeolus and father of Amyntor, who is sometimes called *Ormenides*, and Astydamia, his grand-daughter, *Ormenis*.

ORNĔAE (-ārum; Ὀρνεαί), a town of Argolis near the frontiers of the territory of Phlius, and 120 stadia from Argos.

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ORŎANDA, a mountain city of Pisidia, SE. of Antiochia.

ŎRŌDĒS. [ARSACES, XIV., XVII.]

ŎROETES (Ὀροίτης), a Persian, was made satrap of Sardis by Cyrus, which government he retained under Cambyses. In B.C. 522, he decoyed POLYCRATES into his power by specious promises, and put him to death. But being suspected of treason, he was himself put to death by order of Darius.

ŎRONTES (-is; Ὀρόντης), the largest river of Syria (whence Juv. iii. 62 uses its name to express the Syrian people), has two chief sources in Coelesyria, the one in the Antilibanus, the other further N. in the Libanus; flows NE. into a lake S. of Emesa, and thence N. past Epiphania and Apamea, till near Antioch, where it suddenly sweeps round to the SW. and falls into the sea at the foot of M. Pieria.

ŌRŌPUS (-i; Ὠρωπός), a town on the eastern frontiers of Boeotia and Attica, near the Euripus, originally belonged to the Boeotians, but was at an early time seized by the Athenians, and was long an object of contention between the two peoples. The Boeotians got possession of it in 412; Philip gave it to the Athenians after Chaeronea, but in 312 Cassander handed it over to the Boeotians. Its seaport was Delphinium, at the mouth of the Asopus.

ORPHEUS (-ĕŏs, -ĕī or -eī; Ὀρφεύς), a mythical personage, was regarded by the Greeks as the most celebrated of the early poets who lived before the time of Homer. It is possible that he may have had a real existence as the author or bard of very ancient religious hymns. Such hymns were ascribed to Olen, Musaeus, Philammon, and Orpheus. Orpheus is not mentioned in the Homeric or Hesiodic poems, but by Pindar he is called 'the Father of songs.' There were numerous legends about him, but the common story ran as follows. Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music, not only the wild beasts, but the trees and rocks upon Olympus, so that they moved from their places to follow the sound of his golden harp. The power of his music caused the Argonauts to seek his aid; at the sound of his lyre the Argo glided down into the sea; the Argonauts tore themselves away from the pleasures of Lemnos; the Symplegadae, or moving rocks which threatened to crush the ship between them, were fixed in their places; and the Colchian dragon, which guarded the golden fleece, was lulled to sleep. After his return from the Argonautic expedition he took up his abode in a cave near Thrace, and employed himself in the civilisation of its wild inhabitants. There is also a legend of his having visited Egypt. The following is the best known of the legends respecting the loss and recovery of his wife, and his own death. His wife, Eurydice, died from the bite of a serpent. Orpheus followed her to Hades, where the charms of his lyre won back his wife; but his prayer was only granted upon this condition, that he should not look back upon her till they had arrived in the upper world: at the very moment when they were about to pass the fatal bounds, he looked round to see that Eurydice was following him; and she was caught back into the infernal regions. His grief for her loss led him to treat with contempt the Thracian women, who in revenge tore him to pieces. The Muses collected the fragments of his body, and buried them at Libethra at the foot of Olympus, but his head was thrown into the Hebrus, down which it rolled into the sea, and was borne across to Lesbos, where the grave in which it was buried was shown at Antissa. His lyre was also said to have been carried to Lesbos; and both traditions are simply poetical expressions of the historical fact that Lesbos was the first great seat of the music of the lyre: indeed Antissa itself was the birthplace of Terpander, the earliest historical musician. In an early period of Greek philosophy, societies were formed of persons called the *followers of Orpheus* (οἱ Ὀρφικοί), who, under the pretended guidance of Orpheus, dedicated themselves to the worship of Dionysus. They performed the rites of a mystical worship, and wrote of them. Hence Orpheus is spoken of as the originator of mysteries.—Many poems ascribed to Orpheus were current as early as the time of the Peisistratids. [ONOMACRITUS.] The extant poems which bear his name are the forgeries of Christian grammarians and philosophers of the Alexandrian school; but among the fragments, which form a part of the collection, are some genuine remains of that Orphic poetry which was known to Plato, and which must be assigned to the period of Onomacritus, or perhaps a little earlier.

ORTHĬA (Ὀρθία), a name under which Artemis was worshipped at Limnaeum in Laconia, where boys were scourged at her altar.

ORTHŌSĬA (Ὀρθωσία), a city of Caria, on the Maeander, with a mountain of the same

name, where the Rhodians defeated the Carians, B.C. 167.

ORTHRUS (-i; Ὄρθρος), the two-headed dog of Geryones, who was slain by Heracles.

ORTŌNA (-ae), a town of Latium, on the borders of the Aequi, not far from Mt. Algidus.

ORTŸGĬA (-ae; Ὀρτυγία). 1. The ancient name of Delos. Since Artemis and Apollo were born at Delos, the poets sometimes call the goddess *Ortygia*, and give the name of *Ortygiae boves* to the oxen of Apollo. The ancients connected the name with *Ortyx* (Ὄρτυξ), a quail. [See LETO.]—2. An island near Syracuse. [SYRACUSAE.]—3. A grove near Ephesus, in which the Ephesians asserted that Apollo and Artemis were born. Hence Propertius calls the Cayster, which flowed near Ephesus, *Ortygius Cayster*.

OSCA (*Huesca* in Arragonia), a town of the Ilergetes in Hispania Tarraconensis, on the road from Tarraco to Ilerda, with silver mines.

OSCI or OPĬCI (Ὀπικοί), appear in very early times to have inhabited a large part of central Italy, from which they had driven out the Siculi. The earliest Greek colonists of the Campanian coast found the people, whom they called Ὀπικοί, in possession of that country. The Ausones seem to have been a branch of the Oscans. The Oscans belong to the stock from which come the Samnites, but they were subdued by a later Samnite immigration.

OSI, a people in Germany, between the sources of the Oder and the Gran.

ŎSĪRIS (Ὄσιρις), the great Egyptian divinity and husband of Isis. His worship, with that of Isis, was the most widely extended in Egypt, because the mysteries of these deities contained the most important secrets of Egyptian wisdom. In Egyptian mythology Ra (Amen-Ra or Khem Ra), the Sun, was father of Shu, the Air; Seb, the son of Shu (whom the Greeks called Cronus and the Latins Saturnus), was the Earth; Osiris was the son of Seb and signified Water. It was natural in Egypt above all countries that the god who was the son of the Earth-deity and himself the deity of Water should be the god of all fruitfulness. On the other hand, as god also of the past, Osiris represented the deceased, as Ra represented the reigning, king. Moreover, from his connection with the earth and its fruits, as well as from his being the deity of the past, he was the chief deity of the underworld. According to the story of his life upon earth, he is said to have been originally king of Egypt, and to have reclaimed his subjects from a barbarous life by teaching them agriculture and enacting wise laws. He afterwards travelled into foreign lands, spreading, wherever he went, the blessings of civilisation. On his return to Egypt, he was murdered by his brother Typhon (Set), who shut him up in a chest, poured in molten lead, and then cut his body into pieces, and threw them into the Nile. After a long search Isis discovered the mangled remains of her husband, and buried them at Abydos, in Upper Egypt. Then with the assistance of her son Horus, she defeated Typhon, and recovered the sovereign power, which Typhon had usurped. Osiris was thus regarded as the god of the dead and, through his son Horus, of renewed life. This mythology finds its counterpart in the mysteries of Dionysus-Zagreus, whose story presents many similarities. Hence Osiris was identified with Dionysus by the Greeks.

OSISMĬI (-ōrum), a people in Gallia Lugdunensis, at the NW. extremity of the coast, and in the neighbourhood of the modern *Quimper* and *Brest*.

OSROĒNĒ (-es; Ὀσροηνή), the W. of the two portions into which N. Mesopotamia was divided by the river Chaboras.

OSSA (-ae; Ὄσσα), a mountain in the N. of Magnesia, in Thessaly, connected with Pelion on the SE., and divided from Olympus on the NW. by the vale of TEMPE.

OSTĬA (-ae; *Ostia*), a town at the mouth of the river Tiber and the harbour of Rome, from which it was distant sixteen miles by land. It was founded by Ancus Martius, the fourth king of Rome (who is said to have established the salt-works there), was a Roman colony, and eventually became an important and flourishing town, and a permanent station of the Roman fleet. The emperor Claudius constructed a new and better harbour on the right arm of the Tiber, which was enlarged and improved by Trajan. This new harbour was called simply *Portus Romanus* or *Portus Augusti*, and around it there sprang up a flourishing town, also called *Portus* (which in the reign of Constantine was made an episcopal see): the inhabitants Portuenses. In the later empire Ostia gradually declined, and its harbour became choked with sand. The ruins of Ostia are between two and three miles from the coast, as the sea has gradually receded.

OSTORĬUS SCAPŪLA. [SCAPULA.]

OTĀCĬLĬUS, T. CRASSUS, a Roman general during the second Punic war, was praetor B.C. 217. In 215 he crossed over to Africa, and laid waste the Carthaginian coast. He died in Sicily, 211.

ŌTĀNES (Ὀτάνης). **1.** A Persian, son of Pharnaspes, was the first who suspected the imposture of Smerdis the Magian, and took the chief part in organising the conspiracy against the pretender (B.C. 521). After the accession of Darius Hystaspis, he was placed in command of the Persian force which invaded Samos for the purpose of placing Syloson, brother of Polycrates, in the government.—**2.** A Persian, son of Sisamnes, succeeded Megabyzus (B.C. 506) in the command of the forces on the sea-coast, and took Byzantium, Chalcedon, Antandrus, and Lamponium, as well as the islands of Lemnos and Imbros.

OTHO, L. ROSCĬUS, tribune of the plebs B.C. 67, was a warm supporter of the aristocratical party. He opposed the proposal of Gabinius to bestow upon Pompey the command of the war against the pirates; and in the same year he proposed and carried the law which gave to the equites a special place at the public spectacles, in fourteen rows or seats next to the place of the senators, which was in the orchestra.

OTHO, M. SALVĬUS, Roman emperor from January 15th to April 16th, A.D. 69. He was born in the early part of 32. He was of moderate stature, and had an effeminate appearance. He was a favourite of Nero, and husband of Poppaea; and he was sent as governor to Lusitania, which he administered with credit during the last ten years of Nero's life. Otho attached himself to Galba when he revolted against Nero, in the hope of being adopted by him and succeeding to the empire. But when Galba adopted L. Piso, on the 10th of January, 69, Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death. Meantime Vitellius had been proclaimed emperor at Cologne by the German troops on the 3rd of January; and Otho was defeated in a decisive battle near Bedriacum by the united forces of Caecina and Valens, the generals of Vitellius. He had sufficient forces to continue the contest, but declared that he desired not to involve his country in more bloodshed or to risk the lives of his friends, and put an end to his own life at Brixellum, in the thirty-seventh year of his age.

ŌTHRŸĂDES (-is; Ὀθρυάδης). **1.** [PANTHOUS.]—**2.** A Spartan, one of the 300 selected to fight with an equal number of Argives for the possession of Thyrea. Othryades was the only Spartan who survived the battle, and was left for dead. He spoiled the dead bodies of the enemy, and remained at his post, while Alcenor and Chromius, the two survivors of the Argive party, hastened home with the news of victory, supposing that all their opponents had been slain. As the victory was claimed by both sides, a general battle ensued, in which the Argives were defeated. Othryades slew himself on the field, being ashamed to return to Sparta as the one survivor of her 300 champions.

OTHRYS (-ўŏs; Ὄθρυς), a range of mountains in the S. of Thessaly, which extended from Mt. Tymphrestus, or the most southerly part of Pindus, to the E. coast and the promontory between the Pagasaean gulf and the N. point of Euboea. It shut in the great Thessalian plain on the S.

ŌTUS. [ALOEUS.]

P. OVĬDĬUS NĀSO, the Roman poet, was born at Sulmo in the country of the Paeligni, on March 20, B.C. 43. He was descended from an equestrian family, but possessing only moderate wealth. He, as well as his brother Lucius, who was exactly a year older than himself, was destined to be a pleader, and received a careful education. But hours which should have been spent in the study of jurisprudence were devoted to poetry. His father denounced his favourite pursuit as leading to poverty; but the death of his brother, at the early age of twenty, probably lessened his father's opposition; for the patrimony which would have been scanty for two might suffice for one. Ovid's education was completed at Athens, where he made himself master of the Greek language. Afterwards he travelled with the poet Macer, in Asia and Sicily. He became one of the *Triumviri Capitales;* and he was subsequently made one of the *Centumviri*, or judges who tried testamentary and even criminal causes; and in due time he was promoted to be one of the *Decemviri*, who assembled and presided over the court of the Centumviri. He married twice in early life at the desire of his parents, but he divorced each of his wives in succession. His third marriage was a happier one: he was sincerely attached to his wife (whose name is thought to have been Fabia), and she remained faithful to him in his exile. Till his fiftieth year Ovid continued to live at Rome, where he had a house near the Capitol, occasionally taking a trip to his Peligman farm. Ovid enjoyed not only the friendship of a large circle of distinguished men, but the regard and favour of Augustus. But in A.D. 1 Ovid was suddenly commanded by an imperial edict to transport himself to Tomi (*Kustindje*), a town on the Euxine, near the mouths of the Danube, on the very border of the empire. The real cause of his banishment is doubtful, but it is a

probable explanation that he had become acquainted with Julia's profligacy by accident, and by concealing it had given offence to Livia, or Augustus, or both. Ovid draws an affecting picture of the miseries to which he was exposed in his place of exile, which was a *relegatio*, not an *exsilium* properly so called, i.e. he retained his *civitas* and his property, but could not, until the sentence was revoked, leave the place assigned for his residence. He complains of the inhospitable soil, of the severity of the climate, and of the perils to which he was exposed when the barbarians plundered the surrounding country and insulted the very walls of Tomi. He found employment in finishing the *Fasti* in his exile, besides writing the *Ibis*, the *Tristia*, *Ex Ponto*, and he acquired the language of the Getae, in which he composed some poems in honour of Augustus. These he publicly recited, and they were received with tumultuous applause by the Tomitae. With his new fellow-citizens, indeed, he had succeeded in rendering himself highly popular, insomuch that they honoured him with a decree declaring him exempt from all public burdens. He died at Tomi in the sixtieth year of his age, A.D. 18. Ovid is a master of form and grace of diction. His verses and their subjects reflect the grace and polish, and the artificiality also, of the most polished society of the Augustan age.

OXĪA PALUS, or OXIĀNUS LACUS (*the Sea of Aral*), the lake or inland sea formed by the rivers JAXARTES and OXUS.

OXĪI MONTES, a range of mountains between the rivers Oxus and Jaxartes; the N. boundary of Sogdiana towards Scythia.

OXUS or ŌAXUS (Ὦξος, Ὦαξος), a great river of Central Asia, rose on the N. side of the Paropamisus M. (*Hindoo Koosh*), and flowed NW., forming the boundary between Sogdiana on the N. and Bactria and Margiana on the S., and then, skirting the N. of Hyrcania, it fell into the Oxia Palus (*Sea of Aral*). The Greek geographers wrongly represented the principal arms of the Oxus as flowing into the Caspian. By a similar mistake they made the OCHUS and even the JAXARTES reach the Caspian.

OXŸLUS. [HERACLEIDAE.]

OXYRHYNCHUS (-i), a city of Middle Egypt, on the W. bank of the canal which runs parallel to the Nile on its W. side; the capital of the Nomos Oxyrhynchites, and chief seat of the worship of the fish called oxyrynchus.

P.

PĂCHES (-ētis; Πάχης), an Athenian general in the Peloponnesian war, took Mytilene and reduced Lesbos, B.C. 427. On his return to Athens he was brought to trial, and, perceiving his condemnation to be certain, drew his sword and stabbed himself in the presence of his judges.

PĂCHŸNUS or PĂCHŸNUM (*Capo Passaro*), the promontory at the SE. extremity of Sicily.

PĂCŌRUS, king of Parthia. [ARSACES XIV., XXIV.]

PACTŌLUS (-i; Παχτωλός), a river of Lydia, rose on the N. side of Mt. Tmolus, and flowed N. past Sardis into the Hermus, which it joined thirty stadia below Sardis. The golden sands of Pactolus have passed into a proverb. Lydia was long the gold country of the ancient world to the Greeks, its streams forming so many gold 'washings;' and hence the wealth of the Lydian kings, and the alleged origin of gold money in that country. But the supply of gold was only on the surface, and by the beginning of our era it was so far exhausted as not to repay the trouble of collecting it.

PACTŸĒ (-es; Παχτύη), a town in the Thracian Chersonesus, on the Propontis.

PACTYĬCA (Παχτυϊκή), the country of the Pactyes (Πάχτυες), in the NW. of India, W. of the Indus.

M. PĀCŪVĬUS, one of the early Roman tragedians, was born about B.C. 220, at Brundisium, and is said to have been the son of the sister of Ennius. After living many years at Rome, he returned to Brundisium, and died in his native town, in the ninetieth year of his age, B.C. 130. Pacuvius was universally allowed by the ancient writers to have been one of the greatest of the Latin tragic poets. He is especially praised for the loftiness of his thoughts, the vigour of his language, and the extent of his knowledge. Hence we find the epithet *doctus* frequently applied to him. Most of the plays of Pacuvius were based upon the Greek tragedies, but some belonged to the class called *Praetextatae*, in which the subjects were taken from Roman story.

PĂDUS (-i; *Po*), the chief river of Italy. Almost all later writers identified the Padus with the fabulous Ērĭdănus, from which amber was obtained; and hence the Roman poets frequently give the name of Eridanus to the Padus. The reason of this appears to have been that the Phoenician vessels received at the mouths of the Padus the amber which had been transported by

land from the coasts of the Baltic to those of the Adriatic. The Padus rises from two springs on the E. side of Mt. Vesula (*Monte Viso*) in the Alps, and flows with a general easterly direction through the great plain of Cisalpine Gaul, which it divides into two parts, Gallia Cispadana and Gallia Transpadana. Its importance to N. Italy gained for it the title 'King of Rivers' (Verg. *Georg.* i. 482), and Strabo believed it to be the largest river in Europe after the Danube (Strab. p. 204). It receives numerous affluents, which drain the whole of this vast plain, descending from the Alps on the N. and the Apennines on the S. These affluents, increased in the summer by the melting of the snow on the mountains, frequently bring down such a large body of water as to cause the Padus to overflow its banks. Hence through a long course of centuries the embankments of the river have been constantly raised to meet the silting up of the bed until it flows often high above the adjacent plain. The whole course of the river, including its windings, is about 450 miles. About twenty miles from the sea the river divides itself into two main branches, of which the N. one was called Padoa (*Maestra*, *Po Grande*, or *Po delle Fornaci*) and the S. one Olana (*Po d'Ariano*); and each of these now falls into the Adriatic by several mouths.

PAEAN (Παιάν, Παιήων, Παίων), in Homer the physician of the gods; later a designation of APOLLO and of ASCLEPIUS.

PAEĀNĪA (Παιανία; *adj.* Παιανιεύς), a demus in Attica, on the E. slope of Mt. Hymettus, belonging to the tribe Pandionis. It was the demus of the orator DEMOSTHENES.

PAEMĀNI, a people of German origin in Gallia Belgica.

PAEŎNES (-um; Παίονες), a Thracian people, who inhabited the whole of the N. of Macedonia, from the frontiers of Illyria to some little distance E. of the river Strymon. Their country was called PAEŎNĪA (Παιονία).

PAEONIUS (-i; Παιώνιος). **1.** Of Ephesus, an architect, probably lived between B.C. 420 and 380. In conjunction with Demetrius, he completed the great temple of Artemis, at Ephesus, which Chersiphron had begun, and built also the famous *Didymaeum*, or temple of Apollo Didymus, the ruins of which are still to be seen near Miletus.—**2.** Of Mende, in Thrace, famous for his sculptures at Olympia, about 436 B.C.

PAEOPLAE (-ārum; Παιόπλαι), a Paeonian people on the lower course of the Strymon and the Angites, who were subdued by the Persians, and transplanted to Phrygia by order of Darius, B.C. 513. They returned to their native country with the help of Aristagoras, 500; and we find them settled N. of Mt. Pangaeus in the expedition of Xerxes, 480.

PAERISADES, or PARĪSĂDES (Παιρισαδης, Παρισάδης), the name of two kings of Bosporus. **1.** Son of Leucon, succeeded his brother Spartacus B.C. 349, and reigned thirty-eight years.—**2.** The last monarch of the first dynasty that ruled in Bosporus. He gave up his sovereignty to Mithridates the Great.

PAESTUM (-i), originally called POSĪDŌNĬA, was a city in Lucania, situated between four and five miles SE. of the mouth of the Silarus, and near the bay which derived its name from the town. (Paestanus Sinus: *G. of Salerno.*) It was colonised by the Sybarites, probably during the time of their prosperity between 650 and 510 B.C. After its capture by the Lucanians (between 438 and 424), it gradually lost the characteristics of a Greek city, and its ancient name of Posidonia was probably changed into that of Paestum at this time. The ruins of Paestum are magnificent, especially those of its two temples in the Doric style, among the most perfect and beautiful in existence.

PAESUS (Παισός), a town in the Troad, on a river of the same name between Lampsacus and Parium.

PAETUS, a cognomen in many Roman gentes, signified a person with a slight cast in the eye.

PAETUS, AELĬUS. **1.** P., probably the son of Q. Aelius Paetus, a pontifex, who fell in the battle of Cannae. He was plebeian aedile B.C. 204; praetor, 203; magister equitum 202; and consul 201. In his consulship he fought a battle with the Boii, and made a treaty with the Ingauni Ligures.—**2.** SEX., brother of the last, curule aedile 200; consul 198; and censor 193 with Cn. Cethegus. He was a jurist of eminence, and a prudent man, whence he got the cognomen Catus. He is described in a line of Ennius as 'Egregie cordatus homo Catus Aelius Sextus.'—**3.** Q., son of No. 1, was elected augur 174, and was consul 167, when he laid waste the territory of the Ligurians.

PAETUS, P. AUTRŌNĬUS, was elected consul for B.C. 65 with P. Cornelius Sulla; but he and Sulla were accused of bribery by L. Aurelius Cotta and L. Manlius Torquatus, and condemned. Their election was accordingly declared void, and their

accusers were chosen consuls in their stead. Enraged at his disappointment, Paetus conspired with Catiline. After the suppression of the conspiracy Paetus was condemned, and went into exile in Epirus.

PAETUS THRASĒA. [THRASEA.]

PĀGAE. [PEGAE.]

PAGĂSAE, called by the Romans PAGĂSA (-ae; Παγασαί), a town of Thessaly, on the coast of Magnesia, and on the bay called after it SINUS PAGASAEUS or PAGASICUS (*G. of Volo*). It was the port of Iolcos, and afterwards of Pherae, and is celebrated in mythology as the place where Jason built the ship Argo. [JASON.]—The adjective *Pagasaeus* is applied to Jason on account of his building the ship Argo, and to Apollo because he had a sanctuary at Pagasae. The adjective is also used in the general sense of Thessalian; thus Alcestis, the wife of Admetus, is called by Ovid *Pagasaea conjux*.

PĂLAEMON (-ōnis; Παλαίμων). In Greek legends son of Athamas and Ino, and originally called Melicertes. When his mother, who was driven mad by Hera, had thrown herself, with her boy, into the sea, both were changed into sea deities, Ino becoming Leucothea, and Melicertes Palaemon. The body of Melicertes, according to the common tradition, was washed by the waves, or carried by dolphins into the port Schoenus or the Corinthian isthmus, or to that spot on the coast where the altar of Palaemon subsequently stood. There the body was found by his uncle, Sisyphus, who ordered it to be carried to Corinth, and on the command of the Nereides he instituted the Isthmian games and sacrifices of black bulls in honour of the deified Palaemon. In the island of Tenedos, it is said that children were sacrificed to him, and this strengthens the conclusion that in the name Melicertes we have the Phoenician Melcart, whose worship was spread by Phoenician traders over the coasts and islands of the Aegaean and Mediterranean. The Romans identified Palaemon with their own god Portunus, or Portumnus. [PORTUNUS.]

PALAERUS (Παλαιρός), a town on the coast of Acarnania, near Leucas.

PALAESTĒ (*Palasa*), a town of Epirus, a little S. of the Acroceraunian mountains: here Caesar landed his forces when he crossed over to Greece to carry on the war against Pompey.

PĂLAESTĪNA (-ae; Παλαιστίνη), Palestine in Syria, bounded by Lebanon on the N., Jordan on the E. and the desert on the S. From B.C. 63, when Pompey took Jerusalem, the country was subject to the Romans. At the death of Herod, his kingdom was divided between his sons as tetrarchs, but in A.D. 7 Archelaus was deposed by Augustus, and Judaea was placed under a Roman procurator: next, about 31, Philip died, and his government was united to the province of Syria, and was in 37 again conferred on Agrippa I., with the title of king, and with the addition of Abilene, the district round Damascus. In 39, Herod Antipas was banished to Gaul, and his tetrarchy was added to the kingdom of Herod Agrippa. In 44, Palestine again became a part of the Roman province of Syria under the name of Judaea, which was governed by a procurator. The Jews were, however, most turbulent subjects of the Roman empire, and at last they broke out into a general rebellion, which was crushed by Vespasian and Titus, who destroyed Jerusalem in A.D. 70.

PĂLĂMĒDĒS (-is; Παλαμήδης). Son of Nauplius and Clymene, and brother of Oeax. He joined the Greeks in the expedition against Troy; but Agamemnon, Diomedes, and Odysseus, envious of his fame, caused a captive Phrygian to write to Palamedes a letter in the name of Priam, and bribed a servant of Palamedes to conceal the letter under his master's bed. They then accused Palamedes of treachery; upon searching his tent they found the letter which they themselves had dictated; and thereupon they caused him to be stoned to death. According to some traditions, it was Odysseus alone who hated and persecuted Palamedes. The cause of this hatred is also stated variously. According to the usual account, Odysseus hated him because he had been compelled by him to join the Greeks against Troy. His brother Oeax wrote the news on an oar (οἴαξ), which floated to his father Nauplius. For the vengeance taken upon the Greeks, see NAUPLIUS. The tragic poets and sophists describe him as famed among the Greeks for wisdom and ingenuity; and he is said to have invented lighthouses, measures, scales, the discus, dice, the alphabet.

PĂLĀTĪNUS MONS. [ROMA.]

PALĒ (Πάλη), one of the cities of Cephallenia, on a height opposite Zacynthus.

PĂLĒS (-is), an Italian goddess of pastoral life, of flocks and shepherds. Her festival on April 21, called properly *Parilia* (a word formed from Pales) and less correctly *Palilia*, was a ceremony for the lustration

or purification of flocks and herds at the opening of spring, with special rites of purification by passing through fires of lighted straw.

PĂLĪCI (-ōrum; Παλικοί), were Sicilian gods whom the Greeks represented as the twin sons of Zeus and the nymph Thalia, the daughter of Hephaestus. Thalia, from fear of Hera, prayed to be swallowed up by the earth; her prayer was granted; but in due time she sent forth from the earth twin boys, who were called Παλικοί. It is clear, however, that these were really deities of the Sicel race and not of Greek introduction. They were worshipped in the neighbourhood of Mt. Aetna, near Palice, and not far from the sources of the river Symaethus, and in the earliest times human sacrifices were offered to them. Near their sanctuary there gushed forth from the earth two sulphurous fountains, called Delli, at which solemn oaths were taken. The oaths were written on tablets, and thrown into one of the fountains; if the tablet swam on the water, the oath was considered to be true, but if it sank down, the oath was regarded as a perjury, and was believed to be punished instantaneously by blindness or death. This sanctuary was also oracular and was an asylum for runaway slaves. These twin deities were protectors of agriculture and of sailors.

PĂLĪNŪRUS (-i; *C. Palinuro*), a promontory on the W. coast of Lucania, said to have derived its name from Palinurus, the pilot of the ship of Aeneas, who fell into the sea, and was murdered on the coast by the natives.

PALLĂDĬUM (-i; Παλλάδιον), properly an image of Pallas Athene, but generally applied to an image of this goddess which was kept hidden and secret, and was revered as a pledge of the safety of the town where it existed. The most famous was the Trojan Palladium, which fell from heaven, when Ilus was just beginning to build Troy. Ilus erected a sanctuary to it. This Palladium remained at Troy until Odysseus and Diomedes contrived to carry it away, because the city could not be taken so long as it was in possession of that sacred treasure. According to some accounts Troy contained two Palladia, one of which was carried off by Odysseus and Diomedes, while the other was conveyed by Aeneas to Italy, or the one taken by the Greeks was a mere imitation, while that which Aeneas brought to Italy was the genuine image.

PALLANTĬA (-ae; *Palencia*), the chief town of the Vaccaei in the N. of Hispania Tarraconensis.

PALLANTĬAS and PALLANTIS = Aurora, the daughter of the giant Pallas. [Eos.]

PALLANTĬUM (-i; Παλλάντιον), an ancient town of Arcadia, near Tegea, said to have been founded by Pallas, the son of Lycaon. Evander is said to have come from this place, and to have called the town which he founded on the banks of the Tiber *Pallantēum* (afterwards *Palantium* and *Palatĭum*) after the Arcadian town. On the foundation of the Megalopolis, most of the inhabitants of Pallantium settled in the new city, and the town remained almost deserted, till it was restored by Antoninus Pius.

PALLAS. [ATHENE.]

PALLAS (-antis; Πάλλας). **1.** One of the Titans, son of Crius and Eurybia, husband of Styx, and father of Zelus, Cratos, Bia, and Nike.—**2.** A giant, slain by Athene in the battle with the gods.—**3.** According to some traditions, the father of ATHENE.—**4.** Son of Lycaon, and grandfather of Evander, is said to have founded the town of Pallantium in Arcadia.—**5.** Son of Evander, and an ally of Aeneas, was slain by the Rutulian Turnus.—**6.** Son of the Athenian king Pandion, and father of Clytus and Butes.—**7.** A favourite freedman of the emperor Claudius. In conjunction with another freedman, Narcissus, he administered the affairs of the empire. Nero deprived Pallas of all his public offices, and dismissed him from the palace in 56. He was suffered to live unmolested for some years, till at length his immense wealth excited the rapacity of Nero, who had him removed by poison in 63. The brother of Pallas was Antonius or Claudius Felix, who was appointed by Claudius procurator of Judaea.

PALLĒNE (-es; Παλλήνη), the most westerly of the three peninsulas running out from Chalcidice in Macedonia.

PALMŸRA (-ae; Πάλμυρα), a city of Syria, stood in an oasis of the great Syrian Desert, which from its position must have been in the earliest times a halting-place for the caravans between Syria and Mesopotamia. Here Solomon built the city called in Hebrew Tadmor, which means 'the city of palm trees.' Under the early Roman emperors its position on the border between the Parthian and Roman dominions gave it the command of the trade of both. [See ODENATHUS and ZENOBIA.] On its capture by Aurelian, in 270, it was plundered and afterwards partly destroyed. It was taken and plundered by Timour (Tamerlane) in 1400. It has long

bean entirely deserted, except when a horde of Bedouins pitch their tents among its splendid ruins.

PALTUS (-i; Πάλτος), a town on the coast of Syria, between Aradus and Laodicea.

PAMBOTIS LACUS, a lake in Epirus not far from DODONA.

PAMĪSUS (Πάμισος). **1.** A southern tributary of the Peneus in Thessaly.—**2.** (*Pirnatza*), the chief river on Messenia, rises in the E. part of the country, forty stadia E. of Ithome, flows first SW., and then S. through the Messenian plain, and falls into the Messenian gulf.—**3.** A small river in Laconia.

PAMPHȳLĬA (-ae; Παμφυλία), was a narrow strip of the S. coast of Asia Minor, extending along the SINUS PAMPHYLIUS (*G. of Adalia*), between Lycia on the W., and Cilicia on the E., and on the N. bordering on Pisidia. Its boundaries were Mt. Climax on the W., the river Melas on the E., and the foot of Mt. Taurus on the N. Besides the aboriginal inhabitants, of the Semitic family, and Cilicians, there were very early Greek settlers and later Greek colonies in the land. Pamphylia passed to the Romans in 130 under the will of Attalus and was made a province, united by Claudius to Lycia.

PĀN (-is; Πάν), the great god of flocks and shepherds among the Greeks. In mythology he is usually described as the son of Hermes, by the daughter of Dryops. He was originally only an Arcadian god; and Arcadia was always the principal seat of his worship. From this country his name and worship afterwards spread over other parts of Greece; but at Athens his worship was not introduced till the time of the battle of Marathon, when he is said to have appeared to the courier Pheidippides and promised aid if the Athenians would worship him. His grotto at Athens was in the rocks on the NW. side of the Acropolis, and he had also a shrine near the Ilissus. In Arcadia he was the god of forests, pastures, flocks, and shepherds; but he was also a hunter, and hunters owed their success or failure to him. The Arcadian hunters used to scourge the statue of the god if they had been disappointed in the chase. During the heat of midday he was supposed to slumber, and the peasants feared to disturb his rest. He was especially a god of Nature, and hence associated with the Great Mother, Cybele. As the god of everything connected with pastoral life, he was fond of music, and the inventor of the syrinx or shepherd's flute. Pan, like other gods who dwelt in forests, was dreaded by travellers, whom he startled with sudden awe or terror. His supposed dreadful shout was doubtless imagined from the unexplained sounds heard in the depths of forests. Hence sudden fright without any visible cause was ascribed to Pan, and was called a Panic fear. The shepherd's pipe (σῦριγξ) was a special attribute of Pan, and hence grew up the myth that he loved the Arcadian nymph Syrinx, that she was changed into a reed by the banks of Ladon, and that the reed-pipe was named after her. Fir trees were sacred to him, as the god of mountain forests, and so arose the myth

Pan and the Nymph Echo. (From a lamp at Athens. (Baumeister.)

that the nymph Pitys, whom he loved, had been changed into that tree. At Athens, in his grotto under the Acropolis, there was an annual festival with a torch-race, and the Arcadian custom was to keep fire always burning on his altar. From this some modern writers deduce that Pan was originally an Arcadian god of light; but the Arcadian custom may perhaps merely indicate that he was the god of the shepherd's home and hearth in Arcadia. He was followed by attendant deities or demons of the wood and country, called Panes or Panisci. The Romans identified with Pan their own god Inuus or Faunus [FAUNUS; LUPERCUS]. In works of art Pan is represented as a sensual being, with horns and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx.

PĂNAETĬUS (-i; Παναίτιος), a native of Rhodes and a celebrated Stoic philosopher, studied first at Pergamum under the grammarian Crates, and subsequently at Athens under the Stoic Diogenes of Babylon and his disciple Antipater of Tarsus. He afterwards went to Rome, where he became an intimate friend of Laelius and of Scipio Africanus the younger. In B.C. 144 he accompanied Scipio on the embassy which he undertook to the kings of Egypt and Asia in alliance with Rome. Panaetius succeeded Antipater as head of the Stoic school, and died at Athens. The principal work of Panaetius was his treatise on the theory of moral obligation (Περὶ τοῦ καθήκοντος), in three books, upon which Cicero based his work *De Officiis*.

PANDA (-ae), a river in the country of Siraces in Sarmatia Asiatica.

PANDĂRĔŌS (-i; Πανδάρεως), son of Merops of Miletus, is said to have stolen from the temple of Zeus in Crete the golden dog which Hephaestus had made, and to have carried it to Tantalus. When Zeus sent Hermes to Tantalus to claim the dog back, Tantalus declared that it was not in his possession. The god, however, took the animal by force, and threw Mount Sipylus upon Tantalus. Pandareos fled to Athens, and thence to Sicily, where he perished with his wife Harmothoe. Pandareos had three daughters; for the story of the eldest see AEDON; the other two, Merope and Cleodora, were deprived of their parents by the gods, and remained as helpless orphans in the palace. Aphrodite, however, fed them with milk, honey, and wine. Hera gave them beauty and understanding above other women. Artemis gave them dignity, and Athene skill in the arts. But they suffered for their father's crime, and when Aphrodite went up to Olympus to arrange the nuptials for her maidens, they were carried off by the Harpies, and given as servants to the Erinyes.

PANDĂRUS (-i; Πάνδαρος). **1.** A Lycian, son of Lycaon, commanded the inhabitants of Zelea on Mt. Ida in the Trojan war. He was slain by Diomedes, or, according to some, by Sthenelus.—**2.** Son of Alcanor, and twin-brother of Bitias, was a companion of Aeneas, and was slain by Turnus.

PANDĀTĂRĬA (-ae), a small island off the coast of Campania, to which Julia, the daughter of Augustus, among other state prisoners, was banished.

PANDĪON (-ŏnis; Πανδίων). **1.** I., king of Athens, son of Erichthonius, by the Naiad Pasithea, was married to Zeuxippe, by whom he became the father of Procne and Philomela, and of the twins Erechtheus and Butes. In a war against Labdacus, king of Thebes, he called upon Tereus of Daulis in Phocis, for assistance, and afterwards rewarded him by giving him his daughter Procne in marriage. [TEREUS.]—**2.** II., king of Athens, son of Cecrops and Metiadusa. Being expelled from Athens by the Metionidae, he fled to Megara, married Pylia, the daughter of King Pylas, and afterwards obtained the government of Megara where his grave and ἠρῶον were shown. He became the father of Aegeus, Pallas, Nisus, Lycus, and also of a daughter, who was married to Sciron. After his death his four sons, called the *Pandĭŏnĭdae* (Πανδιονίδαι), returned from Megara to Athens, and expelled the Metionidae. Aegeus obtained Athens, Lycus the E. coast of Attica, Nisus Megaris, and Pallas the S. coast. His statue was placed at Athens among those of the eponymic heroes.

PANDŌRA (-ae; Πανδώρα), the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her charms should bring misery upon the human race. Aphrodite adorned her with beauty; Hermes bestowed upon her boldness and cunning; and the gods called her Pandora, or *Allgifted*, as each of the gods had given her some power by which she was to work the ruin of man. Hermes took her to Epimetheus, who made her his wife, forgetting the advice of his brother Prometheus that he should not receive any gifts from Zeus. In the house of Epimetheus was a closed jar, which he had been forbidden to open. But the curiosity of a woman could not resist the temptation to know its contents; and when she opened the lid all the evils incident to man poured out. She had only time to shut down the lid, and prevent the escape of hope. A later story was that the box contained all the blessings of the gods, which would have been preserved for the human race had not Pandora opened the vessel, so that the winged blessings escaped.

PANDŎSĬA (-ae; Πανδοσία), a town of Epirus, in the district Thresprotia, on the river Acheron, in the territory of the Cassopaei, a town in Bruttium near the frontiers of Lucania. It was here that Alexander of Epirus fell B.C. 326.

PANDRŎSOS. [AGLAURUS.]

PANGAEUM or PANGAEUS

(Παγγαῖον, Πάγγαιος; *Pangea*), a celebrated range of mountains in Macedonia, between the Strymon and the Nestus, in the neighbourhood of Philippi, with gold and silver mines.

PANIŌNĬUM. [MYCALE.]

PANNŎNĬA (-ae), one of the most important of the Roman provinces between the Danube and the Alps, was separated on the W. from Noricum by the Mons Cetius, and from Upper Italy by the Alpes Juliae, on the S. from Illyria by the Savus, of the E. from Dacia by the Danube, and on the N. from Germany by the same river. It thus corresponded to the eastern part of *Austria*, *Styria*, *Carinthia*, *Carniola*, the whole of *Hungary* between the Danube and the Save, *Slavonia*, and a part of *Croatia* and *Bosnia*. The principal rivers of Pannonia, besides the Danube, were the DRAVUS (*Drave*), SAVUS (*Save*), and Arrabo (*Raab*), all of which flow into the Danube.—The Pannonians were probably of Illyrian origin, and were divided into numerous tribes. They maintained their independence till Augustus, after his conquest of the Illyrians (B.C. 35), turned his arms against the Pannonians, who were shortly afterwards subdued by his general Vibius. In A.D. 7 the Pannonians joined the Dalmatians and the other Illyrian tribes in their revolt from Rome, and were with difficulty conquered by Tiberius, after a desperate struggle, which lasted three years (A.D. 7–9). It was after the termination of this war that Pannonia appears to have been reduced to the form of a Roman province, and was garrisoned by several Roman legions. The towns Carnuntum, Siscia, and Poetovio stood near its borderline. About 102 A.D. it was divided into two provinces, called *Pannonia Superior* and *Pannonia Inferior*. These were separated from one another by a straight line drawn from the river Arrabo S. as far as the Savus, the country W. of this line being *P. Superior*, and the part E. *P. Inferior*.

PĂNOMPHAEUS (Πανομφαῖος), i.e. the author of all signs and omens, a surname of Zeus, who had a sanctuary on the Hellespont between Capes Rhoeteum and Sigeum.

PĂNŎPĒ (-es; Πανόπη), a nymph of the sea, daughter of Nereus and Doris.

PĂNŎPEUS (Πανοπεύς), son of Phocus and Asteropaea, accompanied Amphitryon on his expedition against the Taphians or Teleboans. He was one of the Calydonian hunters.

PĂNŎPEUS or PHANOTEUS, or PĂNŎPĒ, a town in Phocis on the Cephissus and near the frontier of Boeotia.

PĂNORMUS (-i; Πάνορμος; *Palermo*), a town on the N. coast of Sicily and at the mouth of the river Orethus, was founded by the Phoenicians, and at a later time received its Greek name from its excellent harbour. From the Phoenicians it passed into the hands of the Carthaginians, in whose power it remained for a long time, and who made it one of the chief stations for their fleet. It was taken by the Romans in the first Punic war, B.C. 254.

PANSA, C. VIBĬUS, a friend and partisan of Caesar, was tribune of the plebs B.C. 51, and was appointed by Caesar in 46 to the government of Cisalpine Gaul as successor to M. Brutus. Caesar nominated him and Hirtius consuls for 43. Pansa was consul in that year with Hirtius, and fell before Mutina in the month of April. The details are given under HIRTIUS.

PANTĂCȲAS, PANTĂGĬAS, or PANTAGĬES, a small river on the E. coast of Sicily, flowing into the sea between Catana and Syracuse.

PANTHĒA. [ABRADATAS.]

PANTHĒUM. [ROMA.]

PANTHŎUS contr. PANTHŪS (Πάνθοος, Πάνθους), one of the elders at Troy, husband of Phrontis, and father of Euphorbus, Polydamas, and Hyperenor. Hence the name *Panthŏĭdēs*, applied both to Euphorbus and Polydamas. Panthous was originally a priest of Apollo at Delphi, and was carried to Troy by Antenor. He continued to be a priest of Apollo, and is called by Virgil *Othryades*, or son of Othryas.

PANTICAPAEUM (-i; Παντικάπαιον; *Kertsch*), a town in the Tauric Chersonesus, on the Cimmerian Bosporus, and opposite the town of Phanagoria in Asia. It was founded by the Milesians, about B.C. 541, and from its position and excellent harbour soon became a place of great commercial importance. It was the residence of the Greek kings of the Bosporus, and hence is sometimes called Bosporus. Remains of Greek art of the greatest value to archaeology have been found here, and are now for the most part at St. Petersburg.

PANTICAPES (Παντικάπης), a river in European Sarmatia, which, according to Herodotus, rises in a lake, separates the agricultural and nomad Scythians, flows through the district Hylaea, and falls into the Borysthenes.

PANYĂSIS (-is; Πανύασις), a Greek epic poet, a native of Halicarnassus, and a relation of the historian Herodotus. He was put to death by Lygdamis, the tyrant of Halicarnassus, about B.C. 457.

PAPHLĂGŌNĬA (-ae; Παφλαγονία), a

district on the N. side of Asia Minor, between Bithynia on the W. and Pontus on the E., being separated from the former by the river Parthenius, and from the latter by the Halys; on the S. it was divided by the chain of Mount Orminius, and the bend of the Halys from Phrygia, and on the N. it bordered on the Euxine. The boundaries, however, were not always exactly the same. The Paphlagonians are said to have been of the same race as the Cappadocians (i.e. the Semitic or Syro-Arabian), and quite distinct, in their language and their customs, from their Thracian neighbours on the W. The country had also other inhabitants, probably of a different race: namely, the Heneti and the Caucones; and Greek settlements were established on the coast at an early period. The Paphlagonians were first subdued by Croesus, and afterwards formed part of the Persian Empire. Mithridates added the E. part to his own kingdom, and made over the W. part to Nicomedes, king of Bithynia. After the fall of Mithridates the part of Paphlagonia nearer the coast which had belonged to Mithridates was by Pompey's arrangement, B.C. 65, included in the province of Pontus; the interior was left to the native princes, as tributaries to Rome; but, the race of these princes becoming soon extinct, the whole of Paphlagonia was made Roman, and Augustus made it a part of the province of Galatia. Pompeiopolis was its *μητρόπολις*.

PĂPHUS (-i; *Πάφος*), son of Pygmalion by the statue into which life had been breathed by Aphrodite. From him the town of Paphus derived its name; and Pygmalion himself is called the Paphian hero.

PĂPHUS (-i; *Πάφος*), the name of two towns on the W. coast of Cyprus, near each other, and called respectively 'Old Paphos' and 'New Paphos.' Old Paphos was situated near the promontory Zephyrium, ten stadia from the coast, where it had a good harbour; while New Paphos lay more inland, in the midst of a fertile plain, sixty stadia from the former. Old Paphos was the chief seat of the worship of Aphrodite, who is said to have landed at this place after her birth among the waves, and who is hence frequently called the Paphian goddess (Păphĭa). Here she had a temple, the high priest of which exercised a kind of religious superintendence over the whole island. Every year there was a procession from New Paphos to the temple of the goddess in the old city. The founder was CINYRAS; the priestly office eventually belonged solely to the Cinyradae. The image of the goddess was a conical stone. This cone appears in the Semitic fashion to have been anointed with oil, for a recently discovered inscription mentions a festival of the temple called *ἐλαιοχρίστιον*. There can be no doubt of the Phoenician origin of Old Paphos, and that the worship of Aphrodite was introduced here from the East. New Paphos, on the other hand, was a different foundation, traditionally by Agapenor on his return from Troy. Old Paphos was destroyed by an earthquake in the reign of Augustus, but was rebuilt by order of the emperor, and called Augusta. Under the Romans New Paphos was the capital of one of the four districts into which the island was divided.

PAPINIĀNUS, AEMILĬUS, a celebrated Roman jurist, was praefectus praetorio under the emperor Septimius Severus, whom he accompanied to Britain. The emperor died at York A.D. 211, and is said to have commended his two sons Caracalla and Geta to the care of Papinian. On the death of his father, Caracalla dismissed Papinian from his office, and shortly afterwards put him to death.

PĀPĬNĬUS STATĬUS. [STATIUS.]

PĂPĪRĬA GENS. [CARBO, CURSOR, MASO, MUGILLANUS.]

PĂRAETĂCĒNE (*Παραιτακηνή*), a district on the borders of Media and Persis, inhabited by a people of Median origin.

PĂRAETŎNĬUM or AMMŌNĬA, a city on the N. coast of Africa, belonged to Marmarica, but politically to Egypt—namely, to the Nomos Libya: hence this city on the W. and Pelusium on the E. are called 'cornua Aegypti.' It stood near the promontory Artos or Pythis, 200 Roman miles W. of Alexandria.

PĂRĂPOTĂMĬI or -ĬA (*Παραποτάμμοι, -αμία*), a town in Phocis, situated on a steep hill, and on the left bank of the river Cephissus, from which it derives its name, near the frontiers of Boeotia.

PARAVAEI (*Παραύαιοι*), an Epirot tribe on the banks of the Aous.

PARCAE. [MOIRAE.]

PĂRIS (-ĭdis; *Πάρις*), also called ALEXANDER (*Ἀλέξανδρος*), was the second son of Priam and Hecuba. Before his birth Hecuba dreamed that she had brought forth a firebrand, the flames of which spread over the whole city. Accordingly as soon as the child was born, he was given to a shepherd, who was to expose him on Mount Ida. After five days, the shepherd found the child still alive, and fed by a she-bear. Thereupon he carried the boy home, and

brought him up along with his own child, and called him Paris. When Paris had grown up, he distinguished himself as a valiant defender of the flocks and shepherds, and hence received the name of Alexander, i.e. the defender of men. He succeeded in discovering his real origin, and was received by Priam as his son. It was said that Priam was holding funeral games for Paris, whom he believed to be dead. The king's servant seized a bull for the prize from the herds of Paris, who therefore took part in the games and conquered his brothers. They were about to attack him in anger, when Cassandra declared that he was really Paris, the son of Priam. He now married Oenone, the daughter of the river-god Cebren. Once upon a time, when Peleus and Thetis solemnised their nuptials, all the gods were invited to the marriage, with the exception of Eris, or Strife. Enraged at her exclusion, the goddess threw a golden apple among the guests, with the inscription, 'To the fairest.' Thereupon Hera, Aphrodite and Athene each claimed the apple for herself. Zeus ordered Hermes to take the goddesses to Mount Gargarus, a portion of Ida, to the beautiful shepherd Paris, who was there tending his flocks, and who was to decide the dispute. The goddesses accordingly appeared before him. Hera promised him the sovereignty of Asia and great riches, Athene great glory and renown in war, and Aphrodite the fairest of women for his wife. Paris decided in favour of Aphrodite, and gave her the golden apple. This judgment called forth in Hera and Athene fierce hatred against Troy. Under the protection of Aphrodite, Paris now sailed to Greece, and was hospitably received in the palace of Menelaus at Sparta. Here he succeeded in carrying off Helen, the wife of Menelaus, who was the most beautiful woman in the world. [HELENA.] This gave rise to the Trojan war. Homer describes Paris as a handsome man, fond of music, and a skilful archer, even showing courage in war sometimes, but often dilatory and cowardly, and detested by his own friends for having brought upon them the fatal war with the Greeks. He fought with Menelaus before the walls of Troy, and was defeated, but was carried off by Aphrodite. He is said to have killed Achilles, either by one of his arrows or by treachery in the temple of the Thymbraean Apollo. On the capture of Troy, Paris was wounded by Philoctetes with an arrow of Heracles, and then returned to his long-abandoned wife Oenone. But she, remembering the wrongs she had suffered, or being prevented by her father, refused to heal the wound. He then went back to Troy and died. Oenone quickly repented, and hastened after him with remedies, but came too late, and in her grief hanged herself. Paris is represented in works of art as a beautiful youth, sometimes with a Phrygian cap, as in the Aegina sculptures.

Judgment of Paris. From a vase (Overbeck, x. 3). Hermes is leading up the three goddesses, who offer respectively Eros (love), a helmet (warlike fame), and a lion (sovereignty).

PARIS, the name of two celebrated pantomimes. **1.** The elder Paris lived in the reign of the emperor Nero, with whom he was a great favourite.—**2.** The younger Paris, and the more celebrated of the two, was a native of Egypt, and lived in the reign of Domitian, with whom, and also with the populace, he was a great favourite. He was put to death by Domitian, because he had an intrigue with Domitia, the wife of the emperor.

Paris. (Aegina Marbles.)

PĂRĪSĬI. [LUTETIA PARISIORUM.]

PĂRĬUM (-i; τὸ Πάριον), a city of Mysia, on the N. coast of the Troad, on the Propontis, because Lampsacus and Priapus.

PARMA (-ae; *Parma*), a town in Gallia Cispadana, situated on a river of the same name and on the Via Aemilia, between Placentia and Mutina, was originally a town of the Boii, but was made a Roman colony B.C. 183.

PARMĔNĬDES (-is; Παρμενίδης), a Greek philosopher, a native of Elea in Italy, born about 513 B.C. He came to Athens in 448.

PARMĔNĬON (-ōnis; Παρμενίων), son of Philotas, a Macedonian general in the service of Philip of Macedon and Alexander the Great. In Alexander's invasion of Asia, Parmenion was regarded as second in command. At the three great battles of the Granicus, Issus and Arbela, while the king commanded the right wing of the army, Parmenion was placed at the head of the left: and he was the most attached of the king's friends. But when Philotas, the only surviving son of Parmenion, was accused in Drangiana (B.C. 330) of being privy to the plot against the king's life, he not only confessed his own guilt, when put to the torture, but involved his father also in the plot. Parmenion was put to death in Media by Alexander's orders. [ALEXANDER.]

PARNASSUS (-i; Παρνασσός), the highest point in a range of mountains which extends from Oeta and Corax SE. through Doris and Phocis, rising to about 8000 feet above the sea, a few miles N. of DELPHI. Its two highest summits were called Tĭthŏrĕa and Lycorēa, the former being NW. and the latter NE. of Delphi; and hence Parnassus is frequently described by the poets as double-headed. Immediately above Delphi the mountain forms a semicircular range of lofty rocks, at the foot of which the town was built. These rocks were called *Phaedriades* (Φαιδριάδες) or the 'Resplendent,' from their facing the S., and thus receiving the full rays of the sun. Parnassus is celebrated as one of the chief seats of Apollo and the Muses. On Mount Lycorea was the Corycian cave, from which the Muses are sometimes called the Corycian nymphs. Just above Delphi was the far-famed Castalian spring, which issued from between two cliffs, called *Nauplia* and *Hyamplia*. The mountain also was sacred to Dionysus. Between Parnassus proper and Mt. Cirphis was the valley of the Pleistus, through which the sacred road ran from Delphi to Daulis and Stiris; and at the point where the road branched off to these two places (called σχιστή) Oedipus slew his father Laius.

PARNĒS (-ēthis; Πάρνης, gen. Πάρνηθος), a mountain in the NE. of Attica, in some parts nearly as high as 5000 feet, was a continuation of Mount Cithaeron, from which it extended eastwards as far as the coast of Rhamnus. It formed part of the boundary between Boeotia and Attica.

PARNŌN (-ōnis; Πάρνων, *Malevo*), a mountain 6335 feet high, forming the boundary between Laconia and Tegeatis in Arcadia.

PĂRŎPĂMĪSUS (Παροπάμισος, *Hindoo-Koosh*), is the name of a part of the great mountain-chain which runs from W. to E. through the centre of the S. portion of the highlands of Central Asia, and divides the part of the continent which slopes down to the Indian Ocean from the great central table-land of *Tartary* and *Thibet*. It is a prolongation of the chain of Anti-Taurus. When Alexander the Great crossed these mountains, his followers, regarding the achievement as equivalent to what a Greek considered as the greatest feat of travelling—namely, the passage of the Caucasus—conferred this glory on their chief by simply applying the name of Caucasus to the mountain chain which he had thus passed; and then, for the sake of distinction, this chain was called Caucasus Indicus, and this name has come down to our times in the form of *Hindoo-Koosh*.

PĂROS (-i; Πάρος), an island in the Aegaean sea, one of the larger of the Cyclades, was situated S. of Delos and W. of Naxos, from which it was divided by a channel five or six miles wide. In the

first invasion of Greece by the generals of Darius, Paros submitted to the Persians; and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound, of which he died. [MILTIADES.] After the defeat of Xerxes, Paros came under the supremacy of Athens. The most celebrated production of Paros was its marble, which was extensively used by the ancient sculptors. It was chiefly obtained from a mountain called *Marpessa*. Paros was the birthplace of the poet Archilochus.

PARRHĂSĬA (-ae; Παρρασία), a district in the S. of Arcadia, in which the towns Lycosura, Trapezus, and Phigalia were situated. The Parrhasii are said to have been one of the most ancient of the Arcadian tribes.—The adjective *Parrhasius* is frequently used by the poets as equivalent to Arcadian.

PARRHĂSĬUS (-i; Παρράσιος), one of the most celebrated Greek painters, was a native of Ephesus, the son and pupil of Evenor. He practised his art chiefly at Athens, and by some writers he is called an Athenian, probably because the Athenians had bestowed upon him the right of citizenship. He lived about B.C. 400. Respecting the story of his contest with Zeuxis, see ZEUXIS.

PARTHĔNĬUM (-i; Παρθένιον). 1. A town in Mysia, S. of Pergamum.—2. A promontory in the Chersonesus Taurica, on which stood a temple of the Tauric Artemis, from whom it derived its name.

PARTHĔNĬUS (-i), chamberlain of Domitian, assassinated A.D. 97, was one of the lesser poets of the time.

PARTHĔNĬUS (-i; Παρθένιος). 1. A mountain on the frontiers of Argolis and Arcadia, through which was an important pass leading from Argolis to Tegea. It was on this mountain that the god Pan is said to have appeared to Pheidippides, the Athenian courier, shortly before the battle of Marathon.—2. (also Παρθένης), the chief river of Paphlagonia, rises in Mt. Olgassys, and flows NW. into the Euxine ninety stadia W. of Amastris.

PARTHĔNŌN. [ATHENAE.]

PARTHĔNŎPAEUS (-i; Παρθενοπαῖος), one of the seven heroes who accompanied Adrastus in his expedition against Thebes. He is called a son of Milanion and Atalanta, or of Meleager and Atalanta. He was killed at Thebes.

PARTHĬA, PARTHŸAEA, PARTHIĒNĒ (*Khorassan*), a country of Asia, to the SE. of the Caspian, bounded on the N. by Hyrcania, on the E. by Aria, on the S. by Carmania, and on the W. and NW. by Media. The Parthi were a people of Scythian origin, very warlike, and especially celebrated as mounted archers. Their tactics, of which the Romans had fatal experience in their first wars with them, were as follows. Their mail-clad horsemen spread like a cloud round the hostile army, and poured in a shower of darts; and then evaded any closer conflict by a rapid flight, during which they still shot their arrows backwards upon the enemy. Under the Persian empire, the Parthians, with the Chorasmii, Sogdii, and Arii, formed the sixteenth satrapy: under Alexander and the Greek kings of Syria, Parthia and Hyrcania together formed a satrapy. The Parthians were subject successively to the Persians and to the Greek kings of Syria; but about B.C. 250 they revolted from the Seleucidae, under a chieftain named Arsaces, who founded an independent monarchy, the history of which is given under ARSACES.

PARTHĪNI or PARTHĒNI (-ōrum), an Illyrian people near Dyrrhachium.

PARYADRES a mountain chain of W. Asia, running SW. and NE. from the E. of Asia Minor into the centre of Armenia, and forming the chief connecting link between the Taurus and the mountains of Armenia.

PARYĒTI MONTES (*Soliman M.*), the great mountain chain which runs N. and S. on the W. side of the valley of the Indus, and forms the connecting link between the mountains which skirt the N. coast of the Persian gulf and the Indian ocean, and the parallel chain, further N., called the Paropamisus or Indian Caucasus; or, between the E. extensions of the Taurus and Anti-Taurus systems, in the widest sense.

PARYSĂTIS (Παρύσατις), daughter of Artaxerxes. Longimanus, king of Persia, was given by her father in marriage to her own brother Darius, surnamed Ochus, who in B.C. 424 succeeded Xerxes II. on the throne of Persia. She supported her younger son Cyrus in his rebellion against his brother Artaxerxes. After the death of Cyrus at the battle of Cunaxa (401), she put to death as many of his opponents as she could get into her power; she poisoned Statira, the wife of Artaxerxes, and procured the death of Tissaphernes.

PASARGĂDA or -AE (Πασαργάδα, Πασαργάδαι), the older of the two capitals of Persis (the other and later being Persepolis), is said to have been founded by Cyrus the Great, on the spot where he gained his victory over Astyages. The

tomb of Cyrus stood here in the midst of a beautiful park. It has been identified with the great sepulchral monument at *Murghab*, NE. of Persepolis.

PĀSĬPHĂĒ (-es; Πασιφάη), daughter of Helios (the Sun) and Perseis, and a sister of Circe and Aeëtes, was the wife of Minos, by whom she became the mother of Androgeos, Catreus, Deucalion, Glaucus, Acalle, Xenodice, Ariadne, and Phaedra. [See MINOS.]

PĀSĬTHĔA (-ae; Πασιθέα). **1.** One of the CHARITES, or Graces, also called Aglaia.—**2.** One of the NEREIDS.

PASITIGRIS, a river of Asia, rising in the mountains E. of Mesobatene, on the confines of Media and Persis, and flowing first W. by N. to M. Zagros or Parachoathras; then, breaking through this chain, it turns to the S., and flows through Susiana, into the head of the Persian gulf, after receiving the Eulaeus on its W. side.

PASSĂRŌN (-ōnis), a town of Epirus in Molossia, and the ancient capital of the Molossian king.

PATAECI (Πάταικοι), Phoenician tutelary divinities whose dwarfish figures were attached to Phoenician ships, either at the prow or stern.

PATĂLA, PATALĒNE. [PATTALA, PATTALENE.]

PĂTĂRA (-ae; τὰ Πάταρα; *adj.*, Πατα-ρεύς), a chief city of Lycia, was a flourishing seaport, on a promontory of the same name, E. of the mouth of the Xanthus. It was early colonised by Dorians from Crete, and became a chief seat of the worship of Apollo, who had here an oracle.

PĂTĂVĬUM (-i; *adj.*, Patavīnus; *Padua*), an ancient town of the Veneti in the N. of Italy, on the road from Mutina to Altinum, was said to have been founded by the Trojan Antenor. It became a flourishing and important town in early times, and was powerful enough in B.C. 302 to drive back the Spartan prince Cleonymus with great loss, when he attempted to plunder the surrounding country. Under the Romans Patavium was the most important city in the N. of Italy, and by its commerce and manufactures (of which its woollen stuffs were the most celebrated) it attained great opulence. It was plundered by Attila; and it was subsequently destroyed by Agilolf, king of the Lombards; hence the modern town contains few remains of antiquity.—Patavium was the birthplace of the historian Livy.

PATERCŪLUS, C. VELLEIUS, a Roman historian, was probably born about B.C. 19. He accompanied C. Caesar in his expedition to the East, and was present at the interview with the Parthian king, in A.D. 2. Two years afterwards, A.D. 4, he served under Tiberius in Germany, as Praefectus Equitum. For the next eight years Paterculus served under Tiberius, either as praefectus or legatus, in the various campaigns of the latter in Germany, Pannonia, and Dalmatia, and, by his activity and ability, gained the favour of the future emperor. Paterculus was alive in 30, as he drew up his history in that year for the use of M. Vinicius, who was then consul; and it is conjectured that he perished in the following year (31), along with other friends of Seianus. The favourable manner in which he had spoken in his history of this minister would be sufficient to involve him in his ruin. The work of Paterculus, which has come down to us, is a historical compendium in two books, giving a brief view of universal history, from the colonisation of Magna Graecia, down to his own time.

PATMOS (-i; Πάτμος), one of the islands called Sporades, in the Icarian Sea, at about equal distances S. of Samos, and W. of the Prom. Posidium on the coast of Caria, known as the place to which the Apostle John was banished. On the E. side of the island was a city with a harbour.

PATRAE (-ārum; Πάτρα; *Patras*), one of the twelve cities of Achaia, was situated W. of Rhium, near the opening of the Corinthian gulf. The town was of importance as the place from which the Peloponnesians directed their attacks against the opposite coast of Aetolia. It was the only Achaean city which took the side of Athens. Later it was one of the four towns which took the leading part in founding the second Achaean League. Under the Romans it continued to be an insignificant place till the time of Augustus, who rebuilt the town after the battle of Actium, again collected its inhabitants, and added to them those of Rhypae.

PATROCLUS (-i; Πάκροκλος or Πατροκλῆς), the friend of Achilles, was son of Menoetius of Opus, and grandson of Actor and Aegina, whence he is called *Actŏrĭdes*. Aeacus, the grandfather of Achilles, was a brother of Menoetius, so that Achilles and Patroclus were kinsmen as well as friends. While still a boy Patroclus accidentally slew Clysonymus, son of Amphidamas, and was thereupon taken from home by his father to Peleus at Phthia, where he was educated with Achilles. He is said to have taken part in the expedition against Troy on account

of his attachment to Achilles. He fought bravely against the Trojans, until his friend withdrew from the scene of action, when Patroclus followed his example. But when the Greeks were hard pressed, he begged Achilles to allow him to put on his armour, and with his men to hasten to the assistance of the Greeks. Achilles granted the request, and Patroclus succeeded in driving back the Trojans and extinguishing the fire which was raging among the ships; but on a sudden he was struck by Apollo. Euphorbus ran him through with his lance from behind, and Hector gave him the last and fatal blow. Hector also took possession of his armour. His body, which the Greeks had regained by hard fighting, was burnt by Achilles with funeral sacrifices, and games were celebrated in his honour. Achilles and Patroclus met again in the lower world; or, according to another tradition, they continued after their death to live together in the island of Leuce.

PATRON (-ōnis), an Epicurean philosopher, lived for some time in Rome, where he became acquainted with Cicero and others. From Rome he removed to Athens, and there succeeded Phaedrus as president of the Epicurean school B.C. 52.

PATTĂLĒNE or PATALĒNE (*Lower Scinde*), the name of the great delta formed by the two principal arms by which the Indus falls into the sea. At the apex of the delta stood the city PATTĂLA or PATĂLA (prob. *Brahmanabad*).

PATULCIUS. [JANUS.]

PAULĪNUS. **1.** POMPEIUS, commanded in Germany along with L. Antistius Vetus in A.D. 58, and completed the dam to restrain the inundations of the Rhine which Drusus had commenced 63 years before.—**2.** C. SUETŌNĬUS, propraetor in Mauretania in the reign of the emperor Claudius, A.D. 42, when he conquered the Moors who had revolted, and advanced as far as Mt. Atlas. He had the command of Britain in the reign of Nero, from 59 to 62. For the first two years all his undertakings were successful; but during his absence on an expedition against the island of Mona (*Anglesey*), the Britons rose in rebellion (61). They at first met with great success, but were conquered by Suetonius on his return from Mona. [BOUDICCA.] In 66 he was consul; and in 68 he was one of Otho's generals in the war against Vitellius. It was against his advice that Otho fought the battle at Bedriacum. He was pardoned by Vitellius after Otho's death.

PAULLUS or PAULUS, a Roman cognomen in many gentes, but best known as the name of a family of the Aemilia gens. The name was originally written with a double *l*, but subsequently with only one *l*.

PAULUS, AEMĬLĬUS. **1.** M., consul B.C. 302, and magister equitum to the dictator Q. Fabius Maximus Rullianus, 301.—**2.** M., consul 255 with Ser. Fulvius Patinus Nobilior, about the middle of the first Punic war.—**3.** L., son of No. 2., consul 219, when he conquered Demetrius of Pharos, and compelled him to fly for refuge to Philip, king of Macedonia. He was consul a second time in 216 with C. Terentius Varro. This was the year of the memorable defeat at Cannae. [HANNIBAL.] The battle was fought against the advice of Paulus; and he was one of the many distinguished Romans who perished in the engagement, refusing to fly from the field when a tribune of his soldiers offered him his horse. Hence we find in Horace (*Od.* i. 12): 'animaeque magnae prodigum Paulum superante Poeno.'—**4.** L., afterwards surnamed MACEDONICUS, son of No. 3, was born about 230 or 229, since at the time of his second consulship 168, he was upwards of sixty years of age He was one of the best specimens of the Roman nobles. He would not condescend to flatter the people for the offices of the state, maintained with strictness severe discipline in the army, and preserved throughout life a pure and unspotted character. He was elected curule aedile 192; was praetor 191, and obtained Further Spain as his province, where he carried on the war with the Lusitani; and was consul 181, when he conquered the Ingauni, a Ligurian people. For the next thirteen years he lived quietly at Rome, devoting most of his time to the education of his children. He was consul a second time in 168, and brought the war against Perseus to a conclusion by the defeat of the Macedonian monarch near Pydna, on the 22nd of June. Perseus shortly afterwards surrendered himself to Paulus. [PERSEUS.] Paulus remained in Macedonia during the greater part of the following year as pro-consul, and arranged the affairs of Macedonia, in conjunction with ten Roman commissioners, whom the senate had despatched for the purpose. The Triumph of Paulus, which was celebrated at the end of November, 167, was the most splendid that Rome had yet seen. It lasted three days. Before the triumphal car of Aemilius walked the captive monarch of Macedonia and his children, and behind it were two sons of Aemilius, Q. Fabius Maximus and P. Scipio Africanus the

younger, both of whom had been adopted into other families. In 164 Paulus was censor with K. Marcius Philippus, and died in 160.

PAUSĂNĬAS (-ae; Παυσανίας). **1.** A Spartan of the Agid branch of the royal family, the son of Cleombrotus and nephew of Leonidas. Several writers incorrectly call him king, but he only succeeded his father Cleombrotus in the guardianship of his cousin Pleistarchus, the son of Leonidas, for whom he exercised the functions of royalty from B.C. 479 to the period of his death. He commanded the allied forces of the Greeks at Plataeae in 479, when the Persian army under the command of Mardonius was defeated. In 477 the confederate Greeks sent out a fleet under the command of Pausanias, to follow up their success by driving the Persians completely out of Europe and the islands. Cyprus was first attacked, and the greater part of it subdued. From Cyprus Pausanias sailed to Byzantium, and captured the city. He now aimed at becoming tyrant over the whole of Greece, with the assistance of the Persian king. Among the prisoners taken at Byzantium were some Persians connected with the royal family. These he sent to the king, with a letter in which he offered to bring Sparta and the rest of Greece under his power, and proposed to marry his daughter. His offers were gladly accepted, and whatever amount of troops and money he required for accomplishing his designs was promised. The allies were so disgusted by the arrogance which he now showed, that all except the Peloponnesians and Aeginetans, voluntarily offered to transfer to the Athenians that preeminence of rank which Sparta had hitherto enjoyed. In this way the Athenian confederacy first took its rise. Reports of the conduct and designs of Pausanias reached Sparta, and he was recalled and put upon his trial; but the evidence respecting his meditated treachery was not yet thought sufficiently strong. Shortly afterwards he returned to Byzantium without the orders of the ephors, and renewed his treasonable intrigues. He was again recalled to Sparta, was again put on his trial, and again acquitted. But even after this second escape he still continued to carry on his intrigues with Persia. At length a man who was charged with a letter to Persia, having his suspicions awakened by noticing that none of those sent previously on similar errands had returned, counterfeited the seal of Pausanias and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, who prepared to arrest Pausanias; but he took refuge in the temple of Athene Chalcioecus. The ephors stripped off the roof of the temple and built up the door: the aged mother of Pausanias is said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out lest his death should pollute the sanctuary. He died as soon as he got outside, B.C. 469. He left three sons behind him, Pleistoanax (afterwards king), Cleomenes, and Aristocles.—**2.** Son of Pleistoanax, and grandson of the preceding, was king of Sparta from B.C. 408 to 394. In 403 he was sent with an army into Attica, and favoured the cause of Thrasybulus and the Athenian exiles, in order to counteract the tyrannical plans of Lysander, and restore peace to Athens. In 395 he was sent against the Thebans; but in consequence of the death of Lysander, who was slain under the walls of Haliartus, on the day before Pausanias reached the spot, the king agreed to withdraw his forces from Boeotia. On his return to Sparta he was impeached, and seeing that a fair trial was not to be hoped for, went into voluntary exile.—**3.** A Macedonian youth of distinguished family, from the province of Orestis. Having been shamefully treated by Attalus, he complained of the outrage to Philip; but as Philip took no notice of his complaints, he directed his vengeance against the king himself. He shortly afterwards murdered Philip at the festival held at Aegae, 336, but was slain on the spot by some officers of the king's guard.—**4.** The traveller and geographer, was perhaps a native of Lydia. He lived under Antoninus Pius and M. Aurelius, and wrote his celebrated work in the reign of the latter emperor. This work, entitled 'Ελλάδος Περιήγησις,' a *Periegesis* (or *Itinerary*) *of Greece*, is in ten books, and contains a description of Attica and Megaris (i.), Corinthia, Sicyonia, Phliasia, and Argolis (ii.), Laconica (iii.), Messenia (iv.), Elis (v. vi.), Achaea (vii.), Arcadia (viii.), Boeotia (ix.), Phocis (x.). The work shows that Pausanias visited most of the places in these divisions of Greece, a fact which is clearly shown by the minuteness and particularity of his description. He gives no general description of a country or even of a place, but he describes the things as he comes to them. He is above all things an antiquarian, and dwells with most pleasure on objects of antiquity and works of art, such as buildings, temples, statutes and pictures. He dwells also on all the legends connected with the places which he visits, so that his work is valuable both for the study of Greek art, and for

the history of Greek religion and folk-lore.

PAUSĬAS (-ae; Παυσίας), one of the most distinguished Greek painters, was a contemporary of Aristides, Melanthius, and Apelles (about B.C. 360–330), and a disciple of Pamphilus.

PAUSILŸPUS MONS (*Posilipo*), the western part of the ridge behind *Naples*, which formed a barrier between Neapolis and Puteoli. To facilitate the communication with Puteoli and Baiae the ridge was pierced by a tunnel called Crypta Neapolitana, now *Grotta di Posilipo*, 2244 feet long, twenty-one broad, and in some places seventy feet high. Its construction is assigned to M. Cocceius Nerva, the superintendent of aqueducts under Tiberius. The name of the hill (Παυσίλυπον ='grief-assuaging') was derived from a villa so called which Vedius Pollio possessed in the neighbourhood, and which he bequeathed to Augustus.

PAX. [IRENE.]

PĒDAEUM or PĒDAEUS (-i; Πήδαιον), a town of the Troad.

PĒDĂSA (-ōrum; Πήδασα), a city of Caria, E. of Halicarnassus, originally a chief abode of the Leleges. Alexander assigned it to Halicarnassus.

PĒDĂSUS (-i; Πήδασος), a town of Mysia on the Satnioïs.

PĔDĬĀNUS, ASCONĬUS. [ASCONIUS.]

PEDĬUS, Q., the great-nephew of the dictator C. Julius Caesar, being the grandson of Julia, Caesar's eldest sister. He served under Caesar in Gaul as his legatus, B.C. 57. He was praetor in 48, and in that year he defeated and slew Milo in the neighbourhood of Thurii. In 45, he served against the Pompeian party in Spain. In Caesar's will Pedius was named one of his heirs along with his two other great-nephews, C. Octavius and L. Pinarius. After the fall of the consuls, Hirtius and Pansa, at the battle of Mutina in April, 43, Octavius marched upon Rome at the head of an army, and in the month of August he was elected consul along with Pedius. He died towards the end of the year.

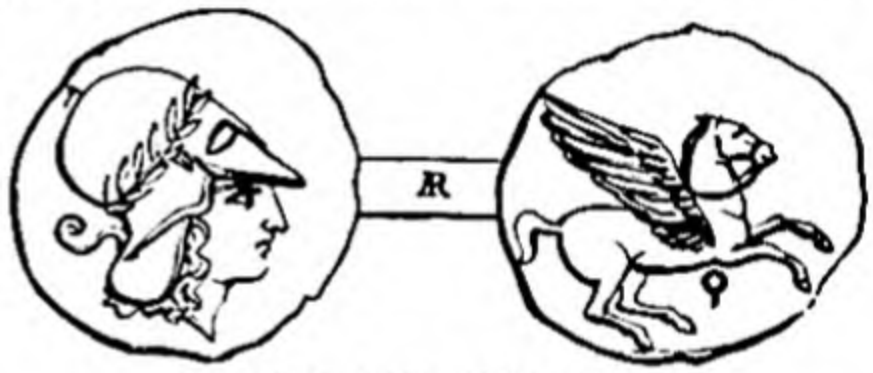
PĔDO ALBINOVĀNUS. [ALBINOVANUS.]

PEDUCAEUS, SEX. **1.** Propraetor in Sicily, B.C. 76 and 75, in the latter of which years Cicero served under him as quaestor. —**2.** Son of the preceding, and an intimate friend of Atticus and Cicero. In the Civil war Peducaeus sided with Caesar, by whom he was appointed in 48 to the government of Sardinia. In 39 he was propraetor in Spain.

PEDUM (-i; *Gallicano*), a town of Latium on the Via Labicana.

PEGAE or PAGAE (-ārum; Πηγαί; *Psatho*), a town of Megaris on the Corinthian gulf.

PĒGĂSUS (-i; Πήγασος), the winged horse which was born from the blood of Medusa, when her head was struck off by Perseus. He ascended to the seat of the immortals and afterwards lived in the palace of Zeus, for whom he carried thunder and lightning. According to the story at Corinth, where Pegasus was particularly noted and was represented on the coins of the state, Pegasus in his flight after his birth rested at Acrocorinthus and drank at the well Peirene. Here Bellerophon found him and bridled him with the golden bridle given by Athene. When Bellerophon had conquered the Chimaera, he endeavoured to rise up to heaven upon his winged horse, but fell down upon the earth. [BELLEROPHON.] Pegasus continued his flight to heaven.—The connection of Pegasus with the Muses in Greek



Coin of Corinth, of 4th cent. B.C.

Obv., Pegasus, under which Koppa, the initial of the city's name in early times, and retained on its coinage; *rev.*, head of Pallas.

mythology was simply that he produced with his hoof the inspiring fountain Hippocrene. The story about this fountain runs as follows. When the Muses engaged in a contest with the daughters of Pierus on Mount Helicon, all became darkness when the daughters of Pierus began to sing; whereas during the song of the Muses, heaven, the sea, and all the rivers stood still to listen, and Helicon rose heavenward with delight, until Pegasus, by command of Poseidon, stopped its ascent by kicking it with his hoof. From this kick there arose Hippocrene, the inspiring well of the Muses, on Mount Helicon. In later myths Pegasus is described as the horse of Eos; and in the legends of the stars he is placed among them as the heavenly horse.

PELAGŎNĬA (-ae; Πελαγονία), a district in Macedonia, S. of Paeonia. The chief town of this district was also called Pelagonia. It was situated on the Via Egnatia, not far from the narrow passes leading into Illyria.

PĔLASGI (-ōrum; Πελασγοί): the earliest inhabitants of Greece are distinguished by this name; but the accounts of them vary in ancient writers, and have been variously interpreted by modern historians. In the Iliad they are known as dwelling in Asia Minor, allied to the Trojans, with a town called Larissa; Argos is called Pelasgian, and in the Odyssey Pelasgians are found in Crete. Above all, the Zeus who is worshipped in the groves of Dodona is the Pelasgian Zeus. It is probable that the term Pelasgi expresses a period rather than a race; i.e. that the Greeks called by this name generally all the prehistoric races of Greece and the Aegaean coasts, and ascribed to them buildings and towns which belonged to a time before the Achaean age. Hence also forms of religion inherited from prehistoric tribes are called Pelasgian, as that of Zeus at Dodona, of the Cabiri in Thrace. The races called Pelasgian who existed in historic times were apparently relics of earlier races who dwelt on side by side with Hellenic states speaking what was to them a barbarian tongue. So also the Greek settlers in Italy regarded those 'Aboriginal' peoples whose buildings resembled the so-called Pelasgian stone walls of Greece as belonging to the 'Pelasgi' of their own country.

PELASGĬŌTIS (Πελασγιῶτις), a district in Thessaly, between Hestiaeotis and Magnesia.

PELASGUS, the mythical ancestor of the Pelasgi, who was regarded in Arcadia as autochthonous, or as a son of Zeus; at Argos as founder and king of Argos, and son of Phoroneus, and in Thessaly as son of Poseidon and Larissa.

PĒLEUS (-ēŏs, -ēī; Πηλεύς), son of Aeacus, was king of the Myrmidons at Phthia in Thessaly. He was brother of Telamon, and half-brother of Phocus. Peleus and Telamon resolved to get rid of Phocus, because he excelled them in their military games, and Telamon, or, according to some, Peleus, murdered him. The two brothers concealed their crime by removing the body of Phocus, but were nevertheless found out, and expelled by Aeacus from Aegina. Peleus went to Phthia in Thessaly, where he was purified from the murder by Eurytion, the son of Actor, married his daughter Antigone, and received with her a third of Eurytion's kingdom. Others relate that he went to Ceyx at Trachis; and as he had come to Thessaly without companions, he prayed to Zeus for an army, and the god, to please Peleus, changed the ants (μύρμηκες) into men, who were accordingly called Myrmidons. Peleus accompanied Eurytion to the Calydonian hunt, and accidentally killed him with his spear, in consequence of which he fled from Phthia to Iolcus, where he was again purified by Acastus, the king of the place. While residing at Iolcus Astydamia, the wife of Acastus, fell in love with him; but as her proposals were rejected by Peleus, she accused him to her husband of having attempted her virtue. Acastus took him to Mt. Pelion, where they hunted wild beasts; and when Peleus, overcome with fatigue, had fallen asleep, Acastus left him alone, and concealed his sword, that he might be destroyed by the wild beasts. When Peleus awoke and sought his sword, he was attacked by the Centaurs, but was saved by Chiron, who also restored to him his sword. In some accounts Hippolyte is mentioned in place of Astydamia. Peleus married the Nereid Thetis, by whom he became the father of Achilles. He won her with the aid of Chiron after she had tried to escape by changing into various shapes. Eris or Strife was the only goddess who was not invited to the nuptials, and she revenged herself by throwing an apple among the guests, with the inscription 'To the fairest.' [Paris.] Peleus, who had in former times joined Heracles in his expedition against Troy, was too old to accompany his son Achilles against that city; he remained at home and survived the death of his son.

PĔLĬAS (-ae; Πελίας), son of Poseidon and Tyro, a daughter of Salmoneus, and twin brother of Neleus. Tyro exposed the two boys on the mountains, but they were found and reared by some countrymen. They learnt their parentage; and after the death of Cretheus, king of Iolcus, who had married their mother, they seized the throne of Iolcus, to the exclusion of Aeson, the son of Cretheus and Tyro. Pelias soon afterwards expelled his own brother Neleus, and thus became sole ruler of Iolcus. After Pelias had long reigned over Iolcus, Jason, the son of Aeson, came to Iolcus and claimed the kingdom as his right. In order to get rid of him, Pelias sent him to Colchis to fetch the golden fleece. Hence arose the expedition of the Argonauts. After the return of Jason, Pelias was cut to pieces and boiled by his own daughters (the *Peliades*), who had been told by Medea that in this manner they might restore their father to vigour and youth. Alcestis was a daughter of Pelias. [See Jason; Medea; Argonautae.]

PĒLĪDES or PELEIDES (-ae; Πηλείδης; Πηλείων), a patronymic from

Peleus, generally given to his son Achilles, more rarely to his grandson Neoptolemus.

PĒLIGNI, or PAELIGNI (-ōrum), a people of Sabine origin in central Italy, bounded SE. by the Marsi, N. by the Marrucini, S. by Samnium and the Frentani, and E. by the Frentani likewise. Their country was upland, and the climate proverbially cold ('*Paelignis* caream frigoribus': Hor. *Od.* iii. 19, 8). ThePeligni, like their neighbours, the Marsi, were regarded as magicians. Their principal towns were CORFINIUM and SULMO. They offered a brave resistance to the Romans, but concluded a peace with the republic along with their neighbours the Marsi, Marrucini and Frentani in B.C. 304. They took an active part in the Social war (90, 89), and their chief town, Corfinium, was destined by the allies to be the new capital of Italy in place of Rome. They were subdued by Pompeius Strabo.

PĔLINNA, or more commonly PELINNAEUM (Πελίννα, Πελινναῖον), a town of Thessaly in Hestiaeotis, on the left bank of the Peneus.

PĒLĬON, more rarely PĒLĬOS (-i; τὸ Πήλιον ὄρος; *Pelion*, or *Plessidhi*), a lofty range of mountains of Thessaly in the district of Magnesia, was situated between the lake Boebēis and the Pagasaean gulf, and formed the promontories of Sepias and Aeantium. Mt. Pelion was celebrated in mythology. The giants in their war with the gods are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa on Olympus in order to scale heaven. Near the summit of this mountain (in height 5310 feet) was the cave of the centaur Chiron, who was fitly represented as dwelling here, because abundance of medicinal plants grew upon the mountain, and he was celebrated for his skill in medicine. On Pelion also the timber was felled with which the ship Argo was built.

PELLA (-ae; Πέλλα). **1.** An ancient town of Macedonia in the district Bottiaea, near a lake formed by the river Lydias, 120 stadia from its mouth. It continued to be a place of small importance till the time of Philip, who made it the capital of the Macedonian monarchy. It is frequently mentioned by subsequent writers on account of its being the birthplace of Alexander the Great, hence called 'Pellaeus juvenis' (Juv. x. 168). It was the capital of one of the four districts into which the Romans divided Macedonia.—**2.** (*Fahil*), the southernmost of the ten cities which composed the Decapolis in Peraea—that is, in Palestine E. of the Jordan. It was the place of refuge of the Christians who fled from Jerusalem before its capture by the Romans.

PELLĒNĒ (-es; Πελλήνη), a city in Achaia bordering on Sicyonia, the most easterly of the twelve Achaean cities, was situated on a hill eight miles from the sea. Its port town was Aristonautae. The inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Pellenaeans in Achaia, who were shipwrecked on the Macedonian coast on their return from Troy. In the Peloponnesian war Pellene sided with Sparta. Between Pellene and Aegae there was a smaller town of the same name, where the celebrated Pellenian cloaks (Πελληνιακαὶ χλαῖναι) were made, which were given as prizes to the victors in the games at this place.

PĔLŎPĬDAS (-ae; Πελοπίδας), the Theban general and intimate friend of Epaminondas, to whose simple frugality, as he could not persuade him to share his riches, he is said to have assimilated his own mode of life. He took a leading part in expelling the Spartans from Thebes, B.C. 379, and in military affairs afterwards. He was noted as a brilliant leader of cavalry: in 371 he was one of the Theban commanders at the battle of Leuctra: in 369 he was also one of the generals in the first invasion of Peloponnesus by the Thebans. Pelopidas was sent to Thessaly, on two separate occasions, in consequence of complaints against Alexander of Pherae. On his first expedition Alexander of Pherae sought safety in flight; and Pelopidas advanced into Macedonia to arbitrate between Alexander II. and Ptolemy of Alorus. Among the hostages whom he took with him from Macedonia was Philip, the father of Alexander the Great. On his second visit to Thessaly, Pelopidas went simply as an ambassador, not expecting any opposition, and unprovided with a military force. He was seized by Alexander of Pherae, and was kept in confinement at Pherae till his liberation in 367 by a Theban force under Epaminondas. In the same year in which he was released he was sent as ambassador to Susa, to counteract the Lacedaemonian and Athenian negotiations at the Persian court. In 364 he went to help the Thessalians against Alexander of Pherae; and a battle was fought at Cynoscephalae in which Pelopidas drove the enemy from their ground, but he himself was slain as he pressed rashly to attack Alexander in person.

PĔLŎPONNĒSUS (-i; ἡ Πελοπόννησος;

Morea), the S. part of Greece or the peninsula which was connected with Hellas proper by the isthmus of Corinth. It is said to have derived its name Peloponnesus or the 'island of Pelops,' from the mythical Pelops. [PELOPS.] This name does not occur in Homer. In his time the peninsula was sometimes called *Apia*, from Apis, son of Phoroneus, king of Argos, and sometimes *Argos;* which names were given to it on account of Argos being the chief power in Peloponnesus at that period. Peloponnesus was bounded on the N. by the Corinthian gulf, on the W. by the Ionian or Sicilian sea, on the S. by the Libyan, and on the E. by the Cretan and Myrtoan seas. On the E. and S. there are three great gulfs, the Argolic, Laconian, and Messenian. Peloponnesus was divided into various provinces, all of which were bounded on one side by the sea, with the exception of ARCADIA, which was in the centre of the country. The political divisions of historical times were decided in great measure by the mountain system—a great range, of which the summits are Erymanthus, Aroanius, and Cyllene, running from West to East and separating the upland of Arcadia from Achaia; from this range run others to the S. and SE.; from the E. extremity the mountains of Argolis ending in the prom. of Scyllaeum, and the more important Parnon running more nearly S. through Laconia: from the central Aroanius a range of which Taygetus is the most important part runs S. and ends in Taenarum. From the West comes down the range through which Alpheus, the only river navigable for boats, cuts its way: this range bends round so as to join Taygetus and form the S. limit of Arcadia. The provinces thus parted off were ACHAIA in the N., ELIS in the W., MESSENIA in the W. and S., LACONIA in the S. and E., and CORINTHIA in the E. and N.—Peloponnesus was to some extent united under the early Achaean princes; it again had a period of union under the Achaean League until its conquest by the Romans.

PĔLOPS (-ŏpis; Πέλοψ), grandson of Zeus, and son of Tantalus and Dione, the daughter of Atlas and the favourite of Poseidon. He was married to Hippodamia, by whom he became the father of Atreus, Thyestes, Dias, Cynosurus, Corinthius, Hippalmus (Hippalcmus or Hippalcimus), Hippasus, Cleon, Argīus, Alcathous, Aelius, Pittheus, Troezen, Nicippe, and Lysidice. Chrysippus was his son by Axioche. Pelops was king of Pisa in Elis. According to a tradition which became very general in later times, Pelops was originally a Phrygian, who was expelled by Ilus from Phrygia (hence called by Ovid, *Met.* viii. 622, *Pelopeïa arva*), and thereupon migrated with his great wealth to Pisa. The chief legends about Pelops are as follows:—(1) *Pelops cut to pieces and boiled* (Κρεουργία Πέλοπος). Tantalus, the favourite of the gods, once invited them to a repast, and on that occasion killed his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it; Demeter alone, being absorbed by grief for her lost daughter, consumed the shoulder of Pelops. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore him to life. When this was done, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, the goddess supplied its place by one made of ivory; his descendants (the Pelopidae), as a mark of their origin, were believed to have one shoulder as white as ivory. (2) *Contest with Oenomaus and Hippodamia.* As an oracle had declared to Oenomaus that he should be killed by his son-in-law, Oenomaus declared that he would bestow his daughter upon the man who should conquer him in the chariot-race, but that he should kill all who were defeated by him. Among other suitors Pelops also presented himself, and bribed Myrtilus, the charioteer of Oenomaus, by promising half the kingdom if he would assist him in conquering his master. Myrtilus took out the linch-pins of the chariot of Oenomaus. In the race the chariot of Oenomaus broke down, and he was thrown out and killed. Thus Hippodamia became the wife of Pelops. But Pelops did not keep faith with Myrtilus; and as they were driving along a cliff he threw Myrtilus into the sea. As Myrtilus sank, he cursed Pelops and his whole race. Pelops returned with Hippodamia to Pisa in Elis, and soon also made himself master of Olympia, where he restored the Olympian games with greater splendour than they had ever been celebrated before. (3) *The sons of Pelops.* Chrysippus was the favourite of his father, and was in consequence envied by his brothers. The two eldest among them, Atreus and Thyestes, with the connivance of Hippodamia, accordingly murdered Chrysippus, and threw his body into a well. Pelops, who suspected his sons of the murder, expelled them from the country. Pelops, after his death, was honoured at Olympia above all other heroes. His tomb with an iron sarcophagus stood on the banks of the Alpheus, not far from the temple of Artemis near

Pisa. The spot on which his sanctuary (Πελόπιον) stood in the Altis was said to have been dedicated by Heracles, who also offered to him the first sacrifices. The magistrates of the Eleans offered to him there an annual sacrifice, consisting of a black ram, with special ceremonies. The modern discoveries at MYCENAE and TIRYNS tend to confirm the tradition of a Lydian or Phrygian origin for the dynasty which reigned in those cities. On the whole there is good ground for the story that the founder of the Pelopid dynasty came from Asia Minor: possibly, as tradition stated, from the country of Mount Sipylus; and that the civilisation of the Achaean princes (perhaps also their gold) was brought from that country.

PĔLŌRIS, PĔLŌRĬAS, or PĔLŌRUS (Πέλωρις, Πελωριάς, Πέλωρος; *C. Faro*), the NE. point of Sicily, was NE. of Messana on the Fretum Siculum, and one of the three promontories which formed the triangular figure of the island. According to the usual story it derived its name from Pelorus, the pilot of Hannibal's ship, who was buried here after being killed by Hannibal in a fit of anger; but the name was more ancient than Hannibal's time, being mentioned by Thucydides (iv. 25).

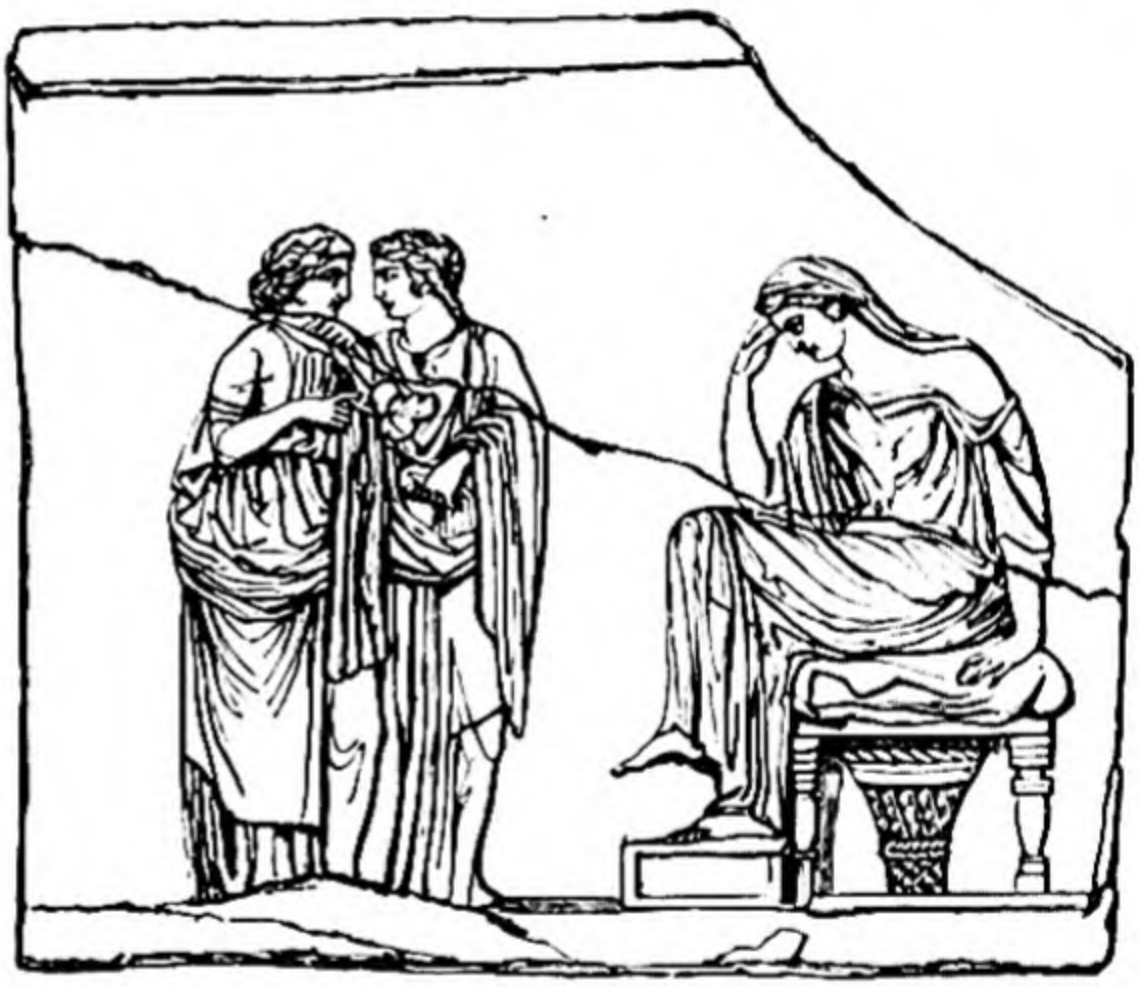
PELTAE (-ārum; Πέλται), a city of Asia Minor, in the N. of Phrygia, near Celaenae.

PĒLŪSĬUM (Πηλούσιον), a city of Lower Egypt, on the E. side of the easternmost mouth of the Nile.

PĔNĀTES (strictly Dii Penates), the household gods in the old Italian religion, both those of a private family and those of the state, as the great family of citizens. Hence we have to distinguish between private and public Penates. The name is connected with *penus*, the household store of food, and *cella penaria*, the store-room, which they protected and blessed with increase. They were two in number, and their images stood in old Roman houses in the atrium, the hearth being for them, as for Vesta, their altar. The two state Penates of Rome had a temple in the Velia, in which their images stood—figures of two young men with spears in their hands. According to a tradition, which probably started after the legends from Greek cities of Italy began to have their influence, the Penates were brought from Troy to Lanuvium, and it was further imagined that the Penates had reached Troy from Samothrace and were the θεοὶ μέγαλοι or Cabiri. This explains the expression of Virgil, 'Cum patribus populoque, Penatibus et *Magnis Dis*' (*Aen.* viii. 679). For the private worship of the Penates on the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstlings of fruit for these divinities. Every meal that was taken in the house thus resembled a sacrifice offered to the Penates. [Compare LARES.]

PĒNĒIS. [DAPHNE.]

PĒNĔLŎPĒ (-es; Πηνελόπη, Πηνελόπεια), daughter of Icarius and Periboea of Sparta, married Odysseus, king of Ithaca. [Respecting her marriage, see ICARIUS, No. 2.] By Odysseus she had an only child, Telemachus, who was an infant when her husband sailed against Troy. During the long absence of her husband she was beset by suitors, whom she deceived by declaring that she must finish a robe which she was making for Laërtes, her father-in-law, before she could make up her mind. During the daytime she accordingly worked at the robe, and in the night she undid the work of the day. Odysseus at length arrived in Ithaca, after an absence of twenty years. [For details see ODYSSEUS.] While the Odyssey describes Penelope as the type of a faithful wife, some later writers represent her as the reverse. They add that Odysseus on his return repudiated



Penelope. (British Museum.)

her, whereupon she went to Sparta, and thence to Mantinea, where her tomb was shown in after-times.

PĒNĒUS (ēī; Πηνειός). **1.** (*Salambrias*), the chief river of Thessaly, and one of the most important in all Greece, rises near Alalcomenae in Mt. Lacmon, a branch of Mt. Pindus, flows first SE. and then NE., and after receiving many affluents, of which the chief were the Enipeus, the Lethaeus, and the Titaresius, forces its way through the vale of Tempe between Mts. Ossa and Olympus into the sea. [TEMPE.] As a god Peneus was called a son of Oceanus and Tethys. By the Naiad Creusa he became the father of Hypseus, Stilbe, and Daphne. Cyrene also is called by some his wife, and by others his daughter; and hence Peneus is described as the *genitor* of ARISTAEUS (Verg. *Georg.* iv. 355).—**2.** A river in Elis, which rises on the frontiers of Arcadia, and flows by the town of Elis.

PĔNĬUS (-i), a little river of Pontus falling into the Euxine.

PENNUS, JUNIUS. **1.** M., praetor B.C. 201.—**2.** M., son of No. 1, praetor in Nearer Spain 172, consul 167.—**3.** M., son of No. 2, tribune in 126, carried, in opposition to C. Gracchus, a law expelling aliens (*peregrini*) from Rome.

PENTĂPŎLIS (Πενταπόλις), the name for any association of five cities, was applied specially to the five chief cities of Cyrenaïca in N. Africa, Cyrene, Berenice, Arsinoë, Ptolemaïs and Apollonia. [CYRENAICA.]

PENTĔLĬCUS MONS (τὸ Πεντελικὸν ὄρος; *Penteli*), a mountain in Attica, celebrated for its marble. It is a branch of Mt. Parnes, from which it runs in a SE.-ly direction between Athens and Marathon to the coast. It was also called Brilessus (Βριλησσός).

PENTHĔSĬLĒA (-ae; Πενθεσίλεια), daughter of Ares and Otrera, and queen of the Amazons. After the death of Hector, she came to help the Trojans, but was slain by Achilles, who mourned over the dying queen on account of her beauty, youth, and valour. Thersites ridiculed the grief of Achilles, and was killed by him. Thereupon Diomedes, a relative of Thersites, threw the body of Penthesilea into the river Scamander; but, according to other accounts, Achilles himself buried it on the banks of the Xanthus.

PENTHEUS (-ēŏs, -ēī; Πενθεύς), son of Echīon and Agāve, the daughter of Cadmus. He succeeded Cadmus as king of Thebes; and having resisted the introduction of the worship of Dionysus into his kingdom, he was driven mad by the god, his palace was hurled to the ground, and he himself was torn to pieces by his own mother and her two sisters, Ino and Autonoe, who in their Bacchic frenzy believed him to be a wild beast. The place where Pentheus suffered death is said to have been Mt. Cithaeron or Mt. Parnassus.

PENTRI (-ōrum), one of the most important of the tribes in Samnium, were conquered by the Romans along with the other Samnites, and were the only one of the Samnite tribes who remained faithful to the Romans when the rest of the nation revolted to Hannibal in the second Punic war. Their chief town was BOVIANUM.

PĔPĂRĒTHUS (-i; Πεπάρηθος; *Piperi*), a small island in the Aegaean sea, off the coast of Thessaly, and of Halonesus, with a town of the same name upon it.

PEPHRĒDO. [GRAEAE.]

PERCŌTĒ (-es; Περκώτη), a city of Mysia, between Abydos and Lampsacus, near the Hellespont, on a river called PERCOTES.

PERDICCAS (-ae; Περδίκκας). **1.** I., the founder of the Macedonian monarchy, according to Herodotus, though later writers represent Caranus as the first king of Macedonia, and make Perdiccas only the fourth. [CARANUS.] Perdiccas was succeeded by his son Argaeus.—**2.** II., king of Macedonia, from about B. C. 454 to 413, was the son and successor of Alexander I. Shortly before the beginning of the Peloponnesian war Perdiccas was at war with the Athenians, who sent a force to support his brother Philip and Derdas, a Macedonian chieftain, against him. In 429 his dominions were invaded by Sitalces, king of the powerful Thracian tribe of the Odrysians, but the enemy was compelled, by want of provisions, to return home. It was in great part at his instigation that Brasidas in 424 set out on his expedition to Macedonia and Thrace. In the following year (423), however, he abandoned the Spartan alliance, and concluded peace with Athens.—**3.** III., king of Macedonia, B.C. 364–359, was the second son of Amyntas II., by his wife Eurydice. On the assassination of his brother Alexander II. by Ptolemy of Alorus, 367, the crown of Macedonia devolved upon him by hereditary right, but Ptolemy virtually enjoyed the sovereign power as guardian of Perdiccas till 364, when Perdiccas caused Ptolemy to be put to death, and took the government into his own hands. He fell in battle against the Illyrians, 359.—**4.** Son of Orontes, a Macedonian of the pro-

vince of Orestis, was one of the most distinguished of the generals of Alexander the Great. He accompanied Alexander throughout his campaigns in Asia; and the king on his death-bed is said to have taken the royal signet ring from his finger and given it to Perdiccas. After the death of the king (323), Perdiccas had the chief authority entrusted to him under the command of the new king Arrhidaeus, who was a mere puppet in his hands, and he still further strengthened his power by the assassination of his rival Meleager. At length his ambitious schemes induced Antipater, Craterus, and Ptolemy, to unite in a league and declare open war against him. Perdiccas marched into Egypt against Ptolemy, but was repulsed in repeated attempts to force the passage of the Nile. Thereupon his troops rose in mutiny and put him to death.

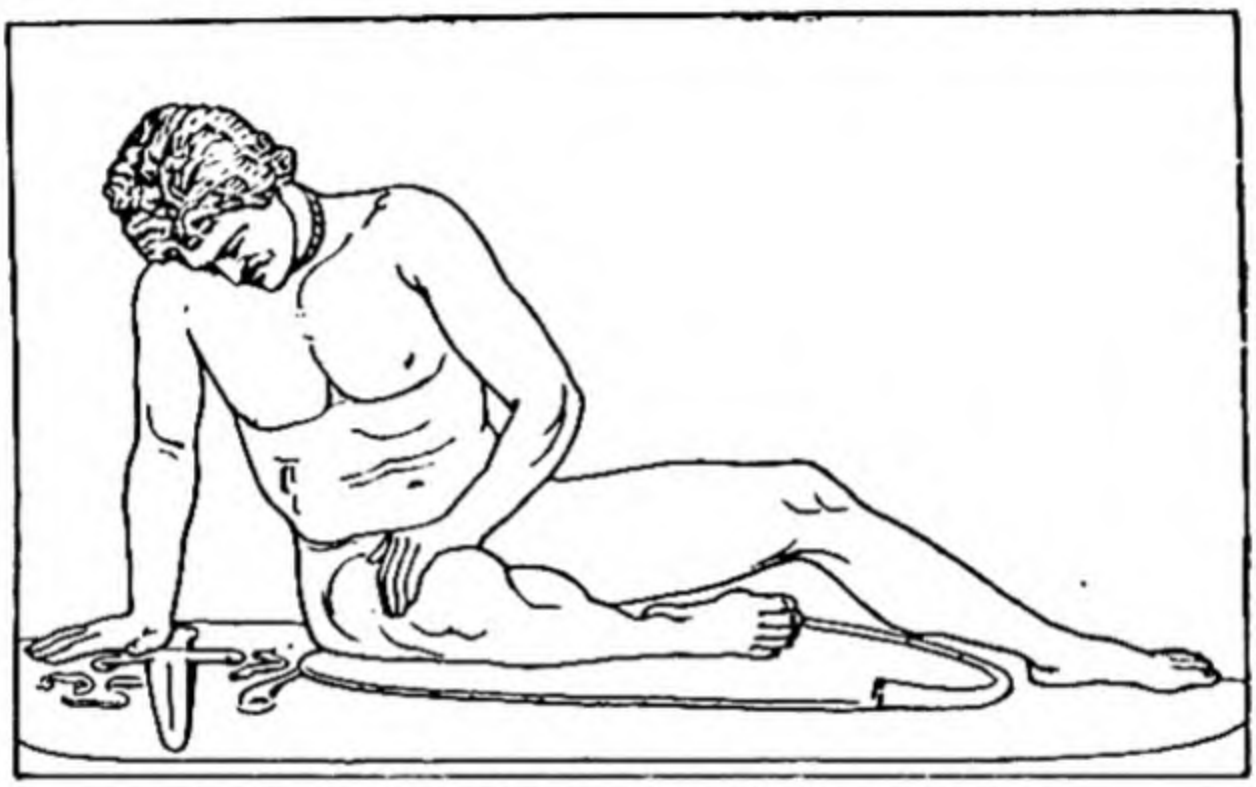
PERDIX (-īcis; Πέρδιξ), the sister of Daedalus and mother of Talos, the legends of whose death appear to have grown out of an attempt to explain the presence of Daedalus, as type of primitive art, in Crete as well as Attica. [For the story, see TALOS.] Perdix herself probably formed some part of the myths about birds, prevalent especially at Athens and generally connected with something in the notes or habits of birds. It was probably a misinterpretation of the legend which made Perdix the *nephew* of Daedalus with the same story as TALOS Ov. *Met.* viii. 241).

PĔRENNA, ANNA. [ANNA.]

PERGA (-ae; Πέργη), a city of Pamphylia, lay a little inland, NE. of Attalia, between the rivers Catarrhactes and Cestrus. It was a celebrated seat of the worship of Artemis. Under the later Roman empire, it was the capital of Pamphylia Secunda. It was the first place in Asia Minor visited by the apostle Paul on his first missionary journey. There are considerable ruins of the city about sixteen miles NE. of *Adalia*.

PERGĂMA, PERGĂMIA, PERGĂMON = Ilium. [TROJA.]

PERGĂMUM, 1. less usually PERGĂMUS (Πέργαμον, ἡ Πέργαμος; *Bergama*), a celebrated city of Asia Minor, the capital of the kingdom of the same name, and afterwards of the Roman province of Asia, was situated in the district of S. Mysia called Teuthrania, in one of the most beautiful and fertile valleys in the world. It stood on the N. bank of the river Caïcus, at a spot where that river receives the united waters of two small tributaries, the Selinus, which flowed through the city, and the Cetius, which washed its walls. The navigable river Caïcus connected it with the sea, at the Elaïtic gulf, from which its distance was somewhat less than twenty miles. It was built at the foot, and on the lowest slopes, of two steep hills, spurs of Mt. Pindasus, on one of which stood the upper town, or acropolis. In this upper town the most noticeable buildings were the central Agora with the great altar of Zeus, the temple of Dionysus to the south, and to the north the great temple of Athene, beyond which was the famous library. The theatre stood on the western slope below the library and the temple of Athene, and to the west of it was a great terrace running along the slope from the temple of Dionysus to that of Augustus. It was not a place of much importance until the time of the successors of Alexander. After the defeat of Antigonus at Ipsus, in 301, the NW. part of Asia Minor was united to



Dying Gaul. (From the Pergamene Statue, now at Rome.)

the Thracian kingdom of LYSIMACHUS, who enlarged and beautified the city of Pergamum, and used the acropolis as a treasury on account of its strength as a fortress. The command of the fortress was entrusted to PHILETAERUS, who, towards the end of the reign of Lysimachus, revolted to Seleucus, king of Syria, retaining, however, the fortress of Pergamum in his own hands; and upon the death of Seleucus, in 280, Phlietaerus established himself as an independent ruler. This is the date of the commencement of the kingdom of Pergamum, though the royal title was only assumed by the second successor of Philetaerus, ATTALUS I., after his great victory over the Gauls. The successive kings of Pergamum were: PHILETAERUS, 280–263; EUMENES I., 263–241; ATTALUS I., 241–197; EUMENES II., 197–159; ATTALUS II. PHILADELPHUS, 159–138; ATTALUS III. PHILOMETOR, 138–133. The kingdom reached its greatest extent after the defeat of Antiochus the Great by the Romans, in B.C. 190, when the Romans bestowed upon Eumenes II. the whole of Mysia, Lydia, both Phrygias, Lycaonia, Pisidia and Pamphylia. It was under the same king that the celebrated library was founded, which for a long time rivalled that of Alexandria, and the formation of which occasioned the invention of parchment, *charta Pergamena*. On the death of Attalus III. in B.C. 133, the kingdom, by a bequest in his will, passed to the Romans, who took possession of it in 130 after a contest with the usurper Aristonicus, and erected it into the province of Asia, with the city of Pergamum for its capital. Pergamum was especially famous for its sculptures. Among the statues of vanquished Gauls, dedicated by Attalus, was that of the 'Dying Gaul,' now in the Capitol of Rome (often called 'The Dying Gladiator'). The splendid colossal sculptures in high relief of the battles of the gods and giants, from the platform of the great altar to Zeus, built by Eumenes, have been discovered, and are now at Berlin.—**2.** A city of Crete, the foundation of which was ascribed to the Trojans who survived their city.

PERGĂMUS. [PERGAMUM.]

PERGĒ. [PERGA.]

PĔRĬANDER (-dri; Περίανδρος), son of Cypselus, whom he succeeded as tyrant of Corinth, B.C. 625, and reigned forty years, to B.C. 585. His rule was mild and beneficent at first, but afterwards became oppressive. According to the common story this change was owing to the advice of Thrasybulus, tyrant of Miletus, whom Periander had consulted on the best mode of maintaining his power, and who is said to have taken the messenger through a corn-field, cutting off, as he went, the tallest ears, and then to have dismissed him without committing himself to a verbal answer. The action was rightly interpreted by Periander, who proceeded to rid himself of the most powerful nobles in the state. He was, like many of the other Greek tyrants, a patron of literature and philosophy; and Arion and Anacharsis were in favour at his court. He was commonly reckoned among the Seven Sages. He extended his power by conquering Epidaurus and planting a colony at Potidaea. He died at the age of eighty, and after a reign of forty years, and was succeeded by a relative, Psammetichus, son of Gordias.

PĔRĬCLES (-is; Περικλῆς). **1.** The greatest of Athenian statesmen, was the son of Xanthippus and Agariste, both of whom belonged to the noblest families of Athens. He was taught by Damon, Zeno

Pericles.

of Elea, and Anaxagoras. With Anaxagoras he lived on terms of the most intimate friendship, till the philosopher was compelled to retire from Athens. In B.C. 469, Pericles began to take part in public affairs, and was soon regarded as the head of the more democratic party in the state, in opposition to Cimon. It was at his instigation that his friend Ephialtes proposed in 461 the measure by which the Areopagus was deprived of those powers which rendered it formidable to the democratic party.

This success was followed by the ostracism of Cimon, and Pericles was thus placed at the head of public affairs at Athens. Pericles was distinguished as a general as well as a statesman. In 454 he commanded the Athenians in their campaigns against the Sicyonians and Acarnanians; in 448 he led the army which assisted the Phocians in the Sacred war; and in 445 he rendered the most signal service to the state by recovering the island of Euboea, which had revolted from Athens. The next important event in which Pericles was engaged was the war against Samos, which had revolted from Athens, and which he subdued, 440. For the next ten years till the outbreak of the Peloponnesian war, the Athenians were not engaged in any considerable military operations. During this period Pericles devoted especial attention to the Athenian navy, as her supremacy rested on her maritime superiority; he strengthened the hold of Athens in various districts by establishing the settlements of citizens called *Cleruchies*, in Euboea and in Thracian Chersonese, and by planting colonies at Amphipolis, Sinope, and even in Italy at Thurii: the funds derived from the tribute of the allies and from other sources were to a large extent devoted by him to the erection of those magnificent temples and public buildings which rendered Athens the wonder and admiration of Greece. Under his administration the Propylaea and the Parthenon were erected. [ATHENAE.] Pericles had many enemies in the state who, being unable to ruin his reputation, attacked him through his friends. Thus at the beginning of the Peloponnesian war his friends Pheidias and Anaxagoras, and his mistress Aspasia, were all accused before the people. Pheidias was condemned and cast into prison; Anaxagoras was also sentenced to pay a fine and quit Athens, and Aspasia was only acquitted through the entreaties of Pericles. The Peloponnesian war has been falsely ascribed to the ambitious schemes of Pericles. It is true that he counselled the Athenians not to yield to the demands of the Lacedaemonians, and he pointed out the immense advantages which the Athenians possessed for carrying on the war; but he did this because he saw that war was inevitable, and that as long as Athens retained the great power which she then possessed, Sparta would never rest contented. On the outbreak of the war in 431 a Peloponnesian army under Archidamus invaded Attica; and upon his advice the Athenians conveyed their moveable property into the city, and their cattle and beasts of burden to Euboea, and allowed the Peloponnesians to desolate Attica without opposition. Next year (430), when the Peloponnesians again invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens. The Athenians looked upon Pericles as the author of all their distresses; and such was the irritation against him that he was sentenced to pay a fine. Then there was a reaction, and Pericles was again elected one of the generals for the ensuing year (429). In the autumn of 429 Pericles died, having suffered much from the loss of many friends and of his only legitimate son, Paralus, by the plague. On his death-bed he claimed as his greatest merit that no Athenian through his means had been made to put on mourning. Of his strict probity he left the decisive proof in the fact that at his death he was found not to have added a single drachma to his hereditary property.—**2.** Son of the preceding, by Aspasia, was one of the generals at the battle of Arginusae, and was put to death by the Athenians with the other generals, 406.

PĔRĬCLŸMĔNUS (-i; Περικλύμενος). **1.** One of the Argonauts, was son of Neleus and Chloris, and brother of Nestor. Poseidon gave him the power of changing himself into different forms, and conferred upon him great strength, but he was nevertheless slain by Heracles at the capture of Pylos.—**2.** Son of Poseidon and Chloris, the daughter of Teiresias, of Thebes.

PĔRILLUS (-i; Πέριλλος), a sculptor, was the maker of the bronze bull of the tyrant Phalaris. Like the makers of other instruments of death, Perillus is said to have become one of the victims of his own handiwork.

PĔRINTHUS (-i; Πέρινθος), a town in Thrace on the Propontis, founded by the Samians about B.C. 559. It was situated twenty-two miles W. of Selymbria on a small peninsula.

PĔRĬPHAS (-antis; Περίφας), an Attic autochthon, previous to the time of Cecrops, was a priest of Apollo, and on account of his virtues was made king of the country. Jealous of the honours paid to him, Zeus wished to destroy him, but at the intercession of Apollo he was changed by Zeus into an eagle, and his wife into a bird.

PERMESSUS (-i; Περμησσός), a river in Boeotia, which descends from Mt. Helicon, unites with the Olmius, and falls into the lake Copais near Haliartus.

PĒRO, daughter of Neleus and Chloris, and wife of Bias.

PERPĔRĒNA (Περπερήνα), a town of Mysia, S. of Adramyttium.

PERPERNA or PERPENNA (-ae). **1.** M., praetor, B.C. 135, when he carried on war against the slaves in Sicily; and consul 130, when he defeated Aristonicus in Asia, and took him prisoner.—**2.** M., son of the last, consul 92, and censor 86. He is mentioned by ancient writers as an instance of longevity. He attained the age of 98 years, and died in 49, the year in which the Civil war broke out between Caesar and Pompey. —**3.** M. PERPERNA VENTO, joined the Marian party in the Civil war, and was raised to the praetorship. He afterwards joined Sertorius in Spain. Perperna was jealous of the ascendency of Sertorius, and after serving under him some years he and his friends assassinated Sertorius at a banquet in 72. His death brought the war to a close. Perperna was defeated by Pompey, taken prisoner, and put to death.

PERRHAEBI (-ōrum; Περραιβοί or Περαιβοί), a powerful and warlike people, who occupied the northern part of Thessaly, which is frequently called PERRHAEBIA, including the district bounded by Macedonia and the Cambunian mountains on the N., by Pindus on the W., by the Peneus on the S. and SE., and by the Peneus and Ossa on the E.

PERSAE. [PERSIS.]

PERSĒ (Περση), daughter of Oceanus, and wife of Helios (the Sun), by whom she became the mother of Aeëtes and Circe.

PERSĒIS. [HECATE.]

PERSĔPHŎNĒ (Περσεφόνη), called PROSERPĪNA by the Romans, the daughter of Zeus and Demeter. [For her history see DEMETER.] In Homer she is called *Persephonīa* (Περσεφόνεια); the form of Persephone first occurs in Hesiod. But besides these forms of the name, we also find *Persephassa*, *Phersephassa*, *Persephatta*, *Phersephatta*, *Pherrephassa*, *Pherephatta*, and *Phersephonia*. The name *Kore* (Κόρη), that is, the *Daughter*, namely, of Demeter, was adopted in Attica when the Eleusinian mysteries were introduced, and the two were frequently called *The Mother and the Daughter* (ἡ Μητὴρ καὶ ἡ Κόρη). Homer describes her as the wife of Hades, and the dread and terrible queen of the Shades, who rules over the souls of the dead, along with her husband. Her epithets in the Iliad are ἐπαινή (which is best explained as meaning 'awful'), and in the Odyssey ἐπαινή and ἀγαυή (by which the same idea is intended), and once ἀγνή. There is no trace in the Homeric poems of her being regarded as the daughter of Demeter; still less of her being in any sense a kind deity. Her abode, the realm of the dead, is described in the Iliad as beneath the earth; in the Odyssey the entrance to it seems to be placed at the western extremity of the earth, on the frontiers of the lower world. The story of her being carried off by Hades or Pluto against her will is not mentioned by Homer: the earliest definite mention of it is in Hesiod. The manner in which she was carried off while she was gathering flowers (traditionally the narcissus as the flower of death), the scene of this event, the wanderings of her mother in search of her, and the worship of the two goddesses in Attica at the festival of the Eleusinia, are related under DEMETER. The Romans adopted the legends of Persephone, whom they called Proserpina, but compared her with their own deity LIBERA. The myth of Persephone, as described in the *Hymn to Demeter*, and in later poems, expressed the renewal of vegetation in spring, especially of the corn, after it has been buried underground in the winter, and this again in the mysteries was probably carried further so as to symbolise a future life. The death of the vegetation was symbolised by the marriage of Persephone, or Kore, with Hades or Pluto, a marriage which preserved in its story the old form of marriage by capture. Persephone is often represented enthroned with Hades; often she is distinguished by a diadem or a calathus on her head: often she has a torch or crossed torches in her hand; her symbols are also a cornucopia, ears of corn, the pomegranate, or a cock (probably as the herald of the dawn, i.e. of a new life).

PERSĔPŎLĬS (-is; Περσέπολις), is the Greek name of the great city which succeeded Pasargada as the capital of Persis and of the Persian empire. It is not mentioned by the earlier Greek historians who wrote before the Macedonian conquest. Neither Herodotus, Xenophon, nor Ctesias speaks of Persepolis, though they mention Babylon, Susa, and Ecbatana, as the capitals of the empire. The most probable explanation of this silence is that ambassadors from foreign states were received by the Great King either at his winter quarters in Susa, or at his summer residence in Ecbatana; and that he came to Persepolis, a temperate region, in spring, partly for religious ceremonies and partly to receive tribute and offerings of first-fruits, and to consider the reports of his chief officials. Its foundation is sometimes ascribed to Cyrus the Great, but more generally to his son Cambyses. On the great platform stood the vast range of palaces and halls, in which the kings received their officers

and deputations in state, and sacrificed at the fire-altars. It was greatly enlarged and adorned by Darius I. and Xerxes, and preserved its splendour till after the Macedonian conquest, when it was burnt; Alexander, as the story goes, setting fire to the palace with his own hand, at the end of a revel, at the instigation of the courtesan Thaïs, B.C. 331. It was situated in the heart of Persis, not far from the border of the Carmanian Desert, in a valley, watered by the river Araxes, and its tributaries, the Medus and the Cyrus, where there are ruins with many sculptured figures of Persian kings.

PERSES (Πέρσης), son of the Titan Crius and Eurybia, and husband of Asteria, by whom he became the father of Hecate.

PERSEUS (-ĕŏs, -ēī; Περσεύς), the son of Zeus and Danaë, and a grandson of Acrisius, king of Argos. An oracle had told Acrisius that he was doomed to perish by the hands of Danaë's son; and he therefore shut up his daughter in an apartment made of brass or stone. But Zeus having changed himself into a shower of gold, came down through the roof of the prison, and became by her the father of Perseus. As soon as Acrisius discovered that Danaë had given birth to a son, he put both mother and son into a chest and threw them into the sea; but Zeus caused the chest to land in the island of Serīphos, one of the Cyclades, where Dictys, a fisherman, found them, and carried them to Polydectes, the king of the country. They were treated with kindness; but Polydectes having fallen in love with Danaë, and wishing to get rid of Perseus, sent him away to fetch the head of Medusa, one of the Gorgons. Guided by Hermes and Athene, Perseus first went to the Graeae, the sisters of the Gorgons, took from them their one tooth and their one eye, and would not restore them until they showed him the way to the nymphs who possessed the winged sandals, the magic wallet, and the helmet of Hades, which rendered the wearer invisible. Having received from the Nymphs these gifts, from Hermes a sickle, and from Athene a mirror, he mounted into the air, and came to the Gorgons, who dwelt near Tartessus on the coast of the Ocean. He found them asleep, and cut off the head of Medusa, looking at her reflection in the mirror, for a sight of the monster herself would have changed him into stone. Perseus put her head into the wallet which he carried on his back, and as he went away he was pursued by the other Gorgons; but his helmet, which rendered him invisible, enabled him to escape in safety Perseus then proceeded to Aethiopia, where he saved and married Andromeda. [ANDROMEDA.] On his return to Seriphos, he found his mother with Dictys in a temple, whither they had fled from the violence of Polydectes. Perseus then went to the palace of Polydectes, and changed him and all his guests into stone; and Dictys was made king. Perseus gave the head of Gorgon to Athene, who placed it in the middle of her shield or breastplate. He then went to Argos, with Danaë and Andromeda. Acrisius, remembering the oracle, escaped to Larissa, in the country of the Pelasgians; but Perseus followed

Perseus and Medusa.
(From a Terra-cotta in the British Museum.)

him in order to persuade him to return. Some writers state that Perseus, on his return to Argos, found Proetus, who had expelled his brother Acrisius, in possession of the kingdom; and that Perseus slew Proetus, and was afterwards killed by Megapenthes, the son of Proetus. The more common tradition is that when Teutamidas, king of Larissa, celebrated games in honour of his guest Acrisius, Perseus, who took part in them, accidentally hit the foot of Acrisius with a quoit, and thus killed him. Acrisius was buried outside the city of Larissa, and Perseus, leaving the kingdom of Argos to Megapenthes, the son of Proetus, received from him in exchange the government of Tiryns. An Italian tradition made the chest with Danaë and her son float to the coast of Italy, where king Pilumnus married Danaë and founded Ardea.

PERSEUS or PERSES (Περσεύς the last king of Macedonia, was the eldest son of Philip V., and reigned eleven years, from B.C. 178 to 168. His war with the Romans lasted four years (B.C. 171–168), and was ended by the victory of L. Aemilius Paulus at Pydna on June 22, 168. Perseus, after

appearing in the triumph of his conqueror, spent the rest of his life in exile at Alba.

PERSĬA. [PERSIS.]

PERSĬCI MONTES. [PARSICI MONTES.]

PERSĬCUS SINUS, PERSĬCUM MARE (ὁ Περσικὸς κόλπος, ἡ Περσικὴ θάλασσα, and other forms: *The Persian Gulf*), is the name given by the later geographers to the great gulf of the Mare Erythraeum (*Indian Ocean*), extending between the coast of Arabia and the opposite coast of Persia.

PERSIS (-ĭdis), and very rarely PERSIA (ἡ Πέρσις, and ἡ Περσική), originally a small mountainous district of W. Asia, lying on the NE. side of the Persian Gulf, and surrounded on the other sides by mountains and deserts. On the NW. and N. it was separated from Susiana, Media and Parthia by the little river Oroatis, or Orosis, and by M. Parachoathras; and on the E. from Carmania by no definite boundaries in the Desert. The only level part of the country was the strip of sea-coast called PERSIS PARALIA: the rest was intersected with branches of M. Parachoathras, the valleys between which were watered by several rivers, the chief of which were the ARAXES, CYPRUS, and MEDUS: in this part of the country, which was called KOILE PERSIS, stood the capital cities PASARGADA and PERSEPOLIS. The inhabitants were a collection of nomad peoples of the Indo-European stock, who called themselves by a name which is given in Greek as ARTAEI, and which, like the kindred Median name of ARII (Ἄριοι), signifies *noble* or *honourable*, and is applied especially to the true worshippers of Ormuzd and followers of Zoroaster: it was, in fact, rather a title of honour than a proper name; the true collective name of the people seems to have been Pâraca. The Persians were akin to Medes, and followed the same customs and religion. [MAGI; ZOROASTER.] An account of the revolution by which the supremacy was transferred from the Medes to the Persians and the early conquests are given under CYRUS. His son Cambyses added Egypt to the empire. [CAMBYSES.] Upon his death the Magian priesthood made an effort to restore the supremacy to the Medes [MAGI; SMERDIS], which was defeated by the conspiracy of the seven Persian chieftains, whose success conferred the crown upon Darius, the son of Hystaspes. [For his conquests see DARIUS I.] The Persian empire had now reached its greatest extent, from Thrace and Cyrenaïca on the W. to the Indus on the E., and from the Euxine, the Caucasus (or rather a little below it), the Caspian, and the Oxus and Jaxartes on the N. to Aethiopia, Arabia, and the Erythraean Sea on the S., and it embraced, in Europe, Thrace and some of the Greek cities N. of the Euxine; in Africa, Egypt and Cyrenaïca; in Asia, on the W., Palestine, Phoenicia, Syria, the several districts of Asia Minor, Armenia, Mesopotamia, Assyria, Babylonia, Susiana, Atropatene, Great Media; on the N., Hyrcania, Margiana, Bactriana, and Sogdiana; on the E., the Paropamisus, Arachosia, and India (i.e. part of the Punjab and Scinde); on the S., Persis, Carmania and Gedrosia; and in the centre of the E. part, Parthia, Aria, and Drangiana. The capital cities of the empire were Babylon, Susa, Ecbatana in Media, and—though these were seldom, if ever, used as residences—Pasargada and Persepolis in Persis. Of this vast empire Darius undertook the organisation, and divided it into twenty satrapies, of which a full account is given by Herodotus. For the other details of his reign, and especially the commencement of the wars with Greece, see DARIUS. Of the remaining period of the ancient Persian history, till the Macedonian conquest, a sufficient abstract will be found under the names of the several kings, a list of whom is now subjoined:—(1) CYRUS, B.C. 559–529: (2) CAMBYSES, 529–522: (3) Usurpation of the pseudo-SMERDIS, seven months, 522–521: (4) DARIUS I., son of Hystaspes, 521–485: (5) XERXES I., 485–465: (6) Usurpation of ARTABANUS, seven months, 465–464: (7) ARTAXERXES I. LONGIMANUS, 464–425: (8) XERXES II., two months: (9) SOGDIANUS, seven months, 425–424: (10) Ochus, or DARIUS II. Nothus, 424–405: (11) ARTAXERXES II. Mnemon, 405–359: (12) Ochus, or ARTAXERXES III., 359–338: (13) ARSES, 338–336: (14) DARIUS III. Codomannus, 336–331 [ALEXANDER]. Here the ancient history of Persia ends, as a kingdom; but, as a people, the Persians proper, under the influence especially of their religion, preserved their existence, and at length regained their independence on the downfall of the Parthian Empire. In reading the Roman poets it must be remembered that they constantly use *Persae*, as well as *Medi*, as a general term for the peoples E. of the Euphrates and Tigris, and especially for the Parthians.

A. PERSĬUS FLACCUS, the poet, was a Roman knight connected by blood and marriage with persons of the highest rank, and was born at Volaterrae in Etruria on the 4th of December, A.D. 34. When he was 12 years old he was taken to Rome, where he studied grammar under the celebrated Remmius Palaemon, and rhetoric under Verginius Flavius. He was after-

wards the pupil of Cornutus the Stoic, who became the guide and friend of his future life. He died on the 24th of November, A.D. 62, before he had completed his 28th year. The extant works of Persius consist of six short Satires, extending in all to 650 hexameter lines. Persius is an imitator of Horace, whose influence appears throughout the six Satires, and it is an imitation marked by stiffness, with none of the grace and ease of the original. But here and there are short passages of real force and merit: for instance, a promise of really powerful poetry, had he lived to maturity, seems to be given by the single line—

'Virtutem videant intabescantque relicta.'—iii. 38.

PERTĬNAX, HELVĬUS, Roman emperor from January 1st to March 28th, A.D. 193, was of humble origin, born at Alba Pompeia, in Liguria, at first a schoolmaster, afterwards centurion, and, having distinguished himself in the Parthian wars, in Britain and in Moesia, rose to the highest military and civil commands in the reigns of M. Aurelius and Commodus. On the murder of Commodus on the last day of December, 192, Pertinax, who was then sixty-six years of age, was persuaded to accept the empire. The troops, who had been accustomed to licence under Commodus, were disgusted with the discipline which he attempted to enforce, and murdered their new sovereign after a reign of two months and twenty-seven days. On his death the praetorian troops put up the empire to sale, and it was purchased by M. Didius Salvius Julianus.

PĔRŪSĬA (-ae; *Perugia*), an ancient city in the E. part of Etruria between the lake Trasimenus and the Tiber, one of the twelve cities of the Etruscan confederacy. It was situated on a hill, and was strongly fortified by nature and by art. It is memorable in the civil wars as the place in which L. Antonius, the brother of the triumvir, took refuge, when he was no longer able to oppose Octavianus in the field, and where he was kept closely blockaded by Octavianus for some months, from the end of B.C. 41 to the spring of 40. Famine, the 'Perusina fames' of Lucan, compelled it to surrender; but one of its citizens having set fire to his own house, the flames spread, and the whole city was burnt to the ground. It was rebuilt and colonised anew by Augustus.

PESCENNĬUS NIGER. [NIGER.]

PESSĬNŪS or PĔSĬNŪS (-untis; Πεσσινοῦς, Πεσινοῦς; *Bala Hissar*), a city of Asia Minor, in the SW. corner of Galatia, on the S. slope of M. Dindymus, celebrated as a chief seat of the worship of Cybele, under the surname of Agdistis.

PĔTĒLĬA or PETĪLĬA (-ae; Πετηλία; *Strongoli*), an ancient Greek town on the E. coast of Bruttium, founded, according to tradition, by Philoctetes.

PĔTĪLĪUS or PĔTILLĬUS. **1.** CAPITOLĪNUS. [CAPITOLINUS.]—**2.** CEREĀLIS. [CEREALIS.]—**3.** SPURĪNUS. [SPURINUS.]

PETRA (-ae; Πέτρα), the name of several cities built on rocks or in rocky places.—**1.** An inland town of Sicily, on the road from Agrigentum to Panormus.—**2.** A town on the coast of Illyricum, with a bad harbour.—**3.** A city of Pieria in Macedonia, in the passes between Pydna and Pythium in Thessaly.—**4.** A fortress of the Maedi, in Thrace (Liv. xl. 22).—**5.** By far the most celebrated of all the places of this name was Petra or PETRAE (*Wady-Musa*), the capital, first of the Idumaeans, and afterwards of the Nabathaeans. It lies in the E. of Arabia Petraea, in the district called under the empire Palaestina Tertia, in the midst of the mountains of Seir, at the foot of Mt. Hor, just halfway between the Dead sea and the head of the Aelanitic gulf of the Red sea, in a valley, or rather ravine, surrounded by almost inaccessible precipices, which is entered by a narrow gorge on the E., the rocky walls of which approach so closely as sometimes hardly to permit two horsemen to ride abreast. The ruins which remain are chiefly of the Roman period, when Petra had become an important city as the centre of the caravan traffic of the Nabathaeans. It had maintained its independence against the Greek kings of Syria, and retained it under the Romans, till the time of Trajan, by whose lieutenant, A. Cornelius Palma, it was taken.

M. PETRĒĬUS, served as legatus in B.C. 62, to the proconsul C. Antonius, and commanded the army in the battle in which Catiline perished. In 55 he was sent into Spain with L. Afranius as legatus of Pompey, to whom the provinces of the two Spains had been granted. Soon after the beginning of the Civil war in 49, Caesar defeated Afranius and Petreius in Spain. After the loss of the battle of Pharsalia (48) Petreius crossed over to Africa, and took an active part in the campaign in 46, which was brought to an end by the defeat of the Pompeian army at the battle of Thapsus. Petreius then fled with Juba, and, despairing of safety, they fell by each other's hands.

PETRŎCŎRĬI, a people in Gallia Aquitanica, in the modern *Périgord*.

PETRŌNĬUS, C., or T., surnamed ARBITER, was one of the chosen companions of Nero, and was regarded as director-in-chief of the imperial pleasures (*Elegantiae arbiter*). Tigellinus was jealous of him. He was accused of treason, and put an end to his own life. Petronius was the author of a work bearing the title *Petronii Arbitri Satyricon*, which is a sort of character-novel, composed of a series of fragments, chiefly in prose, but interspersed with numerous pieces of verse.

PEUCĒ (-es; Πεύκη), an island in Moesia Inferior formed by the two southern mouths of the Danube.

PEUCESTAS (-ae; Πευκέστας), a Macedonian officer of Alexander the Great. He had the chief share in saving the life of Alexander in the assault on the city of the Malli in India, and was afterwards appointed by the king to the satrapy of Persia.

PEUCĔTĬA. [APULIA].

PHACĬUM (-i; Φάκιον), a mountain fortress of Thessaly, on the right bank of the Peneus.

PHAEĀCES (-um; Φαίακες, Φαίηκες), a fabulous people immortalised by the Odyssey, who inhabited the island SCHERIA, situated at the extreme western part of the earth, and who were governed by king Alcinous. [ALCINOUS.] They are described by Homer as a people fond of the feast, the lyre, and the dance, and hence their name passed into a proverb to indicate persons of luxurious habits Thus a glutton is called *Phaeax* by Horace.

PHAEDON (-ōnis; Φαίδων), a Greek philosopher, was a native of Elis, but was taken prisoner, probably about B.C. 400, and was brought to Athens. Phaedon was present at the death of Socrates, while he was still quite young. He appears to have lived in Athens some time after the death of Socrates, and then returned to Elis, where he became the founder of a school of philosophy.

PHAEDRA (-ae; Φαίδρα), daughter of Minos by Pasiphaë or Crete, and the wife of Theseus. For her history see HIPPOLYTUS.

PHAEDRIĂDES. [PARNASSUS.]

PHAEDRUS (-i; Φαῖδρος). **1.** An Epicurean philosopher, and the president of the Epicurean school during Cicero's residence in Athens, B.C. 80. Cicero was largely indebted to his writings for the materials of the first book of the *De Natura Deorum*.—**2.** The Latin Fabulist, of whom we know nothing but what is collected or inferred from his fables. He was originally a slave, and was brought from Thrace, apparently from Pieria, to Rome, where he learned the Latin language. As the title of his work is *Phaedri Aug. Liberti Fabulae Aesopiae*, we must conclude that he had belonged to Augustus, who gave him his freedom. The fables extant under the name of Phaedrus are ninety-seven in number, written in iambic verse. Most of the fables are, no doubt, renderings of old fables from Greek or other sources, known as 'Aesopian.' [AESOPUS; BABRIUS.] Many of the fables, however, refer to contemporary events and names.

Phaethon. (From a relief on a sarcophagus. Zannoni, *Gal. di Firenze*, serie 4, vol. ii.)

PHAESTUS (-i; Φαιστός). **1.** A town in the S. of Crete near Gortyna, twenty stadia from the sea, with a port-town Matala or Matalia, said to have been built by Phaestus, son of Heracles.—**2.** A town of Thessaly in the district Thessaliotis.

PHĂĔTHON (-ontis; Φαέθων), that is, 'the shining,' is commonly known as the name of a son of Helios (the Sun), though in some writers the name is given to the Sun himself. Phaethon was presumptuous

enough to beg his father to allow him for one day to drive the chariot of the sun across the heavens. Helios consented, but the youth being too weak to check the horses, they rushed out of their usual track, and came so near the earth as almost to set it on fire (whence some races of the earth became black). Thereupon Zeus killed him with a flash of lightning, and hurled him down into the river Eridanus. His kinsman Cycnus became a swan; his sisters, the *Hēlĭădae* or *Phăĕthonĭădes*, who had yoked the horses to the chariot, were changed into poplars and their tears into amber. The fall of Phaethon from his quadriga is represented in more than one ancient relief: the figures of his guide Phosphorus, of his mother Clymene, of the river-god Eridanus and of Cycnus are introduced.

PHAETHONTĬĂDES. [HELIADAE.]

PHAETHŪSA. [HELIADAE.]

PHAGRES (-ētis; Φάγρης; *Orfan*, or *Orfana*), a town of the Pierians in Macedonia at the foot of Mount Pangaeon.

PHĂLAECUS (-i; Φάλαικος). Son of Onomarchus, succeeded his uncle Phayllus as leader of the Phocians in the Sacred war, B.C. 351. In order to secure his own safety, he concluded a treaty with Philip, by which he was allowed to withdraw into the Peloponnesus with a body of 8000 mercenaries, leaving the unhappy Phocians to their fate, 346. Phalaecus now assumed the part of a mere leader of mercenary troops, and was slain at the siege of Cydonia in Crete.

PHĂLANNA (-ae), a town of the Perrhaebi on the left bank of the Peneus.

PHĂLANTHUS (-i; Φάλανθος), son of Aracus, was one of the Lacedaemonian Partheniae, or the offspring of some marriages with slaves, which the necessity of the first Messenian war had induced the Spartans to permit. As the Partheniae were looked down upon by their fellow-citizens, they formed a conspiracy under Phalanthus, against the government. Their design having been detected, they went to Italy under the guidance of Phalanthus, and founded the city of Tarentum, about B.C. 708. Phalanthus was afterwards driven out from Tarentum by a sedition, and ended his days at Brundisium.

PHĂLĂRIS (-ĭdis; Φάλαρις), ruler of Agrigentum in Sicily. He is described as a cruel and inhuman tyrant; but we have little real knowledge of his life and history. His reign probably began about B.C. 570, and is said to have lasted sixteen years. He is said to have been killed in a sudden outbreak of popular fury. He is said to have used a brazen bull to roast alive, and to have used it first upon its inventor Perillus. The letters which bear his name were proved by Bentley to be forgeries.

PHĂLĒRUM (-i; Φάληρον), the most easterly of the harbours of Athens, and the one chiefly used by the Athenians before the Persian wars. [ATHENAE.]

PHALŌRĬA (-ae; Φαλωρία), a town of Thessaly in Hestiaeotis, N. of Tricca.

PHĂNAE (-ārum), the S. point of the island of Chios.

PHANAGORĪA (-ae), a Greek city founded by a colony of Teians under Phanagoras, on the Asiatic coast of the Cimmerian Bosporus.

PHANŎTE (-es), a fortified town of Epirus near the Illyrian frontier.

PHĂŌN (-ōnis; Φάων), a boatman at Mytilene, is said to have been originally an ugly old man; but in consequence of his carrying Aphrodite across the sea without accepting payment, the goddess gave him youth and beauty. After this Sappho is said to have fallen in love with him, and to have leaped from the Leucadian rock when he slighted her. [See LEUCAS.]

PHARAE (-arum), **1**, a town in the W. part of Achaea, and one of the twelve Achaean cities, on the river Pierus.—**2.** (*Kalamata*), a town in Messenia on the river Nedon, near the frontiers of Laconia, and about six miles from the sea.

PHARMACUSSAE (-ārum; Φαρμακοῦσσαι). **1.** Two small islands off the coast of Attica, near Salamis, in the bay of Eleusis.—**2.** PHARMACUSA (Φαρκμακοῦσα), an island off the coast of Asia Minor, 120 stadia from Miletus, where king Attalus died, and where Julius Caesar was taken prisoner by pirates.

PHARNABĀZUS (-i; Φαρνάβαζος), son of Pharnaces, succeeded his father as satrap of the Persian provinces near the Hellespont. In B.C. 411 and the following years, he rendered active assistance to the Lacedaemonians in their war against the Athenians. When Dercyllidas, and subsequently Agesilaus, passed over into Asia to protect the Asiatic Greeks against the Persian power, Pharnabazus joined with Conon to resist the Lacedaemonians.

PHARNĂCES (-is; Φαρνάκης) **1.** King of Pontus, was the son of Mithridates IV., whom he succeeded on the throne, about B.C. 190.—**2.** King of Pontus, or more properly of the Bosporus, was the son of Mithridates the Great. After the death of his father, Pharnaces, Pompey granted him

the kingdom of the Bosporus. In the Civil war between Caesar and Pompey, Pharnaces made himself master of the whole of Colchis and the lesser Armenia. He defeated Domitius Calvinus, the lieutenant of Caesar in Asia, but was shortly afterwards defeated by Caesar himself in a decisive action near Zela (47). In the same year Pharnaces was slain by Asander, one of his generals.

PHARNĂCĬA (-ae; Φαρνακία; *Kheresoun*), a city of Asia Minor, on the coast of Pontus, was built on the site of Cerasus, probably by Pharnaces, the grandfather of Mithridates the Great.

PHARSĀLUS (-i; Φάρσαλος; *Fersala*), a town in Thessaly in the district Thessaliotis, not far from the frontiers of Phthiotis, W. of the river Enipeus. Near Pharsalus was fought the decisive battle between Caesar and Pompey, B.C. 48, which made Caesar master of the Roman world. It is frequently called the battle of Pharsālĭa, which was the name of the territory of the town.

PHĂRUS (-i; Φάρος). **1.** (*Pharos*), a small island off the Mediterranean coast of Egypt, mentioned by Homer, who describes it as a whole day's sail distant from Aegyptus, meaning, probably, not Egypt itself, but the river Nile. When Alexander the Great planned the city of Alexandria, on the coast opposite to Pharos, he caused the island to be united to the coast by a mole seven stadia in length, thus forming the two harbours of the city. [ALEXANDRIA.] The island was chiefly famous for the tower built upon it by Ptolemy II. Philadelphus, as a lighthouse, whence the name of *pharus* was applied to lighthouses generally.—**2.** An island of the Adriatic, off the coast of Dalmatia.

PHĂSĒLIS (-ĭdis; Φασηλίς; *Tekirova*), a seaport of Lycia, near the borders of Pamphylia. It became the head-quarters of the pirates who infested the S. coasts of Asia Minor, and was therefore destroyed by P. Servilius Isauricus.

PHĀSIS (-ĭdis; Φᾶσις). **1.** (*Rioni*), a river of Colchis, flowing into the E. end of the Pontus Euxinus (*Black Sea*). It was famous in mythology from its connection with the story of the Argonautic expedition. [ARGONAUTAE.] It has given name to the *pheasant* (phasianus, Φασιανός), which is said to have been first brought to Greece from its banks, where the bird is still found in great numbers. Xenophon gives the name Phasis to the river Araxes in Armenia (*Anab.* iv. 6).—**2.** Near the mouth of the river, on its S. side, was a town of the same name, founded and fortified by the Milesians as an emporium for their commerce.

PHĂŸLLUS (-i; Φάϋλλος). **1.** A celebrated athlete of Crotona, who had thrice gained the victory at the Pythian games. He fought at the battle of Salamis, B.C. 480, in a ship fitted out at his own expense. —**2.** A Phocian, brother of Onomarchus, whom he succeeded as general of the Phocians in the Sacred war, 352. He died in the following year.

PHĒA (-ae; Φεία), a town on the frontiers of Elis and Pisatis, on the river Iardanus.

PHECA or PHECADUM, a fortress in Thessaly in the district Hestiaeotis.

PHĒGEUS (-ĕŏs or -ĕī; Φηγεύς), king of Psophis in Arcadia. [See ALCMAEON.]

PHELLUS (-i; Φέλλος), an inland city of Lycia, on a mountain between Xanthus and Antiphellus; the latter having been at first the port of Phellus, but afterwards eclipsing it.

PHELLŪSA, a small island near Lesbos.

PHĒMĬUS (Φήμιος), a minstrel in the palace of Odysseus in Ithaca.

PHĔNĔUS (Φένεος; *Fonia*), a town in the NE. of Arcadia, at the foot of Mt. Cyllene, and on the river Aroanius. There were marshes in the neighbourhood, the waters of which were partly carried off by a subterraneous channel, which was supposed to have been made by Heracles.

PHĔRAE (-ārum; Φεραί; *Velestino*), a town of Thessaly, in the SE. of the Pelasgian plain, W. of Mt. Pelion, SW. of the lake Boebēis, and about nine miles from its port-town, Pagasae on the Pagasaean gulf. Pherae is celebrated in mythology as the residence of Admetus, and in history on account of its tyrants, who extended their power over nearly the whole of Thessaly. Of these the most powerful was Jason, who was made Tagus or generalissimo of Thessaly about B.C. 374. [JASON; ALEXANDER, p. 33, a.]

PHERECRĂTES (-is; Φερεκράτης), of Athens, one of the poets of the Old Comedy, was contemporary with Cratinus, Crates, Eupolis, Plato, and Aristophanes, being somewhat younger than the first two, and somewhat older than the others. He gained his first victory B.C. 438. He used a metre, which was named, after him, the *Pherecratean*, frequent in the choruses of the Greek tragedians, and in Horace, as, for example—*Grātō Pyrrhă sŭb āntrō.*

PHĔRĔCȳDES (-is; Φερεκύδης). **1.** Of Syros, an island in the Aegaean, an early Greek philosopher, in the sixth century

B.C., and is said to have been the teacher of PYTHAGORAS.—2. Of Leros, one of the most celebrated of the early Greek chroniclers. He lived in the former half of the fifth century B.C., and was a contemporary of Herodotus.

PHĔRES (-ētis; Φέρης), son of Cretheus and father of Admetus, who was hence called Phĕrētĭădes.

PHĪDĬAS or PHEIDIAS (-ae; Φειδίας), the great Greek sculptor. He was a native of Athens, and the son of Charmides, and was born about B.C. 490. He began to work as a sculptor about 464, and one of his first great works was the statue of Athene Promachos, which may be assigned to about 460. When Pericles began his great buildings at Athens, Pheidias was entrusted not only with the sculptures, but with a general superintendence of the works, of which the chief were the Propylaea of the Acropolis (built by the architect Mnesicles), and, above all, the temple of Athene on the Acropolis, called the PARTHENON (of which Ictinus and Callicrates were the architects). There can be no doubt that the sculptured ornaments of this temple, the remains of which are in the British Museum, were executed under the immediate superintendence of Pheidias; but the colossal statue of the divinity made of ivory and gold, which was enclosed within that magnificent shrine, was the work of the artist's own hand. The statue was dedicated in 438. Having finished his great work at Athens, he went to Elis and Olympia, where he executed his statue of the Olympian Zeus, the greatest of all his works. On his return to Athens, he fell a victim to the jealousy against his great patron, Pericles, which was then at its height. Pheidias was first accused of peculation, but this charge was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue of the Athene in such a manner that it could be removed and the weight of it examined. He was then charged with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles. On this charge Pheidias was thrown into prison, where he died, in 432.—The distinguishing character of the art of Pheidias was beauty of a sublime order. While on the one hand he set himself free from the stiff and unnatural forms which had fettered his predecessors of the archaic school, on the other hand he did not aim at representing the typical beauty of face and form which is seen in the works of Polycleitus, and still more in those of Praxiteles. In dignity and largeness of style he stood pre-eminent.

PHĪDIPPĬDĒS, PHEIDIPPIDES, or PHĬLIPPĬDĒS (-is; Φειδιππίδης Φιλιππίδης), a courier, was sent by the Athenians to Sparta in B.C. 490, to ask for aid against the Persians, and arrived there on the second day from his leaving Athens. He related that on his way to Sparta the god Pan had met him on Mt. Parthenium near Tegea, and calling him by name had, bidden him ask the Athenians why they paid him no worship, though he had been hitherto their friend, and ever would be so. The Athenians therefore dedicated a temple to Pan after the battle of Marathon, and honoured him thenceforth with annual sacrifices and a torch-race.

PHĪDON or PHEIDON (-ōnis; Φείδων), king of Argos, restored the supremacy of Argos over Cleonae, Phlius, Sicyon, Epidaurus, Troezen, and Aegina, and aimed at extending his dominions over the greater part of the Peloponnesus. The most memorable act of Pheidon was his introduction of copper and silver coinage, and a new scale of weights and measures, which, through his influence, became prevalent in the Peloponnesus, and ultimately throughout the greater portion of Greece. The coinage of Pheidon is said to have been struck in Aegina, with the type of a tortoise (a symbol of the Phoenician Astarte). There is considerable doubt about his date. It seems probable that his reign was about the middle of the 7th century B.C.

PHIGALĬA (-ae; Φιγαλία; *Pavlitza*), a town in the SW. corner of Arcadia on the frontiers of Messenia and Elis, and upon the river Lymax. It was taken by the Spartans B.C. 559, but was afterwards recovered by the Phigalians with the help of the Oresthasians. Phigalia owes its celebrity in modern times to the remains of a splendid temple in its territory, situate about six miles NE. of the town at Bassae on Mt. Cotylum. This temple was built by Ictinus, the contemporary of Pericles and Pheidias. It was dedicated to Apollo Epicurius, or the Deliverer, because the god had delivered the country from the pestilence during the Peloponnesian war. Pausanias describes this temple as the most beautiful one in all Peloponnesus after the temple of Athene at Tegea. In 1812 the frieze round the interior of the inner cella was discovered, containing a series of sculptures in alto-rilievo, representing the combat of the Centaurs and the Lapithae, and of the Greeks and the Amazons. They were purchased for the British Museum in 1814, where they now are.

PHĬLĂDELPHĪA (-ae; Φιλαδελφεία). **1.** A city of Lydia, at the foot of M. Tmolus, on the little river Cogamus, SE. of Sardis. It was built by Attalus Philadelphus, king of Pergamum.—**2.** A city of Cilicia Aspera, N. of Claudiopolis.

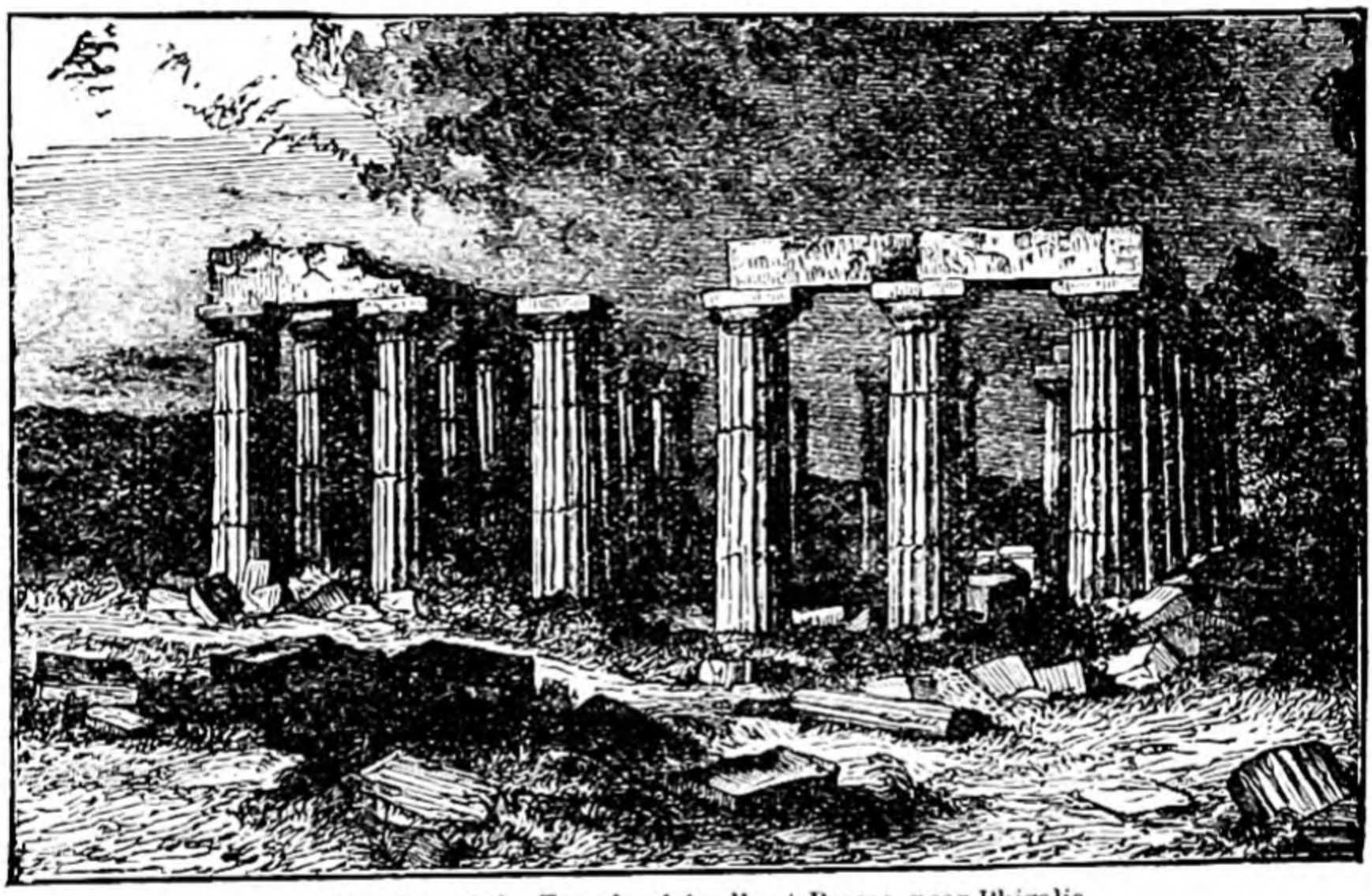
PHĬLĂDELPHUS. [PTOLEMAEUS.]

PHĬLAE (-ōrum), an island in the Nile, just above the First Cataract (of Syene), on the S. boundary of the country towards Aethiopia.

PHĬLAENI (ōrum), two brothers, citizens of Carthage, of whom the following story is told. A dispute having arisen between the Carthaginians and Cyrenaeans about their boundaries, it was agreed that deputies should start at a fixed time from each of the cities, and that the place of their meeting, wherever it might be, should henceforth form the limit of the two territories. The Philaeni were appointed for this service on the part of the Carthaginians, and advanced much further than the Cyrenaean party. The Cyrenaeans accused them of having set forth before the time agreed upon, but at length consented to accept the spot which they had reached as a boundary-line, if the Philaeni would submit to be buried alive there in the sand. The Philaeni accordingly devoted themselves for their country, in the way proposed. The Carthaginians erected altars to them where they had died; and the place continued to be called 'The Altars of the Philaeni.'

PHĬLAMMON (-ōnis; Φιλάμμων), a mythical poet and musician of the pre-Homeric period, was said to have been the son of Apollo and father of Thamyris and Eumolpus.

PHĬLĒMON (-ōnis; Φιλήμων). **1.** A Phrygian and husband of Baucis. Once upon a time, Zeus and Hermes, assuming the appearance of ordinary mortals, visited Phrygia; but no one was willing to receive them, until the hospitable hut of Philemon and Baucis was opened to them, where the two gods were kindly treated. Zeus rewarded the good old couple by taking them to a hill, while all the neighbouring district was flooded. Here Zeus appointed them the guardians of his temple, and allowed them both to die at the same moment, and then changed them into trees.—**2.** An Athenian poet of the New Comedy, was the son of Damon, and a native of Soli in Cilicia, but at an early age went to Athens, and there received the citizenship. He was born about 360 B.C., a little earlier than Menander, whom, however, he long survived. He began to exhibit about B.C. 330. He was the first poet of the New Comedy in order of time, and the second in fame.



Remains of the Temple of Apollo at Bassae near Phigalia.

PHĬLĔTAERUS. [PERGAMUM.]

PHĬLĒTAS (-ae; Φιλητᾶς), of Cos, the

son of Telephus, a distinguished Alexandrian poet and grammarian during the reign of the first Ptolemy, who appointed him tutor of his son, Ptolemy II. Philadelphus. His death may be placed about B.C. 280. His poetry was chiefly elegiac.

PHĬLIPPI (-ōrum; Φίλιπποι; *Felibejik*), a city in Macedonia on the river Gangas or Gangites, between the rivers Nestus and Strymon. It was founded by Philip on the site of an ancient town CRENIDES, a colony of the Thasians, who settled here on account of the valuable gold mines in the neighbourhood. Philippi is celebrated in history from the victory gained here by Octavianus and Antony over Brutus and Cassius, B.C. 42. It was made a Roman colony by Octavianus after the victory over Brutus and Cassius, under the name of *Col. Augusta Julia Philippensis*. Its seaport was Datum or Datus on the Strymonic gulf.

PHĬLIPPĬDES. [PHIDIPPIDES.]

PHILIPPŎPŎLIS (-is; Φιλιππόπολις; *Philippopoli*), a town in Thrace founded by Philip of Macedon on the site of a place previously called Eumolpias. It was situated in a large plain SE. of the Hebrus on a hill with three summits, whence it was sometimes called Trimontium. Under the Roman empire it was the capital of the province of Thracia.

PHĬLIPPUS (-i; Φίλιππος). I. *Minor historical persons.* **1.** Son of Alexander I. of Macedonia, and brother of Perdiccas II., against whom he rebelled in conjunction with Derdas. The rebels were aided by the Athenians, B.C. 432.—**2.** Son of Herod the Great, and tetrarch of Ituraea and Trachonitis.

II. *Kings of Macedonia.*

I., son of Argaeus, was the third king of Macedonia, according to Herodotus and Thucydides. Philip left a son, named Aëropus, who succeeded him.—II., youngest son of Amyntas II. and Eurydice, reigned B.C. 359–336. He was born in 382, and was brought up at Thebes, whither he had been carried as a hostage by Pelopidas, and where he received a most careful education. Upon the death of his brother Perdiccas III., who was slain in battle against the Illyrians, Philip obtained the government of Macedonia, at first merely as regent and guardian to his infant nephew, Amyntas: but within two years he was enabled to set aside the claims of the young prince, and to assume for himself the title of king, B.C. 358. He at once introduced a stricter military discipline, and organised the Macedonian army on the plan of the phalanx; and defeated the Paeonians and Illyrians, who came attacking Macedonia. He then began to extend his dominions. Thus in one year, and at the age of twenty-four, had Philip delivered himself from his dangerous position, and provided for the security of his kingdom. He captured Amphipolis, to which the Athenians had sent no assistance, because Philip led them to believe that he was willing to restore the city to them when he had taken it, and would do so on condition of their making him master of Pydna. After the capture of Amphipolis, he seized Pydna; and in order to gain the goodwill of the Olynthians and to prevent them from joining Athens, he gave them the town of Potidaea, which he took from the Athenians in 356. In 354 he took Methone after a lengthened siege, in the course of which he himself lost an eye. He next gained a footing in Thessaly by his victory over the Phocian Onomarchus at Pagasae, in 352, and the dethronement of Lycophron, tyrant of Pherae. Meanwhile Philip's movements in Thessaly had opened the eyes of Demosthenes to the real danger of Athens and Greece, and his first Philippic (delivered in 352) was his earliest attempt to rouse his countrymen to energetic efforts against their enemy; but in spite of his efforts no effectual aid was sent, and Philip captured Olynthus and the other Chalcidian cities in 348. In the following year he concluded peace with the Athenians on the basis that he kept all that he had gained, and that the Phocians were excluded from the alliance. The consent of the Athenians to this treaty was obtained by the assurances of Philocrates and Aeschines, their ambassadors, who had been bribed by Philip. In 346 he marched into Phocis, and brought the Phocian war to an end. The Phocian cities were destroyed, and their place in the Amphictyonic council was made over to the king of Macedonia. From 342 to 340 he was engaged in an expedition in Thrace, and attempted to bring under his power all the Greek cities in that country. In the last of these years he laid siege to Perinthus and Byzantium; but the Athenians sent a force under Phocion, and succeeded in compelling Philip to raise the siege of both the cities (339). In 339 the Amphictyons declared war against the Locrians of Amphissa for having taken possession of a district of the sacred land, and conferred upon Philip the command of their army. Philip straightway marched through Thermopylae and seized Elatea. The Athenians heard of

his approach with alarm; they succeeded, mainly through the influence of Demosthenes, in forming an alliance with the Thebans; but their united army was defeated by Philip in the month of August, 338, in the decisive battle of Chaeronea, which put an end to the independence of Greece. He used his victory, as before in the defeat of the Phocians, with moderation. Thebes was forced to acknowledge the independence of other Boeotian cities and to receive a Macedonian garrison, but escaped destruction; Athens had merely to acknowledge his hegemony in Greece, and receive the town of Oropus as a present. Philip now proposed the invasion and conquest of the Persian empire. In a congress held at Corinth, which was attended by deputies from every Grecian state with the exception of Sparta, war with Persia was determined on, and the king of Macedonia

Gold stater of Philippus II., King of Macedonia, B.C. 359-336.

Obv., head of Apollo with laurel wreath; *rev.*, ΦΙΛΙΠΠΟΥ; charioteer in biga. (These coins were the Φιλίππειοι, called by Horace 'regale nomisma, Philippi,' *Ep.* ii. 1, 234.)

was appointed to command the forces of the national confederacy. In 337 Philip's marriage with Cleopatra, the daughter of Attalus, one of his generals, led to the most serious disturbances in his family. Olympias and Alexander withdrew in great indignation from Macedonia; and though they returned home soon afterwards, they continued to be on hostile terms with Philip. Meanwhile, the preparations for his Asiatic expedition were not neglected, and early in 336 he sent forces into Asia, under Parmenion, to draw over the Greek cities to his cause. But in 336 he was murdered at Aegae, by a youth of noble blood, named Pausanias, who failed to get redress for a gross outrage offered to him by Attalus. Olympias and Alexander were suspected (probably unjustly) of being implicated in the plot. They had been alienated by Philip's new marriage in 337 with Cleopatra, the daughter of Attalus. Philip died in the forty-seventh year of his age and the twenty-fourth of his reign, and was succeeded by Alexander the Great.—III., the name of Philip was bestowed by the Macedonian army upon Arrhidaeus, the bastard son of Philip II., when he was raised to the throne after the death of Alexander the Great. He accordingly appears in the list of Macedonian kings as Philip III. For his life and reign see ARRHIDAEUS.—IV., eldest son of Cassander whom he succeeded on the throne, B.C. 296. He lived only a few months afterwards.—V., son of Demetrius II., reigned B.C. 220–178. He was only eight years old at the death of his father, Demetrius (229); and did not succeed to the throne till the death of his uncle, Antigonus Doson. Philip conducted with distinguished success the war against the Aetolians. This war, usually called the Social war, was brought to a conclusion in 217. He now became engaged in war with the Romans. In 215 he had concluded an alliance with Hannibal; and was fighting against both the Romans and their allies, the Aetolians, from 211 till 205, when a temporary peace was made; but as soon as the Romans had brought the second Punic war to an end, they again declared war against Philip, 200. This war lasted between three and four years, and was brought to an end by the defeat of Philip by the consul Flamininus at the battle of Cynoscephalae in the autumn of 197. [FLAMININUS.] By the peace finally granted to Philip (196) the king was compelled to abandon all his conquests, both in Europe and Asia, surrender his whole fleet to the Romans, and limit his standing army to 5000 men, besides paying a sum of 1000 talents. Philip died in 179.

III. *Family of the Marcii Philippi.*

1. Q. MARCIUS PHILIPPUS, praetor 188, with Sicily as his province, and consul 186, when he carried on war in Liguria with his colleague Sp. Postumius Albinus. In 169 he was consul a second time, and carried on the war in Macedonia against Perseus.—**2.** L. MARCIUS PHILIPPUS, was a tribune of the plebs, 104, when he brought forward an agrarian law, and was consul in 91 with Sex. Julius Caesar. In this year Philippus, who belonged to the popular party, opposed with the greatest vigour the measures of the tribune Drusus. Philippus was one of the most distinguished orators of his time.—**3.** L. MARCIUS PHILIPPUS, son of the preceding, was consul in 56. Upon the death of C. Octavius, the father of Augustus, Philippus married his widow Atia, and thus became the stepfather of Augustus. He restored the temple of Hercules and the

Muses, and surrounded it with a colonnade, which is frequently mentioned under the name of *Porticus Philippi* (*Clari monimenta Philippi*).

IV. *Emperor of Rome.*

M. JULIUS PHILIPPUS I., Roman emperor A.D. 244–249, was an Arabian by birth, and entered the Roman army, in which he rose to high rank. He accompanied Gordianus III. in his expedition against the Persians; and excited discontent among the soldiers, who at length assassinated Gordian, and proclaimed Philippus emperor, 244. Philippus was slain near Verona either in battle against Decius or by his own soldiers. The great domestic event of the reign of Philippus was the exhibition of the Secular Games, which were celebrated with unusual splendour, since Rome had now, according to the received tradition, attained the thousandth year of her existence (A.D. 248).

PHĬLISTUS (-i; Φίλιστος), a Syracusan, son of Archonides or Archomenides, was born probably about B.C. 435. He assisted Dionysius in obtaining the supreme power, and stood so high in the favour of the tyrant that he was entrusted with the charge of the citadel of Syracuse. Philistus was absent from Sicily when Dion first landed in the island and made himself master of Syracuse, B.C. 356. He afterwards raised a powerful fleet, with which he gave battle to the Syracusans, but having been defeated, and finding himself cut off from all hopes of escape, he put an end to his own life. Philistus wrote a History of Sicily, of which unfortunately only a few fragments have come down to us.

PHĬLO (-ōnis; Φίλων). **1.** An Academic philosopher, was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed to Rome, where he settled as a teacher of philosophy and rhetoric, and had Cicero as one of his hearers.—**2.** Of BYZANTIUM, a celebrated mechanician, and a contemporary of Ctesibius, flourished about B.C. 146. He wrote a work on military engineering, of which the fourth and fifth books have come down to us.—**3.** JUDAEUS, the Jew, was born at Alexandria, and was descended from a priestly family of distinction. He had already reached an advanced age, when he went to Rome (A.D. 40) on an embassy to the emperor Caligula, in order to procure the revocation of the decree which exacted from the Jews divine homage to the statue of the emperor. His writings aim at reconciling the Sacred Scriptures with the doctrines of the Greek philosophy.

PHILO, Q. PUBLILIUS. [PUBLILIUS.]

PHILO, L. VETURIUS. **1.** L., consul B.C. 220, with C. Lutatius Catulus; and censor 210 with P. Licinius Crassus Dives, and died while holding this office.—**2.**, L., praetor 209, with Cisalpine Gaul as his province. In 207 he served under Claudius Nero and Livius Salinator in the campaign against Hasdrubal. In 206 he was consul with Q. Caecilius Metellus. He accompanied Scipio to Africa, and after the battle of Zama, 202, was sent to Rome to announce the news of Hannibal's defeat.

PHĬLŎCLES (Φιλοκλῆς), an Athenian tragic poet, nephew of Aeschylus. He gained a victory over Sophocles when the latter exhibited his *Oedipus Tyrannus*, B.C. 429.

PHĬLOCTĒTES (-is; Φιλοκτήτης), a son of Poeas (whence he is called *Poeantiades*, Ov. *Met.* xiii. 313) and Demonassa, was the best archer in the Trojan war. He led the warriors from Methone, Thaumacia, Meliboea, and Olizon, against Troy, in seven ships. But on his voyage thither he was left behind by his men in the island of Lemnos, because he was disabled by a snake-bite. He remained in this island till the tenth year of the Trojan war, when Odysseus and Diomedes came to fetch him to Troy, as an oracle had declared that the city could not be taken without the arrows of Heracles. He accompanied these heroes to Troy, where his wound was cured, and he afterwards slew Paris, whereupon Troy fell into the hands of the Greeks. On his return from Troy he is said to have been cast upon the coast of Italy, where he settled, and built Petelia and Crimissa.

PHĬLŎDĒMUS (-i; Φιλόδημος), of Gadara, in Palestine, an Epicurean philosopher and epigrammatic poet, contemporary with Cicero.

PHĬLŎLĀUS (-i; Φιλόλαος), a Pythagorean philosopher, was a native of Croton or Tarentum, and a contemporary of Socrates.

PHĬLŎMĒLA (-ae; Φιλομήλα), daughter of king Pandion in Attica, who, being dishonoured by her brother-in-law, Tereus, was changed into a nightingale. The story is given under TEREUS.

PHĬLŎMĒLĬUM or PHILOMĒLUM, a city of Phrygia Parorios, on the borders of Lycaonia and Pisidia.

PHĬLŎMĒLUS (-i; Φιλόμηλος), a general of the Phocians in the Phocian or Sacred

war, persuaded his countrymen to seize the temple of Delphi, and to apply its riches to the purpose of defending themselves against the Amphictyonic forces, B.C. 357. He commanded the Phocians during the early years of the war, but was slain in battle in 353. He was succeeded in the command by his brother Onomarchus.

PHĬLŌNĬDES (Φιλωνίδης), an Athenian poet of the Old Comedy, who is better known on account of his connection with the literary history of Aristophanes. Several of the plays of Aristophanes were brought out in the names of Callistratus and Philonides.

PHĬLŎPOEMEN (-ĕnis; Φιλοποίμην), of Megalopolis in Arcadia, one of the few great men that Greece produced in the decline of her political independence, who is called 'the last of the Greeks.' (Plut. *Philop.* 1, *Arat.* 24.) The great object of his life was to infuse into the Achaeans a military spirit, and so to secure their independence. He was born about B.C. 252. He lost his father at an early age, and was brought up by Cleander, a citizen of Mantinēa, who had taken refuge at Megalopolis. He studied military history, especially the campaigns of Alexander. His name first occurs in history in B.C. 222, when Megalopolis was taken by Cleomenes, and in the following year (221) he fought with conspicuous valour at the battle of Sellasia, in which Cleomenes was defeated. In 203 he was elected strategus or general of the Achaean League, and laboured successfully at military reforms which brought the army into an excellent state of efficiency. In this year he defeated Machanidas, tyrant of Lacedaemon, and slew him in battle with his own hand. In 201 he was again elected general of the league, when he defeated Nabis, who had succeeded Machanidas as tyrant of Lacedaemon. After serving some years in Crete as general of the Gortynian forces, he was again general of the league in 192, when he again defeated Nabis, who was slain in the course of the year by some Aetolian mercenaries. It is said that when Diophanes, the Achaean general, and Flamininus were marching to Sparta in 191 to crush some attempt at revolt, Philopoemen hurried thither in advance, and, having quieted the city, induced the Roman and Achaean troops to pass it by; and that when the Spartans in gratitude offered him 120 talents (the proceeds of the estate of Nabis) he refused the present, as unbecoming a man of honour. In 188, when he was general of the league, he took Sparta, whose troops had attacked Las, a town which had joined the league. He demanded the surrender of the instigators, and failing to obtain them, he razed the walls and fortifications of the city. In 183 the Messenians revolted from the Achaean League. Philopoemen, who was general of the league for the eighth time, hastily collected a body of cavalry, and pressed forward to Messene. He fell in with a large body of Messenian troops, by whom he was taken prisoner, and carried to Messene. Here he was thrown into a dungeon by Dinocrates, and was compelled to drink poison. An assembly was immediately held at Megalopolis; Lycortas was chosen general, and in the following year he invaded Messenia; Dinocrates and the chiefs of his party were obliged to put an end to their lives. It does not detract from the nobility of Philopoemen's character, that in much of his military success he was really playing the game of the Romans. His true policy, if it had been possible, would have been to combine with the Spartans and Messenians instead of fighting against them, and to oppose a united Greece to the Romans. But the opportunity for this had probably been lost long before when Aratus rejected the overtures of Cleomenes. The contest with Sparta in the time of Machanidas and Nabis was unavoidable.

PHILOSTRATUS, FLAVIUS, of Lemnos, born about 182 A.D. He wrote, among other works, the Life of Apollonius of Tyana, and the *Imagines*, both of which survive; a grandson of his also wrote a work called *Imagines*, of which some fragments remain.

PHĬLŌTAS (-ae; Φιλώτας), son of Parmenion. He served with distinction in the battles of the Granicus and Arbela, and on other occasions; but in B.C. 330, while the army was in Drangiana, he was accused of being privy to a plot which had been formed against the king's life. There was no proof of his guilt; but a confession was wrung from him by the torture, and he was stoned to death by the troops after the Macedonian fashion. [PARMENION.]

PHĬLOXĔNUS (-i; Φιλόξενος). 1. Of Cythera, one of the most distinguished dithyrambic poets of Greece, was born B.C. 435 and died 380, at the age of fifty-five. After living some years at Athens, he went to Syracuse. But soon afterwards he offended Dionysius, and was cast into prison owing, it was generally said, to the wounded vanity of the tyrant, whose poems Philoxenus not only refused to praise, but, on being asked to revise one of them, said that the best way of correcting it would be to draw a black line through

the whole paper. After some time he was released from prison, and restored to the favour of Dionysius; but he finally left his court, and is said to have spent the latter part of his life in Ephesus.--Of the dithyrambs of Philoxenus by far the most important was his *Cyclops or Galatea*, but only fragments of his writings remain. —2. The Leucadian, son of Eryxis, lived at Athens about the same time as Philoxenus of Cythera. He was the son of Eryxis, and his son also bore that name. Like his more celebrated namesake, the Leucadian was ridiculed by the poets of the Old Comedy.

PHILUS, FURĬUS. 1. P., was consul B.C. 223 with C. Flaminius, and accompanied his colleague in his campaign against the Gauls in the N. of Italy. He was praetor 216, when he commanded the fleet, with which he proceeded to Africa. In 214 he was censor with M. Atilius Regulus, but died at the beginning of the following year.—2. L., consul 136, received Spain as his province, and was commissioned by the senate to deliver up to the Numantines C. Hostilius Mancinus, the consul of the preceding year.

PHĪNEUS (-ĕŏs, -ĕī; Φινεύς). 1. Son of Belus and Anchinoe, and brother of Cepheus. He was slain by Perseus. For details see ANDROMEDA and PERSEUS.—2. Son of Agenor, and king of Salmydessus in Thrace. He was first married to Cleopatra, the daughter of Boreas and Orithyia, and afterwards to Idaea.—Phineus was a blind soothsayer, who had received his prophetic powers from Apollo, but was blinded because he had revealed the counsels of Zeus. He is most celebrated on account of his being tormented by the Harpies, who were sent by the gods to punish him on account of his cruelty towards his sons by the first marriage, whom he had blinded on a false accusation of their stepmother Idaea. Whenever a meal was placed before Phineus, the Harpies darted down from the air and carried it off. When the Argonauts visited Thrace, Phineus promised to instruct them respecting their voyage, if they would deliver him from the monsters. This was done by Zetes and Calais, the sons of Boreas, and brothers of Cleopatra. Phineus now explained to the Argonauts the further course they had to take, and especially cautioned them against the Symplegades.

PHINTĬAS. [DAMON.]

PHINTĬAS (-ae; *Alicata*), a town on the S. coast of Sicily, midway between Agrigentum and Gela.

PHLĔGĔTHON or PYRIPHLĔGĔTHON (-ontis; Φλεγέθων, Πυριφλεγέθων), i.e. the flaming, a river in the lower world, in whose channel flowed flames instead of water. [ACHERON; STYX.]

PHLEGRAEI CAMPI (τὰ Φλεγραῖα πεδία, or ἡ Φλέγρα; *Solfatara*), the name of the volcanic plain extending along the coast of Campania from Cumae to Capua. The frequent outbursts of flame and of hot springs gained for it the name 'burning plains,' and it was believed that the giants were buried beneath it. It was also (or part of it) named Laboriae or Laborinus Campus (*Terra di Lavoro*).

PHLĔGĬAS (-ae; Φλεγύας), son of Ares and Chryse, the daughter of Halmus, succeeded Eteocles in the government of Orchomenos in Boeotia, which he called after himself Phlegyantis. He was the father of Ixion and Coronis, the latter of whom became by Apollo the mother of Asclepius. Enraged at this, Phlegyas set fire to the temple of the god, who killed him with his arrows, and condemned him to punishment in the lower world.

PHLĪĀSĬA. [PHLIUS.]

PHLĪUS (-untis; Φλιούς, -οῦντος), the chief town of a small province in the NE. of Peloponnesus, whose territory PHLIASĬA (Φλιασία), was bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by the territory of Cleonae, and on the S. by that of Argos. When Aratus organised the Achaean League, Cleonymus, tyrant of Phlius, abdicated and united his city to the league.

PHŌCAEA (-ae; Φωκαία), the northernmost of the Ionian cities on the W. coast of Asia Minor, stood at the W. extremity of the tongue of land which divides the Sinus Elaiticus (*G. of Fouges*), on the N., from the Sinus Hermaeus (*G. of Smyrna*), on the S. It was said to have been founded by a band of colonists, mainly Phocian, under two Athenian leaders, Philogenes and Damon. It was originally within the limits of Aeolis, in the territory of Cyme; but the Cymaeans voluntarily gave up the site for the new city, which was admitted into the Ionian confederacy. Phocaea became celebrated as a great maritime state; but, after the Persian conquest of Ionia, when the common cause was hopeless, and their city was besieged by Harpagus, they embarked, to seek new abodes in the distant W., and bent their course to the colony of Aleria or Alalia in Corsica, which they had founded twenty years before. They had bound themselves by an oath never to return to their native land until an iron bar which they threw into the sea should float again; but during

the voyage a portion of the emigrants resolved to return to their native city, which they restored.—Care must be taken not to confound Phocaea with Phocis, or the adjectives of the former Φωκαεύς and Phocaeënsis, with those of the latter, Φωκεύς and Phocensis. The name of Phocaean is often used with reference to Massilia; and the people of *Marseilles* still affect to regard themselves as Phocaeans.

PHŌCĬON (-ōnis; Φωκίων), the Athenian general and statesman, born in B.C. 402. In 354 (according to some, in 350) he was sent into Euboea in the command of a small force, in consequence of an application from Plutarchus, tyrant of Eretria. Here he won the victory of Tamynae, a brilliant success in spite of the treachery of Plutarchus, though the whole campaign was fruitless. In 339, being sent with 120 triremes to the Hellespont he raised the siege of Byzantium, and caused Philip to retire. He frequently opposed the measures of Demosthenes, and recommended peace with Philip; but he must not be regarded as one of the mercenary supporters of the Macedonian monarch. The true explanation of his policy seems to be that he represented the party at Athens which believed opposition to Macedonia to be absolutely hopeless, and had come to the conclusion that the wisest course was to acquiesce in this necessity instead of trying to rouse Greece to a war which was, as he thought, certain to fail. Alexander treated Phocion with the utmost consideration, and pressed upon him valuable presents; but Phocion persisted in refusing them, begging the king to leave him no less honest than he found him. After Alexander's death, Phocion opposed the proposal for war with Antipater, and to Hyperides, who asked him tauntingly when he would advise the Athenians to go to war, he answered, 'When I see the young willing to keep their ranks, the rich to contribute of their wealth, and the orators to abstain from pilfering the public money.' When Alexander, the son of Polysperchon, led his army to Athens in 318, Phocion was suspected of having advised him to occupy the Peiraeus; and there is reason to think that Phocion did advocate this step, as he had before favoured the occupation by Nicanor, from fear of what would ensue to himself and his party at Athens if the democratic party prevailed. Being therefore accused of treason by Agnonides, he fled, with several of his friends, to Alexander, who sent them with letters of recommendation to his father, Polysperchon. Polysperchon sent them back to Athens for the people to deal with them as they would. Here Phocion was sentenced to death, B.C. 317. To one who asked him whether he had any message to leave for his son Phocus, he answered, 'Only that he bear no grudge against the Athenians.' There can be no doubt of Phocian's honesty of purpose and patriotic motives, excepting only in his negotiations with Nicanor and Polysperchon. His opposition to Demosthenes, however honest, was a mistaken policy, and against the true interests of his country, if there was any real prospect of resisting Philip successfully. Phocion undoubtedly thought that there was no such prospect.

PHŌCIS (-ĭdis; ἡ Φωκίς), a country in North Greece, was bounded on the N. by the Locri Epicnemidii and Opuntii, on the E. by Boeotia, on the W. by the Locri Ozolae and Doris, and on the S. by the Corinthian gulf. It owes its chief importance in history to the fact of its possessing the Delphic oracle. Its chief mountain was PARNASSUS. The Phocians were natural enemies of Thebes, and in 456 they readily joined the Athenian alliance. From similar motives they aided the Spartans in 395, but after Leuctra were forced into alliance with Thebes. They refused, however, to send any contingent to Mantinea in 362, and this added to the hostility of the Thebans towards Phocis, which displayed itself fully in the Phocian or Sacred war. The Phocians having cultivated a portion of the Crissaean plain, which the Amphictyons had declared in B.C. 585 should lie waste for ever, the Thebans availed themselves of this pretext to persuade the Amphictyons to impose a fine upon the Phocians, and upon their refusal to pay it, the Thebans further induced the council to declare the Phocian land forfeited to the god at Delphi. Thus threatened by the Amphictyonic council, backed by the whole power of Thebes, the Phocians were persuaded by Philomelus, one of their citizens, to seize Delphi, B.C. 357, and to make use of the treasures of the temple for the purpose of carrying on the war, by hiring mercenaries. The war which ensued lasted ten years. The Amphictyons and the Thebans, finding at length that they were unable with their own resources to subdue the Phocians, called in the assistance of Philip of Macedon, who brought the war to a close in 346. All the Phocian towns were razed to the ground with the exception of Abae, and the inhabitants distributed in villages containing not more than fifty inhabitants each.

PHŌCUS (-i; Φῶκος), son of Aeacus, and father of Panopeus and Crissus. He was murdered by his half-brothers, Telamon and Peleus.

PHŌCŸLĬDES (Φωκυλίδης), of Miletus, an Ionian poet, contemporary with Theognis, was born B.C. 560.

PHOEBĒ (-es; Φοίβη). **1.** Daughter of Uranus and Ge, became by Coeus the mother of Asteria and Leto (Latona).—**2.** Daughter of Tyndareos and Leda, and a sister of Clytaemnestra.—**3.** Daughter of Leucippus, and sister of Hilaira, was carried off with her sister by the Dioscuri.—**4.** [ARTEMIS.]

PHOEBĬDAS (-ae; Φοιβίδας), a Lacedaemonian, who, in B.C. 382, was appointed to the command of the troops destined to reinforce his brother Eudamidas, who had been sent against Olynthus. On his way Phoebidas halted at Thebes, and treacherously made himself master of the Cadmea. In 378 he was left by Agesilaus as harmost at Thespiae, and was slain in battle by the Thebans.

PHOEBUS. [APOLLO.]

PHOENĪCĒ (-es; Φοινίκη; Phoenīcĭa is only found in one doubtful passage of Cicero), a country of Asia, on the coast of Syria, extending from the river Eleutherus on the N. to below Mt. Carmel on the S., and bounded on the E. by Coele-Syria and Palestine. It was a mountainous strip of coast land, not more than ten or twelve miles broad, hemmed in between the Mediterranean and the chain of Lebanon, whose lateral branches, running out into the sea in bold promontories, divided the country into valleys, which are well watered by rivers flowing down from Lebanon, and are extremely fertile. The cities of Phoenicia took the lead in the naval enterprise of the ancient world. For the history of its great cities, see SIDON, and TYRUS. The people were of the Semitic race: their language a dialect of the Aramaic, closely related to the Hebrew. Their written characters formed the basis of the Greek alphabet, and hence they were regarded by the Greeks as the inventors of letters. In the Homeric poems the Phoenicians are the artistic workers in gold and silver. From them the Greeks borrowed the types for all such workmanship, for armour, and for patterns on vases, many of which the Phoenicians had themselves adopted from Egypt. [For their early influence on Greek religion, see APHRODITE; HERACLES.] Early formed into settled states, supplied with abundance of timber from Lebanon, and placed where the caravans from Arabia and the E. came upon the Mediterraean, they carried over to the coasts of this sea the products of those countries as well as of their own, which was rich in metals, and the shores of which furnished the purple-fish used for dye. Their colonies and trading stations were, especially for their trade in purple dye, planted throughout the Aegaean coast and the islands. [See CYPRUS; CRETA; GRAECIA.] They were in possession of the chief places in the Propontis and Bosporus until, in the eighth century B.C., the Milesians ousted them from those districts. Their voyages and their settlements extended beyond the Pillars of Hercules, to the W. coasts of Africa and Spain, and even as far as our own islands, according to some accounts [but see p. 121]. Within the Mediterranean they planted numerous colonies, on its islands, on the coast of Spain, and especially on the N. coast of Africa, the chief of which was CARTHAGO; they had also settlements on the Euxine and in Asia Minor. They were successfully subdued by the Assyrians, Babylonians, Persians, Macedonians, and Romans; but neither these conquests nor the rivalry of Carthage entirely ruined their commerce; on the contrary, their ships formed the fleet of Persia and the Syrian kings, and partly of the Romans. [SIDON; TYRUS.] Under the Romans, Phoenice formed a part of the province of Syria; and, under the E. empire, it was erected, with the addition of Coele-Syria, into the province of Phoenice Libanesia or Libanensis.

PHOENICE (-es; Φοινίκη; *Finiki*), a town on the coast of the Epirus in the district Chaonia, 56 miles NW. of Buthrotum.

PHOENĪCĬA. [PHOENICE.]

PHOENĪCŪS (-untis; Φοινικοῦς). **1.** A harbour of Ionia, in Asia Minor, at the foot of Mt. Mimas.—**2.** A city in the S. of Lycia, on Mt. Olympus, with a harbour below it, a little to the E. of Patara.

PHOENICŪSA. [AEOLIAE INSULAE.]

PHOENIX (-īcis; Φοίνιξ). **1.** Son of Agenor by Agriope or Telephassa, and brother of Europa, but Homer makes him the father of Europa. Being sent by his father in search of his sister, who was carried off by Zeus, he settled in the country, which was called after him Phoenica.—**2.** Son of Amyntor by Cleobule or Hippodamia, and king of the Dolopes, took part in the Calydonian hunt. He was driven from home by his father, and fled to Peleus, who received him kindly, made him the ruler of the country of the Dolopes, on the frontiers of Phthia, and entrusted to him his son Achilles, whom he was to educate. He afterwards accompanied Achilles on his expedition against Troy.—**3.** A fabulous bird Phoenix, which, according to a tale told to Herodotus (ii. 73)

at Heliopolis in Egypt, visited that place once in every 500 years, on his father's death, and buried him in the sanctuary of Helios. For this purpose the Phoenix was believed to come from Arabia, and to make an egg of myrrh as large as possible; this egg he then hollowed out and put into it his father, closing it up carefully, and the egg was believed then to be of exactly the same weight as before. This bird was represented as resembling an eagle, with feathers partly red and partly golden. It is further related that when his life drew to a close, he built a nest for himself in Arabia, and that after his death a new phoenix rose out of it. As soon as this one was grown up, he, like his predecessor, proceeded to Heliopolis in Egypt, and burned and buried his father in the temple of Helios.—Another modification of the same story relates that when the Phoenix arrived at the age of 500 years, he built for himself a funeral pile, consisting of spices, settled upon it, and died. Out of the decomposing body he then rose again, and having grown up, he wrapped the remains of his old body up in myrrh, carried them to Heliopolis, and burnt them there.

PHOENIX (*Φοίνιξ*). **1.** A small river in Malis, flowing into the Asopus near Thermopylae.—**2.** A river further N. in Thessaly, which flows into the Apidanus.—**3.** A harbour in Crete.

PHOETIAE or PHYTIA (*Φοιτεῖαι, Φοιτίαι*), a town in Acarnania on a hill, W. of Stratus.

PHŎLŎĒ (-es; *Φολόη*; *Olono*), a mountain forming the boundary between Arcadia and Elis; being a S. continuation of Mount Erymanthus.

PHŎLUS (-i; *Φόλος*), a Centaur, a son of Silenus and the nymph Melia. He was accidentally slain by one of the poisoned arrows of Heracles.

PHORCUS, PHORCYS, or PHORCYN (*Φόρκος, Φόρκυς, Φόρκυν*). **1.** A sea-deity to whom a harbour in Ithaca was dedicated. By his sister Ceto he became the father of the Graeae and Gorgones, the Hesperian dragon, and the Hesperides; and by Hecate or Cratais, he was the father of Scylla.—**2.** Son of Phaenops, commander of the Phrygians of Ascania, assisted Priam in the Trojan war, but was slain by Ajax.

PHORMĬŌN (-ōnis; *Φορμίων*), a celebrated Athenian general, first mentioned as one of the generals sent to reinforce the Athenians at Samos in 440 B.C. In 432 he commanded in the siege of Potidaea and afterwards in Chalcidice. In 430 he was sent with thirty ships to Ambracia, and then to Naupactus, to blockade the gulf of Corinth. He particularly distinguished himself, and with far inferior forces gained some brilliant victories over the Peloponnesian fleet in B.C. 429. In the ensuing winter he landed on the coast of Acarnania, and advanced into the interior, where he also gained some successes, and died apparently in the same year.

PHŎRŌNEUS (-ĕŏs or -ei; *Φορωνεύς*), son of Inachus and the Oceanid Melia or Archia, was a brother of Aegialeus, and the ruler of Argos. The patronymic Phoronides is sometimes used for Argives in general, and especially for Amphiaraus and Adrastus.

PHORŌNĬS, a name of Io, who was either a descendant or a sister of Phoroneus.

PHOSPHŎRUS. [HESPERUS.]

PHRĂATĀCES, king of Parthia. [ARSACES XVI.]

PHRĂĀTES, the name of four kings of Parthia. [ARSACES V., VII., XII., XV.]

PHRAORTES (*Φραόρτης*), second king of Media, and son of Deioces, whom he succeeded, reigned from B.C. 656 to 634. [MEDIA.] He first conquered the Persians, and then subdued the greater part of Asia, but was at length defeated and killed while laying siege to Ninus (Nineveh). He was succeeded by his son Cyaxares.

PHRIXUS (-i; *Φρίξος*), son of Athamas and Nephele, and brother of Helle. Through the ill-will of his stepmother, Ino, he was to be sacrificed to Zeus, but Nephele rescued her two children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes. Between Sigeum and the Chersonesus, Helle fell into the sea, which was called after her the Hellespont. A Pompeian painting shows the exact moment described by Ovid (who possibly had the picture in his mind):

> Paene simul periit dum volt succurrere lapsae
> Frater et extentas porrigit usque manus.

(*Fast.* iii. 871.) Phrixus arrived in safety in Colchis, the kingdom of Aeëtes, who gave him his daughter Chalciope in marriage. Phrixus sacrificed the ram which had carried him to Zeus Phyxius or Laphystius, and gave its fleece to Aeëtes, who fastened it to an oak tree in the grove of Ares. This fleece was afterwards carried away by Jason and the Argonauts. [JASON.]

PHRŸGĬA MATER, a name frequently given to Cybele, because she was especially worshipped in Phrygia. [RHEA.]

PHRŸGĬA (-ae; *Φρυγία*; *adj.* *Φρύξ*, pl. *Φρύγες*, Phryx, Phryges), a country of Asia

Minor. According to the division of the provinces under the Roman empire, Phrygia formed the E. part of the province of Asia, and was bounded on the W. by Mysia, Lydia, and Caria, on the S. by Lycia and Pisidia, on the E. by Lycaonia (which is often reckoned as a part of Phrygia) and Galatia (which formerly belonged to Phrygia), and on the N. by Bithynia. There has been much dispute about the origin of the Phrygians: on the whole, the most probable theory is that the Phrygians were, as Greek tradition related, a European people who crossed

Phrixus riding on a ram across the Hellespont, with Helle, fallen into the sea. (Pompeian painting.)

the Hellespont before the period of the Trojan war, and established a kingdom in Asia Minor, W. of the Halys; they were a race of hardy warriors, of Aryan descent, and their special deity was akin to Zeus, and was variously called Osogo or Papas (Father) or Bronton (Thunderer); the people whom they found in possession and conquered were a Semitic nation, who worshipped a goddess (the Greek Cybele), with rites of an Oriental character, and with temples served by slaves; the invading Phrygians reduced the Semitic people, but adopted much of their religion (just as the Galatians afterwards did), combining it also with their own, and gradually degenerated themselves in courage and manliness. The lion sculptures resembling those of Mycenae and the sculptured tombs, such as that of Midas, belonged to the ruling dynasty which the invaders established.—The kingdom of Phrygia was conquered by Croesus, and formed part of the Persian, Macedonian, and Syro-Grecian empires; but under the last the NE. part, adjacent to Paphlagonia and the Halys, was conquered by the Gauls, and formed the W. part of GALATIA; and a part W. of this, containing the richest portion of the country, about the Sangarius, was subjected by the kings of Bithynia; this last portion was added under the name of Phrygia Epictetus (Φ. ἐπίκτητος, i.e. *the acquired Phrygia*), to the kingdom of Pergamum, to which the whole of Phrygia was assigned by the Romans, after the overthrow of Antiochus the Great in B.C. 190. With the rest of the kingdom of Pergamum, Phrygia passed to the Romans by the testament of Attalus III., and thus became a part of the province of Asia, B.C. 130.

PHRŸNĬCHUS (-i; Φρύνιχος). **1.** An Athenian, and one of the early tragic poets, is said to have been the disciple of Thespis. He gained his first tragic victory in B.C. 511, twenty-four years after Thespis (535), twelve years after Choerilus (523), and twelve years before Aeschylus (499); and his last in 476, on which occasion Themistocles was his *choragus*. So powerful was the effect of his tragedy on the capture of Miletus, that the audience burst into tears, and fined the poet 1000 drachmae, because he had exhibited the sufferings of a kindred people. Phrynichus was the first poet who introduced masks representing female characters in the drama.—**2.** A comic poet of the Old Comedy, was a contemporary of Eupolis, and flourished B.C. 429.—**3.** An Athenian general, son of Stratonides, who was sent with a fleet to Asia Minor in 412 B.C. In the following year he endeavoured to strengthen the position of the oligarchical party by calling in the Spartans, and he was assassinated in the Agora.

PHRYNNĬS (Φρύννις), or PHRYNIS (Φρῦνις), a dithyrambic poet of the time of the Peloponnesian war, was a native of Mytilene, but lived at Athens.

PHTHĪA. [PHTHIOTIS.]

PHTHĪŌTIS (-ĭdis; Φθιῶτις), a district in the SE. of Thessaly, bounded on the S. by the Maliac gulf, and on the E. by the Pagasaean gulf, and inhabited by

Achaeans. [THESSALIA.] Homer calls it PHTHIA (Φθίη), and mentions a city of the same name, the residence of Achilles. Hence the poets call Achilles *Phthius heros*, and Peleus *Phthius rex*.

PHŸCŪS (-untis; Φυκοῦς), a promontory on the coast of Cyrenaica, a little W. of Apollonia and NW. of Cyrene.

PHŸLĂCĒ (-es; Φυλάκη). **1.** A small town of Thessaly, in Phthiotis, on the N. slope of Mt. Othrys, the birthplace of Protesilaus.—**2.** A town of Epirus, in Molossia.—**3.** A town in Arcadia on the frontiers of Tegea and Laconia.

PHYLAS (Φύλας), king of Ephyra, in Thesprotia, and the father of Polymele and Astyoche, by the latter of whom Heracles was the father of Tlepolemus.

PHŸLĒ (-es; Φυλή; *Fili*), a demus in Attica, and a strongly fortified place, belonging to the tribe Oeneis, was situated on the confines of Boeotia, and on the SW. slope of Mt. Parnes, about thirteen miles from Athens. It is placed in a narrow defile 2100 feet above the sea level, and overlooks the plain of Athens and the city itself. The remains of the walls are still visible. It is memorable as the place which Thrasybulus and the Athenian patriots seized, soon after the end of the Peloponnesian war, B.C. 404, and from which they directed their operations against the Thirty Tyrants at Athens.

PHYLLIS. [DEMOPHON, No. 2.]

PHYLLIS (Φύλλις), a district in Thrace, S. of the Strymon, near Mt. Pangaeus.

PĪCĒNI. [PICENUM.]

PĪCENTES. [PICENUM.]

PĪCENTĬA (-ae; *Vicenza*), a town in the S. of Campania at the head of the Sinus Peastanus, and between Salernum and the frontiers of Lucania.—The name of Picentini was not confined to the inhabitants of Picentia, but was given to the inhabitants of the whole coast of the Sinus Paestanus, from the promontory of Minerva to the river Silarus. They were a portion of the Sabine Picentes, who were transplanted by the Romans to this part of Campania after the conquest of Picenum, B.C. 268, when they founded Picentia.

PICENTĪNI. [PICENTIA.]

PĪCENUM (-i), a country in Central Italy, was a narrow strip of land along the N. coast of the Adriatic, and was bounded on the N. by Umbria, from which it was separated by the river Aesis, on the W. by Umbria and the territory of the Sabines, and on the S. by the territory of the Marsi and Vestini, from which it was separated by a range of hills, and by the river Matrinus. It is said to have derived its name from the bird *picus*, which directed the Sabine immigrants, under the vow of a Ver Sacrum, into the land. The inhabitants of the southern portion of Picenum in the neighbourhood of Interamnium and Adria and the river Vomanus had a special name Praetuttii (Praetutianus Ager), from which the modern *Abruzzi* is derived, but the part of this district between the Vomanus and Matrinus was distinguished as Ager Hadrianus. In B.C. 299 the Picentes made a treaty with the Romans; but having revolted in 269, they were defeated by the consul Sempronius Sophus in the following year, and were obliged to submit to the Roman supremacy. A portion of the people were transplanted to the coast of Sinus Paestanus, where they founded the town Picentia. [PICENTIA.] Two or three years afterwards the Romans sent colonies to Firmum and Castrum Novum in Picenum, in order to secure their newly conquered possession. The Picentes fought with the other Socii against Rome in the Social or Marsic war (90–89), and received the Roman franchise at the close of it.

PICTI, a people inhabiting the northern part of Britain, appear to have been either a tribe of the Caledonians, or the same people as the Caledonians, though under another name. It is supposed by many that their name was given by the Romans because the Picti painted their bodies, but it is quite as probable that (like that of the Pictones) it is a Celtic name. They are first mentioned by the rhetorician Eumenius in an oration addressed to Constantinus Chlorus, A.D. 296; and after this time their name frequently occurs in the Roman writers, and often in connection with that of the Scoti.

PICTŎNES, subsequently PICTĀVI, a powerful people on the coast of Gallia Aquitanica, whose territory extended N. as far as the Liger (*Loire*), and E. probably as far as the river *Creuse*. Their chief town was Limonum, subsequently Pictavi (*Poitiers*).

PICTOR, FABĬUS. **1.** C., painted the temple of Salus, which the dictator C. Junius Brutus Bubulcus contracted for in his censorship, B.C. 307, and dictated in his dictatorship, 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle which Bubulus had gained against the Samnites. This is the earliest Roman painting of which we have any record. It was preserved till the reign of Claudius, when the temple was destroyed

by fire. In consequence of this painting C. Fabius received the surname of Pictor, which was borne by his descendants.—**2.** Q., was the most ancient writer of Roman history in prose. He served in the Gallic war, 225, and also in the second Punic war. After the battle of Cannae he was sent to consult the oracle of Delphi. His history was written in Greek, which was then the language of learning and literature. That he was used as an authority by Livy and Diodorus there can be little doubt, though to what extent is a disputed question. For Polybius he was the chief authority in the account of the second Punic war.—**3.** Q., praetor 189, and flamen Quirinalis.—**4.** Ser., is said by Cicero to have been well skilled in law, literature, and antiquity. He lived about B.C. 150.

PĪCUMNUS and PĪLUMNUS, two Roman divinities, were regarded as two brothers. They were originally the Italian deities of the grain or meal store and of the fertilisation of the fields: Picumnus was identified with Sterquilinius, the god who presided over the manuring of fields, and Pilumnus presided over the pounding of grain with the pestle, or *pilum*. Hence the two deities were supposed to supply strength and growth to children. A couch was prepared for them in the house in which there was a newly-born child. Pilumnus was believed to ward off all sufferings from the infant with his *pilum*, and Picumnus conferred upon the infant prosperity.

PĪCUS (-i), a Latin prophetic divinity, is described as a son of Saturnus or Sterculus, as the husband of Canens, and the father of Faunus. In some traditions he was called the first king of Italy. He was a famous soothsayer and augur, and as he made use in his prophetic art of a *picus* (a woodpecker), he himself was also called Picus. He was represented in a rude and primitive manner as a wooden pillar with a woodpecker on the top of it, but afterwards as a young man with a woodpecker on his head. Pomona, it is said, was beloved by Picus; but Circe also was in love with him, and when her love was rejected, she changed him into a woodpecker, who, however, retained the prophetic powers which he had formerly possessed as a man. In the stories of Picus there seems to be a combination of various popular beliefs. The woodpecker was a bird of prophetic power sacred to Mars, in his character of the agricultural god: hence Picus is at one time the agricultural deity son of Saturnus or Sterculus; at another the woodpecker itself; while in other traditions he partakes of the warlike character of Mars, and is represented as a warrior king of Italy.

PĬĔRĬA (-ae; Πιερία). **1.** A narrow slip of country on the SE. coast of Macedonia, extending from the mouth of the Peneus in Thessaly to the Haliacmon, and bounded on the W. by Mount Olympus and its offshoots. This country was one of the earliest seats of the worship of the Muses, and Orpheus is said to have been buried there.—**2.** A district in Macedonia E. of the Strymon near Mount Pangaeus, where the Pierians settled when they had been driven out of their original abodes by the Macedonians.—**3.** A district on the N. coast of Syria, so called from the mountain Pieria, a branch of the Amanus, a name given to it by the Macedonians after their conquest of the East.

PĪĔRĬDES (-um; Πιερίδες). **1.** A surname of the Muses, which they derived from Pieria, near Mt. Olympus, where they were first worshipped among the Thracians.—**2.** The nine daughters of Pierus, king of Emathia (Macedonia), to whom he gave the names of the nine Muses. [MUSAE.] They afterwards entered into a contest with the Muses, and, being conquered, they were changed into birds.

PILĬA, the wife of T. Pomponius Atticus.

PILŌRUS (-i; Πίλωρος), a town of Macedonia in Chalcidice, at the head of the Singitic gulf.

PĪLUMNUS. [PICUMNUS.]

PIMPLĒA (Πίμπλεια), a town in the Macedonian province of Pieria, sacred to the Muses, who were hence called *Pimplēides*.

PĪNĀRĬA GENS, one of the most ancient patrician gentes at Rome, traced its origin to a time long previous to the foundation of the city. The legend related that when Hercules came into Italy he was hospitably received, on the spot where Rome was afterwards built, by the Potitii and the Pinarii, two of the most distinguished families in the country. The hero, in return, taught them the way in which he was to be worshipped; but as the Pinarii were not at hand when the sacrificial banquet was ready, and did not come till the entrails of the victim were eaten, Hercules, angrily exclaiming Ὑμεῖς δὲ πεινάσετε, determined that the Pinarii should in all future time be excluded from partaking of the entrails of the victims, and that in all matters relating to his worship they should be inferior to the Potitii. These two families continued to be the hereditary priests of Hercules till the censorship of App. Claudius (B.C. 312),

PĪNĂRUS (-i; Πίναρος), a river of Cilicia, rising in M. Amanus, and falling into the gulf of Issus.

PINDĂRUS (-i; Πίνδαρος), the greatest lyric poet of Greece, was born either at Thebes or at Cynoscephalae, a village in the territory of Thebes, about B.C. 522. His family was one of the noblest in Thebes, and seems also to have been celebrated for its skill in music. At Athens Pindar became the pupil of Lasus of Hermione, the founder of the Athenian school of dithyrambic poetry. He returned to Thebes before he completed his twentieth year, and is said to have received instruction there from Myrtis and Corinna of Tanagra. With both these poetesses Pindar contended for the prize in the musical contest at Thebes, and he is said to have been defeated five times by Corinna. Pindar began his career as a poet at an early age, and was soon employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. He was courted especially by Alexander, king of Macedonia, and Hiero, tyrant of Syracuse; and the praises which he bestowed upon the former are said to have been the chief reason which led his descendant, Alexander, the son of Philip, to spare the house of the poet when he destroyed the rest of Thebes. Pindar wrote the seventh Pythian ode in B.C. 490, the year of the battle of Marathon, in honour of the Athenian Megacles, winner of a chariot race. Sicily claimed a large share of his work; for fourteen of his odes were written in honour of Sicilian victors. These date after the battle of Salamis, when Pindar was nearly forty years of age. It was probably about that time that he visited Hiero, at whose court he spent four years (476–472), Agrigentum, Camarina, and Himera. It is even possible that he went to Cyrene, which is celebrated in more than one of his odes: notably in one of his finest, the fourth Pythian, written to celebrate the victory of Arcesilas, king of Cyrene, in the chariot race. He is said to have died in the theatre of Argos at the age of 80. A peculiar honour was paid to him at Delphi, where he was formally summoned to the sacred feast, and his descendants were admitted to it as his representatives. The only poems of Pindar which have come down to us entire are his *Epinicia*, or *triumphal odes*. But these were but a small portion of his works. Besides his triumphal odes he wrote hymns to the gods, paeans, dithyrambs, odes for processions (προσόδια), songs of maidens (παρθένεια), mimic dancing songs (ὑπορχήματα), drinking songs (σκόλια), dirges (θρῆνοι), and encomia (ἐγκώμια), or panegyrics on princes. Of these we have numerous fragments. Most of them are mentioned in the well-known lines of Horace (*Od.* iv. 2):

> Seu per audaces nova dithyrambos
> Verba devolvit, numerisque fertur
> Lege solutis:
> Seu deos (*hymns and paeans*) regesve (*encomia*)
> canit, deorum
> Sanguinem: . . .
> Sive quos Elea domum reducit
> Palma caelestes (*the Epinicia*): . . .
> Flebili sponsae juvenemve raptum
> Plorat (*the dirges*).

PINDĔNISSUS (-i; Πινδένισσος), a town of eastern Cilicia on a spur of Mount Amanus, which was taken by Cicero after a siege of two months.

PINDUS (-i; Πίνδος), a lofty range of mountains in northern Greece, a portion of the great backbone which runs through the centre of Greece from N. to S. The name of Pindus was confined to that part of the chain which separates Thessaly and Epirus.

PINNA (-ae; *Città di Penna*), the chief town of the Vestini at the foot of the Apennines.

PĪRAEUS or PEIRAEUS (Πειραιεύς), the most important of the harbours of Athens, was situated in the peninsula about five miles SW. of Athens. [See ATHENAE, pp. 96–97.]

PĪRĒNĒ or PEIRENE (Πειρήνη), a fountain at Corinth, where Bellerophon is said to have caught the horse Pegasus. It gushed forth from the rock in the Acrocorinthus, was conveyed down the hill by subterranean conduits, and fell into a marble basin, from which the greater part of the town was supplied with water.

PĪRĬTHŎUS or PEIRĬTHŎUS (-i; Πειρίθοος), son of Ixion and Dia, was king of the Lapithae in Thessaly, and married to Hippodamia, by whom he became the father of Polypoetes. When Peirithoüs was celebrating his marriage with Hippodamia, the Centaur Eurytion or Eurytus carried her off, and this act occasioned the fight between the Centaurs and Lapithae, in which the Centaurs were defeated. Peirithoüs once invaded Attica, and Theseus came forth to oppose him, but they made peace, and became intimate friends. Theseus was present at the wedding of Peirithoüs, and assisted him in his battle against the Centaurs. Hippodamia afterwards died, and each of the two friends resolved to wed a daughter of Zeus. With the aid of Peirithoüs, Theseus carried off Helen from Sparta, and placed her at Aethra under the care of Phaedra.

Peirithoüs was still more ambitious, and resolved to carry off Persephone, the wife of the king of the lower world. Theseus would not desert his friend in the enterprise, and the two friends descended to the lower world. Here they were seized by Pluto and fastened to a rock, where they both remained till Heracles delivered Theseus, but Peirithoüs remained for ever a prisoner (*amatorem trecentae Pirithoum cohibent catenae*, Hor. *Od.* iii. 4, 80).

PĪSA (-ae; Πῖσα), the capital of PISATIS, the middle portion of the province of Elis in Peloponnesus. [ELIS.] It itself was situated N. of the Alpheus, at a very short distance E. of Olympia. The history of the Pisatae consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic games. [ELIS.] The Pisatae obtained this honour in the 8th Olympiad (B.C. 748) with the assistance of Pheidon, tyrant of Argos, and also a second time in the 34th Olympiad (644) by means of their own king Pantaleon. In the 52nd Olympiad (572) the struggle between the two peoples was brought to a close by the conquest and destruction of Pisa by the Eleans.

PĪSAE, more rarely PISA (*Pisa*), one of the most ancient cities of Etruria, was situated at the confluence of the Arnus and Ausar (*Serchio*), about six miles from the sea; but the Ausar altered its course in the twelfth century, and now flows into the sea by a separate channel. According to some traditions, due perhaps to similarity of name, Pisae was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy, whence the Roman poets give the Etruscan town the surname of Alphea. Its harbour, called *Portus Pisanus*, between the mouth of the Arnus and the modern Leghorn, was much used by the Romans.

PĪSANDER or PEISANDER (-dri; Πείσανδρος). **1.** Son of Polyctor, and one of the suitors of Penelope. — **2.** An Athenian, who lived in the time of the Peloponnesian war. In 412 he was a chief agent in effecting the revolution of the Four Hundred, and he was one of those who, on the counter-revolution, took refuge with Agis at Decelea. His property was confiscated, and it does not appear that he ever returned to Athens.—**3.** A Spartan, brother-in-law of Agesilaus II., who made him admiral of the fleet in 395. In the following year he was defeated and slain in the sea-fight off Cnidus, against Conon and Pharnabazus.

C.D.

PISATIS. [PISA.]

PISAURUM (-i; *Pesaro*), a town of Umbria, near the mouth of the river PISAURUS (*Foglia*), on the road to Ariminum.

PĬSĬDĬA (-ae; ἡ Πισιδική), an inland district of Asia Minor, bounded by Lycia and Pamphylia on the S.; Cilicia on the SE.; Lycaonia and Isauria (the latter often reckoned a part of Pisidia) on the E. and NE.; Phrygia Parorios on the N. The inhabitants were a warlike aboriginal people, related apparently to the Isaurians and Cilicians. They maintained their independence, under petty chieftains, against all the successive rulers of Asia Minor. The Romans never subdued the Pisidians in their mountain fortresses, though they took some of the towns on the outskirts of their country; for example, Antiochia, which was made a colony.

PĪSISTRĂTĪDAE or PEISISTRATIDAE (Πεισιστρατίδαι), the sons of Peisistratus, Hippias and Hipparchus; but it also included his more remote descendants. [PISISTRATUS.]

PĪSISTRĂTUS or PEISISTRATUS (-i; Πεισίστρατος), an Athenian, son of Hippocrates. The mother of Peisistratus was cousin to the mother of Solon. This relationship between them led to a close friendship between their respective sons. But, when Solon, after the establishment of his constitution, retired for a time from Athens, the old rivalry between the parties of the Plain, the Highlands and the Coast broke out into open feud. The party of the Plain, comprising chiefly the landed proprietors, was headed by Lycurgus and Miltiades, son of Cypselus; that of the Coast, consisting of the wealthier classes not belonging to the nobles, by Megacles, the son of Alcmaeon; the party of the Highlands, which aimed at more political freedom than either of the two others, was the one at the head of which Peisistratus placed himself, because they seemed the most likely to be useful for his ambitious designs. Solon, on his return, quickly saw through the designs of Peisistratus, but could not dissuade him from his attempt. When Peisistratus found his plans ripe for execution, he one day made his appearance in the agora showing wounds, pretending that he had been nearly assassinated by his enemies as he was riding into the country. An assembly of the people was forthwith called, in which one of his partisans proposed that a body-guard of fifty citizens, armed with clubs, should be granted to him. It was in vain that Solon opposed this; the guard was given him,

and Peisistratus took this opportunity of raising a much larger force, with which he seized the citadel, B.C. 560, thus becoming what the Greeks called *Tyrant* of Athens. He made no further change in the laws, and governed ably and moderately. His first usurpation lasted but a short time (probably five years). Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Peisistratus was compelled to evacuate Athens. He remained in banishment B.C. 555–551. Meantime the factions of Megacles and Lycurgus revived their old feuds, and Megacles made overtures to Peisistratus, offering to reinstate him in the tyranny if he would marry his daughter. The proposal was accepted by Peisistratus. The following stratagem is said to have been used:—A damsel named Phya, of remarkable beauty, was dressed up as Athene in a full suit of armour, and placed in a chariot, with Peisistratus by her side. The chariot was then driven towards the city, heralds being sent on before to announce that Athene in person was bringing back Peisistratus to her Acropolis. Peisistratus treated his wife so ill that Megacles again made common cause with Lycurgus. Peisistratus was again driven from Athens, B.C. 545, after six years of power. He retired to Thrace, where he dwelt near Pangaeus, and employed the next ten years in making preparations to regain his power. At the end of that time he transferred his headquarters to Eretria in Euboea, where he gathered forces of Eretrians and Thebans, and of troops supplied by Lygdamis of Naxos, who aided him in person. With these he invaded Attica, and defeated his opponents near the temple of Athene at Pallene, and then entered Athens without opposition. Lygdamis was rewarded by being restored as tyrant of Naxos. [LYGDAMIS.] Having now become tyrant of Athens for the third time, he secured his power by enrolling mercenaries, and also by disarming the citizens, but in other respects he ruled moderately. He encouraged commerce and agriculture both by remission of taxes and by presents of seed. He took pains himself to terminate disputes among the agriculturists, and he maintained the state in peace. Athens was indebted to him for many stately and useful buildings. Among these may be mentioned a temple to the Pythian Apollo, and a magnificent temple to the Olympian Zeus, which remained unfinished for several centuries, and was at length completed by the emperor Hadrian. He also encouraged literature in various ways. It was apparently under his auspices that Thespis introduced at Athens his rude form of tragedy (B.C. 535), and that dramatic contests were made a regular part of the Attic Dionysia. [For the accounts of his work in connexion with the Homeric poems, see HOMERUS.] By his first wife Peisistratus had two sons, Hippias and Hipparchus. By his second wife, Timonassa, he had also two sons, Iophon and Thessalus, who are rarely mentioned. He had also an illegitimate son, Hegesistratus, whom he made tyrant of Sigeum, after taking that town from the Mytilenaeans. He died at an advanced age in 527, and was succeeded in the tyranny by his eldest son Hippias; but Hippias and his brother Hipparchus appear to have ministered the affairs of the state with so little outward distinction, that they are frequently spoken of as though they had been joint tyrants. They governed with the same moderation as their father. Hipparchus inherited his father's literary tastes. Several distinguished poets lived at Athens under his patronage, as, for example, Simonides of Ceos, Anacreon of Teos, Lasus of Hermione, and Onomacritus. After the murder of Hipparchus in 514, an account of which is given under HARMODIUS, a great change ensued in the character of the government. Hippias now became a morose and suspicious tyrant. He put to death great numbers of the citizens, and raised money by extraordinary imposts. His old enemies the Alcmaeonidae, to whom Megacles belonged, supported by a large force under Cleomenes, succeeded in expelling the Peisistratidae from Attica. Hippias and his connexions retired to Sigeum, 510. Hippias afterwards repaired to the court of Darius, and accompanied the expedition sent under Datis and Artaphernes. According to some accounts he fell in the battle of Marathon; according to others he died at Lemnos on his return.

PĪSO, CALPURNĬUS, the name of a distinguished plebeian family. **1.** Was taken prisoner at the battle of Cannae, B.C. 216, and sent by Hannibal to Rome to negotiate the exchange of prisoners; was praetor urbanus, 211, and afterwards commanded as propraetor in Etruria, 210.—**2.** C., son of No. 1, was praetor 186, and received Further Spain as his province. He returned to Rome in 184, and obtained a triumph for a victory he had gained over the Lusitani and Celtiberi. He was consul in 180, and died during his consulship.

Pisones with the agnomen Caesoninus.

3. L., received the agnomen Caesoninus, because he originally belonged to the

Caesonia gens. He was praetor in 154, and obtained the province of Further Spain, but was defeated by the Lusitani. He was consul in 148.—**4.** L., son of No. 3, consul 112 with M. Livius Drusus. In 107 he served as legatus to the consul L. Cassius Longinus, who was sent into Gaul to oppose the Cimbri and their allies, and he fell together with the consul in the battle in which the Roman army was utterly defeated by the Tigurini in the territory of the Allobroges.—**5.** L., grandson of No. 4, appears in Cicero (who perhaps somewhat exaggerates his faults) as a cruel and corrupt magistrate. In 59 Caesar married his daughter Calpurnia, and through his influence Piso obtained the consulship for 58, having for his colleague A. Gabinius, who was indebted for the honour to Pompey. Both consuls supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. At the expiration of his consulship Piso went to his province of Macedonia, where he remained during two years (57 and 56), plundering the provincials in the most shameless manner. In the debate in the senate which led to his recall, Cicero attacked him in the most unmeasured terms in an oration which has come down to us (*De Provinciis Consularibus*). Piso on his return (55) complained in the senate of the attack of Cicero, and justified the administration of his province, whereupon Cicero reiterated his charges in a speech which is likewise extant (*In Pisonem*). Cicero, however, did not venture to bring to trial the father-in-law of Caesar. On the breaking out of the Civil war (49) Piso accompanied Pompey in his flight from the city; and although he did not go with him across the sea, he still kept aloof from Caesar. He subsequently returned to Rome, and remained neutral during the remainder of the Civil war. After Caesar's death (44) Piso at first opposed Antony, but is afterwards mentioned as one of his partisans.—**6.** L., son of No. 5, was consul 15, and afterwards obtained the province of Pamphylia; thence he was recalled by Augustus in 11, in order to make war upon the Thracians, who had attacked the province of Macedonia. He was appointed by Tiberius praefectus urbi. He died in 32. It was to this Piso and his two sons that Horace addressed his epistle on the Art of Poetry.

Pisones with the agnomen Frugi.

7. L., received from his integrity and conscientiousness the surname of Frugi, which is nearly equivalent to our 'man of worth.' He was tribune of the plebs, 149, in which year he proposed the first law for the punishment of extortion in the provinces. He was consul in 133, and carried on war against the slaves in Sicily. He was a staunch supporter of the aristocratical party, and offered a strong opposition to the measures of C. Gracchus.—**8.** L., son of No. 7, served with distinction under his father in Sicily in 133, and died in Spain about 111, whither he had gone as propraetor.—**9.** L., son of No. 7, was a colleague of Verres in the praetorship, 74. —**10.** C., son of No. 9, married Tullia, the daughter of Cicero, in 63, but was betrothed to her as early as 67. He was quaestor in 58, when he had used every exertion to obtain the recall of his father-in-law from banishment; but he died in 57 before Cicero's return to Rome.

Pisones without an agnomen.

11. C., consul 67, belonged to the high aristocratical party, and in his consulship opposed with the utmost vehemence the law of the tribune Gabinius for giving Pompey the command of the war against the pirates. In 66 and 65, Piso administered the province of Narbonese Gaul as proconsul, and while there suppressed an insurrection of the Allobroges. In 63 he was accused of plundering the province, and was defended by Cicero.—**12.** M., usually called M. PUPIUS PISO, because he was adopted by M. Pupius, served in the Mithridatic war as a legatus of Pompey, and was elected consul for 61.—**13.** CN., a young noble who had dissipated his fortune by his extravagance and profligacy, and therefore joined Catiline in what is usually called his first conspiracy (66). The senate, anxious to get rid of Piso, sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. Here he was murdered by his escort.—**14.** CN., fought against Caesar in Africa (46), and after the death of the dictator joined Brutus and Cassius. He was subsequently pardoned, and returned to Rome.—**15.** CN., son of No. 14, was consul B.C. 7, and was sent by Augustus as legate into Spain. In A.D. 18, Tiberius conferred upon Piso the command of Syria, in order that he might do everything in his power to thwart and oppose Germanicus. Piso on his return to Rome (20) was accused of murdering Germanicus: the matter was investigated by the senate; but before the investigation came to an end, Piso was found with his throat cut, and his sword lying by his side. It was generally supposed he had put an end to his own life; but others

believed that Tiberius dreaded his revealing his secrets, and accordingly caused him to be put to death.—**16**. C., conspired against Nero in A.D. 65. The conspiracy was discovered, and Piso committed suicide. —**17**. L., surnamed LICINIANUS, was the son of M. Licinius Crassus Frugi, and was adopted by one of the Pisones. He was adopted by Galba, but was slain by the soldiers of Otho, A.D. 69.—**18**. T. CALPURNIUS SICULUS, a poet in Nero's reign who wrote Eclogues in imitation of Virgil and Theocritus. It is probably right to assign to him also the poem *De Laude Pisonis*, which used to be ascribed to Saleius Bassus.

PISTOR—that is, the 'pounder'—a surname of Jupiter at Rome, which probably was applied to him as the destroyer by thunderbolts; but a later tradition arose from a false connexion with the more familiar meaning 'baker'; and the common story was that, when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions, and thus caused them to give up the siege.

PISTŌRĬA or PISTŌRIUM (*Pistoia*), a small place in Etruria, on the road from Luca to Florentia.

PITĂNA. [SPARTA.]

PITĂNĒ (-es; Πιτάνη: *Tchanderluk*), a seaport town of Aeolis, on the coast of the Elaitic gulf.

PITHECŪSA. [AENARIA.]

PITTĂCUS (-i; Πιττακός), one of the so-called 'Seven Wise Men of Greece,' was a native of Mytilene in Lesbos, and was born about B.C. 652. He was highly celebrated as a warrior, a statesman, a philosopher, and a poet. He is first mentioned, in public life, as an opponent of the tyrants of Mytilene. [ALCAEUS.] In conjunction with the brothers of Alcaeus, he overthrew and killed the tyrant Melanchrus, B.C. 612. In 606 he commanded the Mytilenaeans in their war with the Athenians for the possession of Sigeum, on the coast of the Troad. This war was terminated by the mediation of Periander, who assigned the disputed territory to the Athenians; but the supreme power of Mytilene was disputed between a succession of tyrants and the aristocratical party headed by Alcaeus and his brother Antimenidas. The popular party chose Pittacus as their ruler, with absolute power, under the title of *Aesymnetes*. He held this office for ten years (589–579), and then voluntarily resigned it, having by his administration restored order to the state and prepared it for the safe enjoyment of a republican form of government. He lived in great honour at Mytilene for ten years after the resignation of his government, and died in 569, at an advanced age. Of the proverbial maxims which were current under the names of the seven wise men of Greece, two were ascribed to Pittacus: namely, Χαλεπὸν ἐσθλὸν ἔμμεναι and Καιρὸν γνῶθι.

PITTHEUS (-ĕŏs, -ĕī; Πιτθεύς), king of Troezen, was son of Pelops and Dia, father of Aethra, and grandfather of Theseus. Aethra, as his daughter, is called *Pitthēis*.

PITYŪSA, PITYUSSA (Πιτυοῦσα, Πιτυοῦσσα), the name of two islands off the S. coast of Spain, W. of Baleares. The larger of them was called Ebusus (*Iviza*), the smaller Ophiussa (*Formentera*).

PLĂCENTĬA (*Piacenza*), a Roman colony in Cisalpine Gaul, founded at the same time as the Cremona, B.C. 219. It was situated on the right bank of the Po, not far from the mouth of the Trebia, and on the road from Mediolanum to Parma. It was besieged in vain by Hasdrubal, but a few years afterwards was taken and destroyed by the Gauls. It was, however, soon rebuilt by the Romans, and became an important place.

PLĂCĬA (-ae; Πλακίη), a town in Mysia, E. of Cyzicus.

PLĂCUS (Πλάκος), a mountain of Mysia, above the city Thebe.

PLANĀRĬA. [FORTUNATAE.]

PLANASĬA (-ae; *Pianosa*), an island between Corsica and the coast of Etruria, to which Augustus banished his grandson Agrippa Postumus.

PLANCĪNA, MUNĀTĬA, the wife of Cn. Piso, who was appointed governor of Syria in A.D. 18. She was accused with her husband in 20. [PISO, No. 16.] She was brought to trial again in 33, a few years after the death of Livia, who had protected her, and having no longer any hope of escape, she put an end to her own life.

PLANCĬUS, CN., first served in Africa under the propraetor A. Torquatus, subsequently, in B.C. 68, under the proconsul Q. Metellus in Crete, and next, in 62, as military tribune in the army of C. Antonius in Macedonia. In 58 he was quaestor in Macedonia under the propraetor L. Appuleius, and here he showed kindness to Cicero during his banishment. He was tribune of the plebs in 56; and was elected curule aedile with A. Plotius in 54. But before Plancius and Plotius entered upon their office they were accused

of the crime of *sodalitium*, or the bribery of the tribes by means of illegal agencies. Cicero defended Plancius in an oration still extant, and obtained his acquittal.

PLANCUS, MUNĀTĬUS, the name of a distinguished plebeian family. **1.** L., was a friend to Julius Caesar, and served under him both in the Gallic and the Civil wars. Caesar shortly before his death nominated him to the government of Transalpine Gaul for B.C. 44, and after Caesar's death Plancus took possession of his province. Here he prepared at first to support the senate against Antony, but when Lepidus joined Antony, and their united forces threatened to overwhelm Plancus, he came over to their side. He was consul in 42, and he subsequently followed Antony to Asia, where he remained for some years, and governed in succession the provinces of Asia and Syria. He deserted Antony in 32, and lived at Rome during the remainder of his life. One of Horace's odes (*Od.* i. 7) is addressed to him.—**2.** T., surnamed BURSA, brother of No. 1, was tribune of the plebs B.C. 52, when he supported Pompey, by doing everything in his power to increase the confusion which followed upon the death of Clodius. At the close of the year, as soon as his tribunate had expired, Plancus was accused by Cicero of *vis* and went into exile to Ravenna in Cisalpine Gaul, where he was kindly received by Caesar. After Caesar's death Plancus fought on Antony's side in the campaign of Mutina.—**3.** CN., brother of the two preceding, praetor elect 44, was charged by Caesar in that year with the assignment to his soldiers of lands at Buthrotum in Epirus.—**4.** L. PLAUTIUS PLANCUS, brother of the three preceding, was adopted by a L. Plautius. He was included in the proscription of the triumvirs, 43.

PLĂTAEA, more commonly PLATAEAE (Πλάταια, Πλαταιαί), an ancient city of Boeotia, on the N. slope of Mount Cithaeron, not far from the sources of the Asopus, and on the frontiers of Attica. At an early period the Plataeans deserted the Boeotian confederacy and placed themselves under the protection of Athens, and when the Persians invaded Attica, in B.C. 490, they sent 1000 men to the assistance of the Athenians, and had the honour of fighting on their side at the battle of Marathon. Ten years afterwards (480) their city was destroyed by the Persian army under Xerxes at the instigation of the Thebans; and the place was still in ruins in the following year (479), when the memorable battle was fought in their territory in which Mardonius was defeated, and the independence of Greece secured. In consequence of this victory, the territory of Plataea was declared inviolable, and Pausanias and the other Greeks swore to guarantee its independence. Plataea now enjoyed a prosperity of fifty years; but in the third year of the Peloponnesian war (429) the Thebans persuaded the Spartans to attack the town, and after a siege of two years at length succeeded in obtaining possession of the place (427). Plataea was now razed to the ground. Its inhabitants sought refuge at Scione and afterwards at Athens; but their city was again rebuilt after the peace of Antalcidas (387). It was destroyed a third time by its inveterate enemies the Thebans in 372, and once more restored under the Macedonian supremacy.

PLĂTO (-ōnis; Πλάτων), the comic poet, was a native of Athens, contemporary with Aristophanes, Phrynichus, Eupolis, and Pherecrates, B.C. 428–389. He ranked among the best poets of the Old Comedy. With the *Cleophon* he won the third prize in 405 B.C., when Aristophanes was first with the *Frogs*, and Phrynichus second with the *Muses*.

PLĂTO (-ōnis; Πλάτων), the philosopher, was born B.C. 428. Athens was probably his birthplace, though some say Aegina. His father, Aristo, claimed descent from Codrus, and the ancestors of his mother, Perictione, were related to Solon. Plato was a nephew of Critias. He is said to have contended as a youth in the Isthmian and other games, to have written poetry; and not to have devoted himself to philosophy till a later time, probably after Socrates began to influence him. Plato was instructed in grammar, music, and gymnastics by the most distinguished teachers of that time. He was thus by birth and education inclined to the aristocratic and cultivated classes at Athens; but though he had great opportunities for a favourable start in political contests by the help of his connexions, especially of Critias, he preferred a life of philosophic study. At the same time it would be a mistake to suppose that he never took any part in public life. He must necessarily have served in military posts after he was eighteen, and the military service of 409–403 B.C. was constant and severe. Plato's birth and means probably placed him in the cavalry. In his twentieth year he is said to have become a pupil of Socrates, and one of his most ardent admirers. Pausanias preserves a story that Socrates, on the night before Plato first became his pupil,

dreamed that a swan, the bird of Apollo, flew into his lap. After the death of Socrates (399) he withdrew to Megara, where he probably composed several of his dialogues. He next went to Cyrene through friendship for the mathematician Theodorus, and is said to have visited afterwards Egypt, Sicily, and the Greek cities in Lower Italy, about 388 B.C. Plato, during his residence in Sicily, became acquainted, through Dion, with the elder Dionysius, but very soon fell out with the tyrant, who disliked his freedom of speech. It is impossible to reject altogether the story of his being sold into slavery. The most probable account is that Dionysius handed him over to the Spartan envoy Pollis to be taken to Greece, with secret instructions that he should be sold as a slave, that he was sold at Aegina and was purchased for twenty or thirty minae and freed by Anniceris, whom he had known at Cyrene. After his return to Athens, about 386, he began to teach, partly in the gymnasium of the Academy and its shady avenues, near the city, between the exterior Cerameicus and the hill Colonus Hippius, and partly in his garden, which was situated at Colonus. He taught without fees. The more narrow circle of his disciples assembled themselves in his garden at common meals, and it was probably to them alone that the inscription said to have been set up over the vestibule of the house, 'Let no one enter who is unacquainted with geometry,' had reference. Among the pupils were his nephew Speusippus, Xenocrates of Chalcedon, Aristotle, Heraclides Ponticus, and Philippus the Opuntian. Plato's teaching was twice interrupted by his voyage to Sicily: first when Dion, probably soon after the death of the elder Dionysius, persuaded him to make an attempt to win the younger Dionysius to philosophy; the second time, a few years later (about 360), when the wish of his Pythagorean friends, and the invitation of Dionysius to reconcile the disputes which had broken out between him and his step-uncle Dion, brought him back to Syracuse. His efforts were both times unsuccessful, and he owed his own safety to the intercession of Archytas. With the exception of these two visits to Sicily, Plato was occupied from the time when he opened the school in the Academy in giving instruction and in the composition of his works. He died in the 82nd year of his age, B.C. 347. The writings of Plato are in the form of dialogue, Socrates being represented as the leader of the discussions. [SOCRATES.]

PLAUTĬUS, A., a man of consular rank, who was sent by the emperor Claudius in A.D. 43 to subdue Britain. He remained in Britain four years, and subdued the S. part of the island.

PLAUTUS, T. MACCIUS, the most celebrated comic poet of Rome, was a native of Sarsina, a small village in Umbria. The date of his birth is uncertain, but it may be placed about B.C. 254. When he first came to Rome he was in needy circumstances, and was employed in the service of the actors. With the money he had saved he left Rome and set up in business: but his speculations failed; he returned to Rome, and his necessities obliged him to enter the service of a baker, who employed him in turning a handmill. At this time he wrote three plays, the sale of which to the managers of the public games enabled him to quit his drudgery, and begin his literary career. He was then probably about thirty years of age (224), and accordingly began to write comedies a few years before the breaking out of the second Punic war. He continued to write for about forty years, and died in 184, when he was seventy years of age. His contemporaries at first were Livius Andronicus and Naevius, afterwards Ennius and Caecilius: Terence did not rise into notice till almost twenty years after his death. At present we possess only twenty comedies of Plautus; but there were originally twenty-one in the manuscripts, and the *Vidularia*, which was the twenty-first, and which came last in the collection, was torn off from the manuscript in the middle ages. The titles of the twenty-one plays are: 1. *Amphitruo*. 2. *Asinaria*. 3. *Aulularia*. 4. *Captivi*. 5. *Curculio*. 6. *Casina*. 7. *Cistellaria*. 8. *Epidicus*. 9. *Bacchides*. 10. *Mostellaria*. 11. *Menaechmi*. 12. *Miles*. 13. *Mercator*. 14. *Pseudolus*. 15. *Poenulus*. 16. *Persa*. 17. *Rudens*. 18. *Stichus*. 19. *Trinummus*. 20. *Truculentus*. 21. *Vidularia*. Though his plays are founded upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done. Plautus has been imitated by many modern poets. Thus the *Amphitruo* (the only play of Plautus which has a mythological plot) has been imitated by Molière and Dryden; the *Aulularia* by Molière in his *Avare*; the *Mostellaria* by Regnard, Addison, and others; the *Menaechmi* by Shakespeare in his *Comedy of Errors*; the *Trinummus* by Lessing in his *Schatz*.

PLĒĬĂDES (-um; Πλειάδες or Πελειάδες),

the Pleiads, are usually called the daughters of Atlas and Plēĭŏne, whence they bear the name of the *Atlantides*. They were called *Vergiliae* by the Romans (a name which some connected with *ver* as the season of their rising), and also *Suculae* (*i.e.* the herd of little pigs): they were also known as Sidus Parilicium, because they shone at the time of the festival Parilia. They were the sisters of the Hyades, and seven in number, six of whom are described as visible, and the seventh as invisible. The Pleiades are said to have made away with themselves from grief at the death of their sisters, the Hyades, or at the fate of their father, Atlas, and were afterwards placed as stars at the back of Taurus, where they formed a cluster resembling a bunch of grapes, whence they were sometimes called Βότρυς. According to another story, the Pleiades were virgin companions of Artemis, and, together with their mother, Pleione, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were changed into doves (πελειάδες) and placed among the stars. The story of the lost Pleiad was that Merope, the seventh of the sisters, hid her light in mortification because she alone had married a mortal (Sisyphus) and become subject to mortality. The rising of the Pleiades in Italy was about the beginning of May, and their setting about the beginning of November. Hence the Pleiads were connected with the fertilising rains of spring, with the seed-time of autumn and also with autumn storms, and different parts of the myth are traceable to these different points of view. They are daughters of Atlas because the rain-clouds associated with them rise out of the western sea, and in the pursuit by Orion there is reference to the stormy time of autumn. Their names are Electra, Maia, Taygete, Alcyone, Celaeno, Sterope, and Merope.

PLĒĬŎNĒ. [ATLAS; PLEIADES.]

PLEMMYRĬUM. [SYRACUSAE.]

PLEUMOXĬI (-ōrum), a tribe in Gallia Belgica, subject to the Nervii.

PLEURATUS (-i), king of Illyria, was an ally of the Romans in the second Punic war, and in their wars in Greece.

PLEURŌN (-ōnis; Πλευρών: *Gyphtokastron*), a city in Aetolia, a little distance from the coast, NW. of the mouth of the Evenus, and on the S. slope of Mt. Aracynthus. It was originally inhabited by the Curetes. The old city was abandoned by its inhabitants when Demetrius II., king of Macedon, laid waste the surrounding country, and a new city was built under the same name to the W. of the ancient one.

PLĪNĬUS. 1. C. PLINIUS SECUNDUS, the author of the *Historia Naturalis*, distinguished as Pliny the Elder, was born A.D. 23, at Novum Comum (*Como*) in the N. of Italy. He came to Rome while still young, and at the age of about 23 he went to Germany, where he served under L. Pomponius Secundus. He returned to Rome with Pomponius (52), and applied himself to the study of jurisprudence. The greater part of the reign of Nero he spent in retirement, and in writing, chiefly, no doubt, at his native place. Towards the end of the reign of this emperor he was appointed procurator in Spain. He was here in 71, when his brother-in-law died, leaving his son, the younger Pliny, to the guardianship of his uncle. Pliny returned to Rome in the reign of Vespasian, shortly before 73, when he adopted his nephew. He had known Vespasian in the Germanic wars, and the emperor received him into the number of his most intimate friends. His practice was to go to Vespasian before daylight, and execute the business entrusted to him. Then he returned home, and, with slight intervals for meals, spent the rest of the day and part of the night in study. If it was fine he lay some hours in the sunshine, while his secretary read aloud and he took notes. At meals, and even in his bath, he was read to, or else he dictated a portion of his own book. By this incessant application, persevered in throughout life, he amassed an enormous amount of materials, from which he compiled his *Historia Naturalis*, published about 77. The details of Pliny's death are given in a letter of the younger Pliny to Tacitus (*Ep.* vi. 16). He perished in the eruption of Vesuvius which overwhelmed Herculaneum and Pompeii, in 79, being 56 years of age (Plin. *Ep.* iii. 5, 7). He was at the time stationed at Misenum in the command of the Roman fleet; and it was his anxiety to examine more closely the extraordinary phenomenon which led him to sail to Stabiae, where he landed and perished. The only work of Pliny which has come down to us is his *Historia Naturalis* (in 37 books), which deals with astronomy, meteorology, geography, mineralogy, zoology, botany, and treats also of human inventions and institutions, and the history of the fine arts. —2. C. PLINIUS CAECILIUS SECUNDUS, frequently called Pliny the Younger, was the son of C. Caecilius and of Plinia, the sister of the elder Pliny. He was born at Comum in A.D. 61; and having lost his

father at an early age, he was adopted by his uncle, as has been mentioned above. His education was conducted under the care of his uncle, his mother, and his tutor, Virginius Rufus. From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy. He studied eloquence under Quintilian. In his nineteenth year he began to speak in the Forum, and he was frequently employed as an advocate before the court of the Centumviri and before the Roman senate. He filled numerous offices in succession. As a young man he served in Syria as tribunus militum, and was there a hearer of the Stoic Euphrates and of Artemidorus. He was subsequently quaestor Caesaris, praetor in or about 93, and consul 100. In 103 he was appointed propraetor of the province Pontica, where he did not stay quite two years. He was twice married. His second wife was Calpurnia, the granddaughter of Calpurnius Fabatus, and an accomplished woman. The life of Pliny is chiefly known from his letters. So far as this evidence shows, he was a kind and benevolent man, fond of literary pursuits, and of building on and improving his estates. He was rich, and he spent liberally. He was a kind master to his slaves. His body was feeble, and his health not good. Nothing is known as to the time of his death. The extant works of Pliny are his *Panegyricus* and the ten books of his *Epistolae*. The *Panegyricus* is in praise of Trajan. His letters form a delightful collection, and make us acquainted with many interesting facts in the life of Pliny and that of his contemporaries.

PLĪSTARCHUS or PLEISTARCHUS (Πλείσταρχος), king of Sparta, was the son and successor of Leonidas, who was killed at Thermopylae, B.C. 480. He reigned from 480 to 458, but at the time of his father's death, the regency was assumed by his cousin Pausanias till his death, about 467.

PLĪSTHĔNES or PLEISTHENES (Πλεισθένης), son of Atreus, and husband of Aërope or Eriphyle. [See AGAMEMNON, ATREUS.]

PLISTĬA (-ae), a village in Samnium in the valley between M. Tifata and Taburnus.

PLĪSTŎĂNAX or PLEISTOANAX (-actis; Πλειστοάναξ), king of Sparta, was the eldest son of the Pausanias who conquered at Plataea, B.C. 479. On the death of Pleistarchus, in 458, without issue, Pleistoanax succeeded to the throne, being yet a minor. He reigned from 458 to 408. In 445 he invaded Attica; and when he withdrew his troops he was suspected of having been bribed by Pericles. He was punished by a heavy fine, which he was unable to pay, and was therefore obliged to leave his country. He remained nineteen years in exile, while his son Pausanias, a minor, reigned in his stead. The Spartans at length recalled him in 426, in obedience to the injunctions of the Delphic oracle. He was succeeded by his son Pausanias.

PLĪSTUS, or PLEISTUS (Πλειστός: *Xeropotamo*), a small river in Phocis, which rises in Mt. Parnassus, flows past Delphi, where it receives the small stream Castalia, and falls into the Crissaean gulf near Cirrha.

PLOTĪNA, POMPEIA, the wife of the emperor Trajan, who persuaded her husband to adopt Hadrian.

PLŌTĪNUS (Πλωτῖνος), the originator of the Neo-Platonic system, was born at Lycopolis in Egypt, about A.D. 203. He was taught by Ammonius Saccas. In his thirty-ninth year he joined the expedition of the emperor Gordian (242) against the Persians, in order to become acquainted with the philosophy of the Persians and Indians. After the death of Gordian he fled to Antioch, and from thence to Rome (244). He died at Puteoli in 262.

PLŪTARCHUS (-i; Πλούταρχος). **1.** Tyrant of Eretria in Euboea, whom the Athenians assisted in B.C. 354 against his rival, Callias of Chalcis. The Athenian army was commanded by Phocion, who defeated Callias at Tamynae; but Phocion having suspected Plutarchus of treachery, expelled him from Eretria.—**2.** The biographer and philosopher, was born at Chaeronea in Boeotia. The year of his birth is not known; but we learn from Plutarch himself that he was studying philosophy under Ammonius at the time when Nero was making his progress through Greece, in A.D. 66. He spent some time at Rome and in other parts of Italy, but he tells us that he did not learn the Latin language in Italy, because he was occupied with public commissions and in giving lectures on philosophy; and it was late in life before he busied himself with Roman literature. He was lecturing at Rome during the reign of Domitian. He spent the later years of his life at Chaeronea, where he discharged various magisterial offices, and held a priesthood. The time of his death is unknown, but probably took place early in Hadrian's reign.—The work which has immortalised Plutarch's name is his *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. The forty-

six Lives are arranged in pairs; each pair contains the Life of a Greek and a Roman, and is followed by a comparison of the two men; in a few pairs the comparison is omitted or lost. Perhaps no work of antiquity has been so extensively read in modern times as Plutarch's Lives. The reason of their popularity is that Plutarch has rightly conceived the business of a biographer: his biography gives a real portrait of the man and of the times in which he lived.—Plutarch's other writings, above sixty in number, are placed under the general title of *Moralia* or Ethical works, though some of them are of a historical character.

PLUTO. [HADES.]

PLŪTUS (-i; Πλοῦτος), the personification of wealth, is described as a son of Iasion and Demeter. [IASION.] That Wealth should be the offspring of the Earth-goddess expresses the idea that riches come from the earth—primarily from agriculture, but also from metals. The same idea was the cause of the name Πλούτων being given to Hades, the god of the heart and of the underworld. Zeus is said to have deprived Plutus of sight, that he might not bestow his favours on righteous men exclusively, but that he might distribute his gifts blindly and without any regard to merit. At Thebes there was a statue of Tyche or Fortune, at Athens one of Irene or Peace, and at Thespiae one of Athene Ergane, and in each of these cases the goddess was represented bearing in her arms Plutus as her child, expressing the sources of wealth, from good fortune, peace and industry. A copy of the statue of Irene and Plutus is now at Munich. [CEPHISODOTUS.]

PLŪVĬUS. [JUPITER.]

PŎDĂLĪRĬUS. [MACHAON.]

PŎDARCĒS (Ποδάρκης). **1.** The original name of Priam. [PRIAMUS.]—**2.** Son of Iphiclus and grandson of Phylacus, was a younger brother of Protesilaus, and led the Thessalians of Phylace against Troy.

PŎDARGĒ. [HARPYIAE.]

POEAS (-antis; Ποίας), son of Phylacus or Thaumacus, husband of Methone, and the father of Philoctetes, who is hence called *Poeantiades*, *Poeantius heros*, *Poeantia proles*, and *Poeante satus*. [HERACLES; PHILOCTETES.]

POENI. [CARTHAGO.]

POETOVĬO (-ōnis), sometimes written PETOVIO (*Pettau*), a town in Pannonia Superior (Western Pannonia) on the frontiers of Noricum, and on the Dravus (*Drave*).

PŌGŌN (Πώγων), the harbour of Troezen in Argolis.

PŎLA (-ae; *Pola*), a town in Istria, on the W. coast, and near the promontory POLATICUM. According to tradition Pola was founded by the Colchians who had been sent in pursuit of Medea. It became a Roman colony, and an important commercial town.

PŎLĔMŌN (-ōnis; Πολέμων). **1.** I., king of Pontus and the Bosporus, was the son of Zenon, the orator of Laodicea. As a reward for the services rendered by his father as well as himself he was appointed by Antony in B.C. 39 to the government of a part of Cilicia; and he subsequently obtained in exchange the kingdom of Pontus. After the battle of Actium he was able to make his peace with Octavian, who confirmed him in his kingdom. About the year 16 he was entrusted by Agrippa with the charge of reducing the kingdom of Bosporus, of which he was made king after conquering the country. He was killed in an expedition against the Aspurgians.—**2.** II., son of the preceding, was raised to the sovereignty of Pontus and Bosporus by Caligula in A.D. 39. Bosporus was afterwards taken from him by Claudius, who assigned it to Mithridates, while he gave Polemon a portion of Cilicia in its stead, 41. In 62 Polemon was induced by Nero to abdicate the throne, and Pontus was reduced to the condition of a Roman province.—**3.** Of Athens, an eminent Platonic philosopher. In his youth Polemon was extremely profligate; but one day, when he was about thirty, on his bursting into the school of Xenocrates, at the head of a band of revellers, he was so much moved by the words of Xenocrates, that he tore off his garland and remained an attentive listener, and from that day he altered his life (Hor. *Sat.* ii. 3, 253), and continued to frequent the school, of which, on the death of Xenocrates, he became the head, B.C. 315. He died in 273 at a great age.—**4.** Of Athens by citizenship, but by birth either of Ilium, or Samos, or Sicyon, a Stoic philosopher and an eminent geographer, lived in the time of Ptolemy Epiphanes, at the beginning of the second century B.C.—**5.** ANTONIUS, a celebrated sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus, and was in high favour with the two former emperors. He was born of a consular family, at Laodicea, but spent the greater part of his life at Smyrna.

PŎLĔMŌNĬUM (-i; Πολεμώνιον; *Buleman*), a city on the coast of Pontus in Asia Minor, built by king POLEMON (probably

the second), on the site of the older city of Side, at the mouth of the river Sidenus.

PŎLĬAS. [ATHENE.]

PŎLĬORCĒTĒS, DEMETRĬUS. [DEMETRIUS.]

PŎLĪTES (-ae; Πολίτης), son of Priam and Hecuba, and father of Priam the younger, was a valiant warrior, and famed for his swiftness of foot. He was slain by Pyrrhus.

POLITORĬUM (-i), a town in the interior of Latium, destroyed by Ancus Martius.

POLLENTĬA (-ae). **1.** (*Polenza*), a town of the Statiella in Liguria at the confluence of the Stura and the Tanarus, and subsequently a Roman municipium. It was celebrated for its wool. In its neighbourhood Stilicho gained a victory over the Goths under Alaric.—**2.** A town in Picenum probably identical with Urbs Salvia.—**3.** (*Pollenza*), a Roman colony on the NE. point of the Balearis Major. [BALEARES.]

POLLĬO (-ōnis), C. ASĬNĬUS, a distinguished orator, poet and historian, born at Rome in B.C. 76. On the breaking out of the Civil war he joined Caesar, and in 49 he accompanied Curio to Africa. After the defeat and death of Curio, he crossed over to Greece, and fought on Caesar's side at the battle of Pharsalia (48). He also accompanied Caesar in his campaigns against the Pompeian party in Africa (46) and Spain (45). He returned with Caesar to Rome, but was shortly afterwards sent back to Spain, with the command of the Further Province, in order to prosecute the war against Sex. Pompey. He was in his province at the time of Caesar's death (44). He took no part in the war between Antony and the senate; but when Antony was joined by Lepidus and Octavian in 43, Pollio espoused their cause. In the division of the provinces among the triumvirs, Antony received the Gauls. The administration of the Transpadane Gaul was committed to Pollio by Antony, and he had accordingly the task of settling the veterans in the lands which had been assigned to them in this province. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation. In 40 Pollio took an active part in effecting the reconciliation between Octavian and Antony at Brundusium. In the same year he was consul; and it was during his consulship that Virgil addressed to him his 4th Eclogue. In 39 Antony went to Greece, and sent Pollio with a part of his army against the Parthini, an Illyrian people. Pollio defeated the Parthini and took the Dalmatian town of Salonae; and in consequence of his success obtained the honour of a triumph on the 25th of October in this year. He gave his son, Asinius Gallus, the agnomen of Saloninus after the town which he had taken. It was during his Illyrian campaign that Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew altogether from political life, and devoted himself to the study of literature. Horace mentions in the same stanza his fame as orator, statesman, and soldier:

> "Insigne maestis praesidium reis,
> Et consulenti Pollio curiae,
> Cui laurus aeternos honores
> Dalmatico peperit triumpho."—
> (*Od.* ii. 1.)

He died at his Tusculan villa, A.D. 4, in the 80th year of his age.—Pollio wrote the history of the Civil wars in seventeen books, which began with the consulship of Metellus and Afranius, B.C. 60; and as a poet he was famed for his tragedies; but none of his writings have come down to us.

POLLĬO, VEDĬUS, a Roman eques and a friend of Augustus, was by birth a freedman, and has obtained a place in history on account of his riches and his cruelty. He was accustomed to feed his lampreys with human flesh, and whenever a slave displeased him, the unfortunate wretch was forthwith thrown into the pond as food for the fish. Pollio died B.C. 15, leaving a large part of his property to Augustus. It was this Pollio who built the celebrated villa of Pausilypum near Naples.

POLLUX, or POLYDEUCES. [DIOSCURI.]

POLLUX (-ūcis), JŪLĬUS, of Naucratis in Egypt, was a Greek sophist and grammarian. He was appointed by the emperor Commodus to the chair of rhetoric at Athens. Pollux was the author of several works, all of which have perished with the exception of the *Onomasticon*, which explains the meanings of Greek words.

PŎLYAENUS (-i; Πολύαινος). **1.** Of Lampsacus, a mathematician and a friend of Epicurus.—**2.** The Macedonian, the author of the work on Stratagems in war (Στρατηγήματα), which is still extant, lived about the middle of the second century of the Christian era.

PŎLŸBĬUS (-is; Πολύβιος), the historian, the son of Lycortas, and a native of Megalopolis, in Arcadia, was born about B.C. 204. His father, Lycortas, was one of the most distinguished men of the Achaean League, and taught his son political knowledge and military science. After the conquest of Macedonia, in 168, the Roman

commissioners who were sent into the S. of Greece commanded, at the instigation of Callicrates, that 1000 Achaeans should be carried to Rome, to answer the charge of not having assisted the Romans against Perseus. This number included all the best and noblest part of the nation, and among them was Polybius. They arrived in Italy in B.C. 167, but, instead of being put upon their trial, they were distributed among the Etruscan towns. Polybius was more fortunate than the rest of his countrymen. He had probably become acquainted in Greece with Aemilius Paulus, or his sons Fabius and Scipio, and the two young men now obtained permission from the praetor for Polybius to live at Rome in the house of their father, Paulus Scipio was accompanied by his friend in all his military expeditions, and received much advantage from his experience and knowledge. Polybius, on the other hand, besides finding a liberal patron and protector in Scipio, was able by his means to obtain access to public documents, and to accumulate materials for his great historical work. After remaining in Italy seventeen years, he returned to the Peloponnesus in 151, with the surviving Achaean exiles. He did not, however, remain long in Greece. He joined Scipio in his campaign against Carthage, and was present at the destruction of that city in 146. Immediately afterwards he hurried to Greece, where the Achaeans were waging a hopeless war against the Romans. He appears to have arrived in Greece soon after the capture of Corinth, and he exerted all his influence to procure favourable terms for his countrymen. Statues were erected by them to his honour at Megalopolis, Mantinea, Pallantium, Tegea, and other places; and the base of the statue erected to him by the state of Elis was found at Olympia by the German explorers in 1877. He died at the age of eighty-two, in consequence of a fall from his horse, about 122.—The History of Polybius consisted of forty books, of which the first five books, and extracts from the other thirty-five books, survive. Books i. and ii. form the Introduction, taking up the history where Timaeus left off, at 264 B.C. They contain some account of the first Punic war and the Achaean League. The remainder of the work fell into two parts. The first comprised a period of thirty-five years, beginning with the second Punic war and the Social war in Greece, and ending with the conquest of Perseus and the downfall of the Macedonian kingdom, in 168. The second part of the work, which formed a kind of supplement to the former part, comprised the period from the conquest of Perseus, in 168, to the fall of Corinth, in 146.

PŎLŸBŌTES (Πολυβώτης), one of the giants who fought against the gods, was pursued by Poseidon across the sea as far as the island of Cos. There Poseidon tore away a part of the island, which was afterwards called Nisyrion, and throwing it upon the giant, buried him under it. [GIGANTES.]

PŎLŸBUS (Πόλυβος), king of Corinth, by whom Oedipus was brought up. [OEDIPUS.]

PŎLŸCLĪTUS or POLYCLEITUS (-i; Πολύκλειτος). 1. The Elder, of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the most

Doryphorus, after Polyclitus. (Naples.)

celebrated sculptors of the ancient world. He was the pupil of the great Argive sculptor Ageladas, under whom he had Pheidias and Myron for his fellow-pupils. He lived about B.C. 452–412. Of his personal history we know nothing further. As an artist, he stood at the head of the schools of Argos and Sicyon, and approached more nearly than any other to an equality with Pheidias, the great head

of the Athenian school. The essential difference between these artists was that Pheidias was unsurpassed in making the images of the gods, Polycleitus in those of men. One of his most celebrated works was his *Doryphorus* or *Spearbearer*. This was the statue which became known by the name of *The Canon*, because in it the artist had embodied a perfect representation of the ideal of the human figure. Another of his great works was his ivory and

Marble copy of the Amazon of Polyclitus. (Berlin Museum.)

gold statue of Hera in her temple between Argos and Mycenae. It is noticed of Polycleitus that he particularly adopted the attitude of resting on one foot with the other more lightly pressed, so as to give an easy and graceful pose. With the exception of the Hera, the statues of Polycleitus were in bronze.—**2.** The Younger, also a sculptor of Argos, of whom very little is known, because his fame was eclipsed by that of his more celebrated namesake. His work may be dated about 400–365 B.C. His statues were mainly of athletes, set up at Olympia.

PŎLŸCRĂTES (-is; Πολυκράτης) of Samos, one of the most ambitious of the Greek tyrants. Having made himself sole ruler of Samos, he raised a powerful fleet, which dominated the whole of the eastern Aegaean, and by his piratical enterprises accumulated vast riches. He had formed an alliance with Amasis, king of Egypt, who, however, finally renounced it according to the story in Herodotus, through alarm at the amazing good fortune of Polycrates, which never met with any check or disaster, and which therefore was sure, sooner or later, to incur the envy of the gods. Amasis wrote to Polycrates, advising him to throw away one of his most valuable possessions, in order that he might thus inflict some injury upon himself. Polycrates threw into the sea a seal-ring of extraordinary beauty, but in a few days it was found in the belly of a fish, which had been presented to him by a fisherman. But for some time longer his good fortune lasted. At length Oroetes, the satrap of Sardis, who had formed a deadly hatred against Polycrates, contrived to allure him to the mainland, where he was arrested and crucified 522.

PŎLŸDĂMAS (-antis; Πολυδάμας). Son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus.

PŎLŸDECTĒS (-ae; Πολυδέκτης). **1.** King of the island of Seriphos, was son of Magnes, and brother of Dictys. He received kindly Danaë and Perseus, when the chest in which they had been exposed by Acrisius floated to the island of Seriphos. [PERSEUS.]—**2.** King of Sparta, was the eldest son of Eunomus, the brother of Lycurgus the lawgiver, and the father of Charilaïs, who succeeded him (Herodotus makes him father of Eunomus).

PŎLŸDEUCĒS. [DIOSCURI.]

PŎLŸDŌRUS (-i; Πολύδωρος). **1.** King of Thebes, son of Cadmus and Harmonia, husband of Nycteïs, and father of LABDACUS.—**2.** The youngest among the sons of Priam and Laothoë, wasslain by Achilles. This is the Homeric account; but later traditions make him a son of Priam and Hecuba, and give a different account of his death. One tradition relates that when Ilium was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards washed up on the coast, where it was found and recognised by his mother Hecuba, who, together with other Trojan captives, took vengeance upon Polymestor by putting out his eyes and killing his two children. Another tradition stated that Polydorus was entrusted

to his sister Ilione, who was married to Polymestor. She brought him up as her own son, while she made everyone else believe that her own son, Deĭphilus or Deĭpylus, was Polydorus. The Greeks, anxious to destroy the race of Priam, promised to Polymestor Electra for his wife, and a large amount of gold, if he would kill Polydorus. Polymestor was prevailed upon, and he accordingly slew his own son. Polydorus, thereupon, persuaded his sister Ilione to kill Polymestor. Pacuvius wrote a tragedy *Iliona*.

PŎLŸEUCTUS (-i; Πολύευκτος), an Athenian orator, was a political friend of Demosthenes, with whom he worked in resisting the Macedonian party.

PŎLYGNŌTUS (-i; Πολύγνωτος), one of the most celebrated Greek painters, was a native of the island of Thasos, and was honoured with the citizenship of Athens, on which account he is sometimes called an Athenian. Polygnotus lived on intimate terms with Cimon and his sister Elpinice, and he probably came to Athens in B.C. 463, after the subjugation of Thasos by Cimon. His work was between the years 475 and 430 B.C. He was the author of the famous paintings in the Lesche, or hall of the Cnidians at Delphi, representing the Fall of Troy and the scenes of the underworld, and he executed many paintings at Athens for the temple of Theseus, the Poecile, and the Propylaea of the Acropolis.

PŎLŸHYMNĬA. [MUSAE.]

PŎLŸMESTOR or POLYMNESTOR. [POLYDORUS.]

PŎLŸNĪCĒS or POLYNEICES (Πολυνείκης), son of Oedipus and Jocasta, and brother of Eteocles and Antigone. His story is given under ETEOCLES and ADRASTUS.

POLYPEMON (-ŏnis; Πολυπήμων). [PROCRUSTES.]

PŎLŸPHĒMUS (-i; Πολύφημος), son of Poseidon and the nymph Thoosa, was one of the Cyclopes in Sicily. [CYCLOPES.] He is represented as a gigantic monster, having only one eye, in the centre of his forehead, caring nought for the gods, and devouring human flesh. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea, but as she rejected him for Acis, he destroyed Acis by crushing him under a huge rock. In the Homeric story, when Odysseus was driven upon Sicily, Polyphemus devoured some of his companions, and Odysseus would have shared the same fate had he not put out the eye of the monster while he was asleep. [ODYSSEUS.]

PŎLŸPHONTES (Πολυφόντης), one of the descendants of Heracles who slew Cresphontes, king of Messene, married his wife Merope and took possession of his kingdom. He was slain by Aepytus, son of Cresphontes.

POLYPHRON (-ŏnis; Πολύφρων), brother of Jason of Pherae, succeeded to the supreme power with his brother Polydorus on the death of Jason in B.C. 370. Shortly afterwards he murdered Polydorus. He exercised his power with great cruelty, and was murdered in his turn, 369, by his nephew Alexander, who proved a still greater tyrant. [JASON; ALEXANDER.]

POLYSPERCHON (-ontis; Πολυσπέρχων), a Macedonian officer of Alexander the Great, who distinguished himself at Issus and Gaugamela and accompanied Alexander in his Indian campaigns. Antipater on his deathbed (319) appointed Polysperchon to succeed him as regent and guardian of the king, while he assigned to his own son Cassander the subordinate station of Chiliarch. Polysperchon soon became involved in war with Cassander, and was obliged to yield to him possession of Macedonia about 316.

PŎLYXĔNA (-ae; Πολυξένη), daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him. Neoptolemus accordingly sacrificed her on the tomb of his father.

PŎLYXENIDAS (-ae; Πολυξενίδας), a Rhodian in the service of Antiochus III., king of Syria, whose fleet he commanded in 192 and 190 B.C. He was defeated by C. Livius off Corycus, and by Aemilius Regillus at Myonnesus.

PŌMŌNA (-ae), the Italian goddess of the fruit of trees, hence called *Pomorum Patrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Picus and Vertumnus. For the myth of her union with the last, see VERTUMNUS.

POMPĒIA (-ae). **1.** Daughter of Q. Pompeius Rufus, son of the consul of B.C. 88, and of Cornelia, the daughter of the dictator Sulla. She married C. Caesar, subsequently the Dictator, in 67, but was divorced by him in 61, because she was suspected of intriguing with Clodius, who stealthily introduced himself into her husband's house while she was celebrating the

mysteries of the Bona Dea. [CLODIUS.]—2. Daughter of the triumvir by his third wife Mucia. She married Faustus Sulla, the son of the dictator, who perished in the African war, 46. She afterwards married L. Cornelius Cinna. As her brother Sextus survived her, she must have died before 35.—3. Daughter of Sex. Pompey, the son of the triumvir. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him. She accompanied her father in his flight to Asia, 36.

POMPĒII (-ōrum), a city of Campania, was situated on the coast, at the mouth of the river Sarnus, and at the foot of Mt. Vesuvius; but in consequence of the physical changes which the surrounding country has undergone, the ruins of Pompeii are found at present about two miles from the sea. It was populous (having apparently nearly 30,000 inhabitants) and flourishing, and a favourite resort. Among others Cicero had a villa (*Pompeianum*) there. Pompeii never rose above the rank of a second-rate provincial town, and its great importance is due to the manner in which the circumstances of its destruction ensured the preservation of its remains till their excavation in the eighteenth and nineteenth centuries. Pompeii was overwhelmed in 79, with Herculaneum and Stabiae, by the great eruption of Mt. Vesuvius. The lava did not reach Pompeii, but the town was covered with successive layers of ashes and other volcanic matter, on which a soil was gradually formed. Thus a great part of the city has been preserved with its market-places, theatres, baths, temples, and private houses, and the excavation of these has thrown great light upon many points of antiquity, such as the construction of Roman houses, and all subjects connected with the private life of the ancients. Pompeii was surrounded by walls, which were nearly two miles in circumference, surmounted at intervals by towers, and containing eight gates. These walls had been partly demolished during the peace of the early empire, and a suburb called 'Pagus Augustus Felix' had grown up outside the gate of Herculaneum, by which room was made for the colony planted by Augustus. The streets are narrow, the widest not exceeding twenty-four feet in width, and many have high stepping-stones for foot passengers crossing from one raised foot-path to the other.

POMPĒIUS (-i). 1. Q. POMPEIUS, said to have been the son of a flute-player, was the first of the family who rose to dignity in the state. He was consul in 141, when he carried on war against the Numantines in Spain.—2. Q. POMPEIUS RUFUS, either son or grandson of the preceding, was tribune of the plebs 100, praetor 91, and consul 88, with L. Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn. Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers.—3. Q. POMPEIUS RUFUS, son of No. 2, married Sulla's daughter, and was murdered by the party of Sulpicius and Marius in the Forum, during the consulship of his father, 88.—4. Q. POMPEIUS RUFUS, son of No. 3, and grandson of the dictator Sulla, was tribune of the plebs 52, when he distinguished himself as a partisan of the triumvir Pompey, whom he assisted to obtain the sole consulship. Rufus, however, on the expiration of his office was accused of illegal action, and went into exile at Bauli in Campania.—5. SEX. POMPEIUS, consul A.D. 14, in which year the emperor Augustus died, seems to have been a patron of literature. Ovid addressed several letters to him during his exile.—6. CN. POMPEIUS STRABO, father of the triumvir. He was quaestor in Sardinia 103, praetor 94, and propraetor in Sicily in the following year. He was consul 89, when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. In 87, when the Marian party obtained the upper hand, Strabo marched to the relief of the city, and fought a battle near the Colline Gate with Cinna and Sertorius. Shortly afterwards he was killed by lightning. His avarice and cruelty had made him hated by the soldiers to such a degree that they tore his corpse from the bier and dragged it through the streets.—7. CN. POMPEIUS MAGNUS, the TRIUMVIR, son of No. 6, was born B.C. 106, and was consequently six years older than Caesar. He fought under his father in 89 against the Italians, when he was only seventeen years of age. In 84, when Sulla was on the point of returning from Greece to Italy, Pompey raised an army of three legions, and showed great military abilities in opposing the Marian generals by whom he was surrounded, and in the remainder of the war after he joined forces with Sulla. In 81 Pompey crossed over to Africa, where he defeated Cn. Domitius Ahenobarbus and the Numidian king Hiarbas, after

a hard-fought battle. On his return to Rome, in the same year, he was received with enthusiasm by the people, and was greeted by Sulla with the surname of MAGNUS, a name which he bore ever afterwards, and handed down to his children. He was allowed a triumph in 81 while he was still a simple eques without office, and before he had completed his twenty-fifth year. He was sent to Spain against Sertorius in 76, with the title of proconsul, and with equal powers to Metellus; but neither he nor Metellus was able to gain any decisive advantage, until Sertorius was treacherously murdered by his own officer Perperna, in 72. Perperna was easily defeated by Pompey in the first battle, and the whole of Spain was subdued by the early part of the following year (71). Pompey then returned to Italy at the head of his army. In his march towards Rome he fell in with the remains of the army of Spartacus, which M. Crassus had previously defeated. Pompey cut to pieces these fugitives, and therefore claimed for himself, in addition to all his other exploits, the glory of finishing the Servile war. He was elected consul, with M. Crassus. Pompey now found it necessary to secure power beyond the control of the senate either by force or by the aid of the opposite party. He chose the latter course as safer than a *coup d'état*, and openly broke with the aristocracy. Thus in his consulship (70) he was regarded as the popular hero, and passed popular measures, restoring to the tribunes the power of which they had been deprived by Sulla. In this he was strongly supported by Caesar, with whom he was thus brought into close connexion, and Crassus joined the coalition.—In 67 the tribune A. Gabinius carried a bill proposing to confer upon Pompey the command of the war against the pirates, with extraordinary powers. The pirates were at this time masters of the Mediterranean, and had not only plundered many cities on the coasts of Greece and Asia, but had even made descents upon Italy itself. In forty days Pompey cleared the western sea of pirates, and restored communication between Spain, Africa, and Italy. He then followed the main body of the pirates to their strongholds on the coast of Cilicia, and after defeating their fleet he induced a great part of them, by promises of pardon, to surrender to him. Many of these he settled at Soli, which was henceforward called Pompeiopolis.—During his absence from Rome, Pompey was appointed to succeed Lucullus in the command of the war against Mithridates (66). The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us (*pro Lege Manilia*). Like the Gabinian law, it was opposed by the whole weight of the aristocracy, but was carried triumphantly. The power of Mithridates had been broken by the previous victories of Lucullus, and it was only left to Pompey to bring the war to a conclusion. He easily defeated Mithridates, who fled to the Cimmerian Bosporus. Pompey now turned his arms against Tigranes; but the Armenian king submitted to him without a contest. In 64 Pompey marched into Syria, deposed the king Antiochus Asiaticus, and made that country a Roman province. In 63 he advanced further south, in order to establish the Roman supremacy in Phoenicia, Coele-Syria, and Palestine. The Jews refused to submit to him, and shut the gates of Jerusalem against him; and it was not till after a siege of three months that the city was taken. Pompey returned to Italy in 62, and in the following year he entered the city in triumph. He had just completed his forty-fifth year, and this was the third time that he had enjoyed the honour of a triumph. His first object was to obtain from the senate a ratification for all his acts in Asia, and an assignment of lands which he had promised to his veterans. The senate, glad of an opportunity to put an affront upon a man whom they both feared and hated, refused to sanction his measures in Asia. Their short-sighted policy threw Pompey into Caesar's arms, and thus sealed the downfall of their party. Caesar promised to obtain for Pompey the ratification of his acts; and Pompey, on his part, agreed to support Caesar in all his measures. Caesar prevailed upon Pompey to become reconciled to Crassus, who, by his immense wealth, had great influence at Rome. The three agreed to assist one another against their common enemies; and thus was first formed the first triumvirate.—This union of the three most powerful men at Rome crushed the aristocracy for the time. Supported by Pompey and Crassus, Caesar was able in his consulship (59) to carry all his measures. Pompey's acts in Asia were ratified, and Caesar's agrarian law, which divided the rich Campanian land among the poorer citizens, enabled Pompey to fulfil the promises he had made to his veterans. In order to cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage. Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul,

Pompey was gradually losing the confidence of all parties at Rome, and he had no other resource left but to strengthen his connexion with Caesar. According to an arrangement made with Caesar, Pompey and Crassus were consuls for a second time in 55. Pompey received as his provinces the two Spains, Crassus obtained Syria, while Caesar's government was prolonged for five years more—namely, from the 1st of January, 53, to the end of the year 49. At the end of his consulship Pompey did not go in person to his provinces, but sent his legates, L. Afranius and M. Petreius, to govern the Spains, while he himself remained in the neighbourhood of the city. His object now was to obtain the dictatorship, and to make himself the undisputed master of the Roman world. Caesar's increasing power and influence had at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, broke one link which still connected him with Caesar; and the fall of Crassus in the following year (53), in the Parthian expedition, removed the only person who had the least chance of contesting the supremacy with them. In order to obtain the dictatorship, Pompey secretly encouraged the civil strife; and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had now no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52, and succeeded in restoring order to the state. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the life of CAESAR. It is only necessary to mention here, that after the battle of Pharsalus (48) Pompey sailed to Egypt, where he hoped to meet with a favourable reception, since he had been the means of restoring to his kingdom the father of the young Egyptian monarch. But Ptolemy's ministers were now afraid of Caesar, and resolved to get rid of Pompey. They accordingly sent out a small boat, took Pompey on board, and rowed for the shore. As the boat reached the shore and Pompey was in the act of rising from his seat, he was stabbed in the back by Septimius, who had formerly been one of his centurions, and was now in the service of Ptolemy. Pompey was killed on the 29th of September, B.C. 48, and had just completed his fifty-eighth year. His head was cut off, and his body, which was thrown out naked on the shore, was buried by his freedman Philippus, who had accompanied him from the ship.—**8.** CN. POMPEIUS MAGNUS, elder son of the triumvir by his third wife, Mucia. In the Civil war in 48, he commanded a squadron of the fleet in the Adriatic Sea. After his father's death, he crossed over to Africa, and after remaining there a short time, he sailed to Spain in 47. In Spain he was joined by his brother Sextus and others of his party, who had fled from Africa after their defeat at Thapsus. Here the two brothers collected a powerful army, but were defeated by Caesar himself at the battle of Munda, fought on the 17th of March, 55. Cneius escaped from the field of battle, but was shortly afterwards taken prisoner and put to death.—**9.** SEX. POMPEIUS MAGNUS, younger son of the triumvir by his third wife, Mucia, was born 75. After the battle of Munda, and the death of his brother, Sextus lived for a time in concealment in the country of the Lacetani, between the Iberus and the Pyrenees; but in the civil wars which followed Caesar's death the power of Sextus increased. He obtained a large fleet, became master of the sea, and eventually took possession of Sicily. His fleet enabled him to stop all the supplies of corn which were brought to Rome from Egypt and the eastern provinces, and such scarcity began to prevail in the city that the triumvirs were compelled to make peace. This peace was concluded at Misenum in 39, but the war was renewed in the following year. Octavian made great efforts to collect a large and powerful fleet, which he placed under the command of Agrippa. In 36 Pompey's fleet was defeated off Naulochus, with great loss. Pompey himself fled from Sicily to Lesbos and from Lesbos to Asia. Here he was taken prisoner by a body of Antony's troops, and carried to Miletus, where he was put to death (35).

POMPĒIUS FESTUS. [FESTUS.]

POMPĒIUS TROGUS. [JUSTINUS.]

POMPĔLŌN (*Pamplona*), which name is equivalent to Pompeiopolis, so called by the sons of Pompey, was the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala.

POMPILIUS. [NUMA.]

POMPŌNĬA (-ae). **1.** Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, B.C. 68.—**2.** Daughter of T. Pomponius Atticus. She married M. Vipsanius Agrippa. Her daughter Vipsania Agrippina married Tiberius, the successor of Augustus.

POMPŌNĬUS, SEXTUS, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius.

POMPŌNĬUS ATTĬCUS. [ATTICUS.]

POMPŌNĬUS MELA. [MELA.]

POMPTĪNAE PALUDES (*Paludi Pontine*, in English the *Pontine Marshes*), the name of a low marshy plain on the coast of Latium between Circeii and Terracina, said to have been so called after an ancient town Pontia, which disappeared at an early period. The plain is about thirty miles long, and from seven to eight miles in breadth. The marshes are formed chiefly by the rivers Nymphaeus, Ufens, and Amasenus, and some other small streams, which, instead of finding their way into the sea, spread over this plain, and render the district very unhealthy. There was, however, a sufficiently sound tract in the marshy plain to admit of the construction of the Via Appia in 312, and no doubt the formation of the canal helped to preserve the road. This was a navigable canal, parallel with the road from Forum Appii to Feronia (Hor. *Sat.* v.). Attempts (without much success) to drain the marshes were made by the consul Cethegus in 160, by Julius Caesar and by Augustus. Subsequently the marshes again spread over the whole plain, and the Via Appia entirely disappeared; and it was not until the pontificate of Pius VI. that any serious attempt was made to drain them. The works were begun in 1778, and the greater part of the marshes was drained; but the plain is still unhealthy in the great heats of the summer.

PONTĬA (-ae; *Ponza*), a rocky island, about five miles long, off the coast of Latium opposite Formiae.

PONTĬCUS, an epic poet and friend both of Ovid and Propertius. He wrote a poem on the Theban legendary wars, which Propertius praises as being in the Homeric style.

C. PONTĬUS, son of HERENNIUS PONTIUS, the general of the Samnites, in B.C. 321, defeated the Roman army under the two consuls T. Veturius Calvinus and Sp. Postumius Albinus in one of the mountain passes in the neighbourhood of Caudium. The survivors, who were completely at the mercy of the Samnites, were dismissed unhurt by Pontius. They had to surrender their arms, and to pass under the yoke; and as the price of their deliverance, the consuls and the other commanders swore, in the name of the republic, to a humiliating peace. The Roman state, however, refused to ratify the treaty. Nearly thirty years afterwards, Pontius was defeated by Q. Fabius Gurges (292), was taken prisoner, and was put to death after the triumph of the consul.

PONTĬUS PILĀTUS, was the sixth procurator of Judaea, and the successor of Valerius Gratus. He held the office for ten years in the reign of Tiberius, from A.D. 26 to 36. By his tyrannical conduct he excited an insurrection at Jerusalem, and at a later period commotions in Samaria also, which were not put down without the loss of life. The Samaritans complained of his conduct to Vitellius, the governor of Syria, who deprived him of his office, and sent him to Rome to answer before the emperor the accusations that were brought against him. Eusebius states that Pilatus put an end to his own life early in the reign of Caligula, worn out by the many misfortunes he had experienced. An old tradition (possibly founded on a similarity of name) says that he drowned himself in the lake on Mt. Pilatus near Lucerne, having wandered thither from a place of banishment in Gaul.

PONTĬUS TELESĪNUS. 1. A Samnite, and commander of a Samnite army, with which he fought against Sulla. He was defeated by Sulla and killed in a hard-fought battle near the Colline gate, B.C. 82. —2. Brother of the preceding, was shut up in Praeneste with the younger Marius, when his brother was defeated by Sulla. After the death of the elder Pontius, Marius and Telesinus, finding it impossible to escape from Praeneste, resolved to die by one another's hands. Telesinus fell first, and Marius put an end to his own life.

PONTUS (-i; ὁ Πόντος), the NE.-most district of Asia Minor, along the coast of the Euxine, E. of the river Halys, having originally no specific name, was spoken of as the country ἐν Πόντῳ, *on the Pontus* (*Euxinus*), and hence acquired the name of Pontus, which is first found in Xenophon's *Anabasis*. Pontus first acquired a *political* importance through the foundation of a new kingdom in it, about the beginning of the fourth century B.C., by ARIOBARZANES I. It was constituted by Nero a Roman province. Of this province the W. boundary was the river Halys, which divided it from Paphlagonia; the furthest E. limit was the Isis (a small river not far S. of the Phasis), which separated it from Colchis; on the S. it was divided from Galatia, Cappadocia, and Armenia Minor by the great chain of the Paryadres and by its branches.

PONTUS EUXĪNUS, (ὁ Πόντος, Πόντος Εὔξεινος; τὸ Ποντικὸν Πέλαγος, Mare Euxīnum; *the Black Sea*), the great inland sea enclosed by Asia Minor on the S., Colchis on the E., Sarmatia on the N., and Dacia

and Thracia on the W., and having no other outlet than the narrow Bosporus Thracius in the SW. corner, its length being about 700 miles, and its breadth varying from 400 to 160.—The Argonautic and other legends show that the Greeks had some acquaintance with this sea at a very early period. It is said that they at first called it Ἄξενος (*inhospitable*), from the savage character of the peoples on its coast, and from the supposed terrors of its navigation, and that afterwards, on their favourite principle of *euphemism* (i.e. abstaining from words of evil omen), they changed its name to Εὔξενος, Ion. Εὔξεινος (*hospitable*).

POPILLĬUS LAENAS. [Laenas.]

POPLICŎLA. [Publicola.]

POPPAEA SABĪNA. [Sabina.]

PŎPŬLŌNĬA, or -ĬUM (*Populonia*), an ancient town of Etruria, situated on a lofty hill, sinking abruptly to the sea, and forming a peninsula. It was not one of the twelve Etruscan cities, and was never a place of political importance; but it carried on an extensive commerce, and was the principal seaport of Etruria. Part of its trade was in iron obtained from the opposite island of Ilva.

PORCĬA. **1.** Sister of Cato Uticensis, married L. Domitius Ahenobarbus, consul B.C. 54, who was slain in the battle of Pharsalia. She died in 46.—**2.** Daughter of Cato Uticensis by his first wife, Atilia. She was married first to M. Bibulus, consul 59, to whom she bore three children. Bibulus died in 48; and in 45 she married M. Brutus, the assassin of Julius Caesar. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul and could be trusted with the secret. She put an end to her own life after the death of Brutus in 42.

PORCĬUS CATO. [Cato.]

PORCĬUS FESTUS. [Festus.]

PORPHŸRĬON (-ōnis; Πορφυρίων), one of the giants who fought against the gods. Zeus hurled a thunderbolt at him, and Heracles killed him with his arrows. [Gigantes.]

PORPHŸRĬUS (Πορφύριος), usually called PORPHYRY, the celebrated antagonist of Christianity, was a Greek philosopher of the Neo-Platonic school. He was born A.D. 233, either in Batanea in Palestine or at Tyre.

PORSENNA or PORSENA,* LARS, king of the Etruscan town of Clusium, marched against Rome at the head of a vast army, in order to restore Tarquinius Superbus to the throne. He took possession of the hill Janiculum, and would have entered the city by the bridge which connected Rome with the Janiculum, had it not been for the prowess of Horatius Cocles, who kept the whole Etruscan army at bay, while his comrades broke down the bridge behind him. [Cocles.] The Etruscans proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but, ignorant of the person of Porsenna, killed the king's secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how little he heeded pain. Astonished at his courage, the king bade him depart in peace; and Scaevola (left-handed), as he was henceforward called, told him, out of gratitude, to make peace with Rome, since 300 youths had sworn to take the life of the king, and he was the first upon whom the lot had fallen. Porsenna thereupon made peace with the Romans, and withdrew his troops from the Janiculum after receiving hostages from the Romans. Such was the tale by which Roman vanity concealed one of the earliest and greatest disasters of the city. The real fact is, that this war was an invasion by the Etruscan king for purposes of conquest, not from any desire to restore the Tarquins: otherwise their restoration would have been a condition of the treaty. Rome was completely conquered by Porsenna. Pliny tells us that so thorough was the subjection of the Romans that they were expressly prohibited from using iron for any other purpose but agriculture. The Romans, however, did not long remain subject to the Etruscans. After the conquest of Rome, Aruns, the son of Porsenna, proceeded to attack Aricia, but was defeated before the city by the united forces of the Latin cities, assisted by the Greeks of Cumae. The Etruscans appear, in consequence, to have been confined to their own territory on the right bank of the Tiber, and the Romans to have availed themselves of the opportunity to recover their independence.—The tomb of Porsenna, at Clusium, was of great size and magnificence, and remains of it have been discovered at Chiusi.

* The quantity of the penultimate is variable. It is short in Horace and Martial, but long in Virgil

PORTHĀON (-ŏnis; Πορθάων), son of Agenor and Epicaste, was king of Pleuron and Calydon in Aetolia, and married to Euryte, by whom he became the father of Oeneus, Agrius, Alcathous, Melas, Leucopeus, and Sterope. [OENEUS.] Hence Meleager, son of Oeneus, is called Porthāŏnīdes.

PORTHMUS (Πόρθμος), a harbour in Euboea, belonging to Eretria, opposite to Oropus.

PORTŪNUS or PORTUMNUS, originally the god of *portae* and *portus*, i.e. of doors, gates and harbours (as being the river or maritime entrances). He was thus at first identical with Janus, and, like him, represented with a key in his hand; but gradually the harbour-god was distinguished from the god of gates, and Portunus received a separate worship as the protecting deity who guarded the harbour and was invoked to grant a safe return to the haven. When Greek mythology influenced that of the Romans, Portunus became identified with the Greek sea-god Palaemon or Melicertes [PALAEMON], and sometimes with Neptunus.

PŌRUS (-i; Πῶρος), king of the Indian provinces E. of the river Hydaspes, offered a formidable resistance to Alexander when the latter attempted to cross this river B.C. 327. Porus displayed great personal courage in the battle, and when brought before the conqueror, he proudly demanded to be treated in a manner worthy of a king. This magnanimity at once conciliated the favour of Alexander, who not only restored to him his dominions, but increased them by large accessions of territory. In 321 Porus was treacherously put to death by Eudemus, who commanded the Macedonian troops in the adjacent province.

POSEIDON (Ποσειδῶν), called NEPTŪNUS by the Romans, was the god of the sea. (In so far as he was distinguished from Oceanus, his rule referred to the Mediterranean: otherwise it was generally over all seas.) According to the genealogy recognised by the earliest Greek poets, he was a son of Cronos and Rhea (whence he is called *Cronius*, and by Latin poets *Saturnius*). He was accordingly a brother of Zeus, Hades, Hera, Hestia and Demeter, and it was determined by lot that he should rule over the sea. Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. The palace of Poseidon was in the depth of the sea near Aegae in Achaia, where he kept his horses with brazen hoofs and golden manes. With these horses he drives in a chariot over the waves of the sea, which become smooth as he approaches, and the monsters of the deep recognise him and play around his chariot.—Poseidon, in conjunction with Apollo, is said to have built the walls of Troy for Laomedon, whence Troy is called *Neptunia Pergama*. Laomedon refused to give these gods the reward which had been stipulated, and even dismissed them with threats. Poseidon in consequence sent a sea monster, which was on the point of devouring Laomedon's daughter when it was killed by Heracles, and he continued to bear an implacable hatred against the Trojans. [HESIONE.] In the Odyssey, Poseidon is hostile to Odysseus, whom he prevents from returning home because he had blinded Polyphemus, a son of Poseidon by the nymph Thoosa. As the sea surrounds and holds the earth, he himself is described as the god who holds the earth (γαιήοχος), and who has it in his power to shake the earth Ἐννοσίγαιος ἐνοσίχθων, so that Hades feared lest he should tear up its foundation and reveal the depths below. In this belief it is possible also that there may have been some perception of the fact that earthquakes are more frequent and violent near the sea-coast.—Among the many local stories of Poseidon the most famous is the legend of the naming of Athens. It is said that when Poseidon and Athene disputed as to which of them should give the name to the capital of Attica, the gods decided that it should receive its name from the deity who should bestow upon man the most useful gift. Poseidon struck the ground with his trident, and a well of water appeared: Athene called forth the olive tree; and the honour was conferred upon the goddess. The myth probably expresses the fact that Poseidon, or Poseidon-Erechtheus, was worshipped by the old Ionian (or so-called Pelasgian) inhabitants of Attica, and after the later immigration occupied a subordinate place in the festivals of the city.—Poseidon seems to have been worshipped originally by the oldest branches of the Ionic race in especial. It is possible that, when they were an inland people mainly, he was the god of running streams and wells, and that as they occupied more and more sea-coast towns his worship took particularly the form, which eventually everywhere prevailed, appropriate to the god of the sea. In Thessaly, a well-watered country, without many sea-ports, his character was rather that of a god of rivers, who was therefore a lover of nymphs; and, as the Thessalians

were in early times an equestrian people, it naturally happened that Poseidon was accepted by them as the god of horses; and other circumstances also may have contributed to this—the impression of the horses' hoofs trampling round the sacred streams and springs, which led also to the stories of Hippocrene [PEGASUS]; and perhaps also the idea of horses shaking the earth in their gallop. In this aspect he was Π. ἵππιος, or ἵππιος ἄναξ: he was honoured in chariot races, as at the Isthmian games, and the giver of famous horses.—The attribute of Poseidon, which distinguishes him also in works of art, was especially the trident, with which his various works of power are done, the rocks are cleft, the horse or the spring of water is produced from the earth, and the depths of the sea are stirred. It is generally held that the form of his trident was merely adopted from the three-pronged weapon with which the fisher struck the tunny—and this seems to be the idea of Aeschylus when he calls the trident of Poseidon ἰχθυβόλος: on the other hand, a recent

Poseidon (Neptunus). (Coin of Hadrian.)

writer has brought arguments to show that it was a development of the sceptre, headed by a lotus or fleur-de-lys, such as was commonly painted on vases as an emblem of power for Zeus, Hades or Poseidon. In art he never appears enthroned, but usually as a standing figure with the trident. In the colossal statue of Poseidon in the Lateran Museum the god is standing, naked, with the trident in his left hand and a rudder in his right; one foot is resting on a ship joined to which is a dolphin's head.

POSĪDŌNĬA. [PAESTUM.]

PŎSĪDŌNĬUM or POSIDIUM (Ποσειδώνιον; *C. Possidhi*), a promontory on the SW. coast of the peninsula Pallene in Macedonia, not far from Mende.

PŎSĪDŌNĬUS (Ποσειδώνιος), a Stoic philosopher, a native of Apamea in Syria, born about B.C. 135. He studied at Athens under Panaetius, after whose death (112) Posidonius set out on his travels. After visiting most of the countries on the coast of the Mediterranean, he fixed his abode at Rhodes, where he became the president of the Stoic school. Cicero, when he visited Rhodes, received instruction from him. In 51 Posidonius removed to Rome, and appears to have died soon after, at the age of eighty-four.

POSTVERTA or POSTVORTA. [ANTEVORTA.]

POTENTĬA (-ae; *S. Maria di Potenza*). **1**. A town of Picenum on the river Flosis, between Ancona and Castellum Firmanum, was made a Roman colony in B.C. 184.—**2**. (*Potenza*), a town of Lucania on the Via Popilia, E. of Forum Popilii.

PŎTHĪNUS, the guardian of the young king Ptolemy, recommended the assassination of Pompey, when he fled to Egypt, B.C. 48. Pothinus plotted against Caesar when he came to Alexandria shortly afterwards, and was put to death by Caesar's order.

PŎTĬDAEA (-ae; Ποτίδαια; *Kassandra*), a town in Macedonia on the narrow isthmus of the peninsula Pallene, was a strongly fortified place and one of considerable importance. It was a colony of the Corinthians. It afterwards became tributary to Athens, and its revolt from the latter city in B.C. 432 was one of the immediate causes of the Peloponnesian war. It was taken by the Athenians in 429 after a siege of more than two years, its inhabitants expelled, and their place supplied by Athenian colonists. In 356 it was taken by Philip, who destroyed the city and gave its territory to the Olynthians. Cassander, however, built a new city on the same site, to which he gave the name of CASSANDRĒA.

POTIDANĪA (-ae), a fortress in the NE. of Aetolia, near the frontiers of Locris.

PŎTĪTĬI. [PINARIA GENS.]

POTNĬAE (-ārum; Ποτνιαί), a small town in Boeotia on the Asopus, ten stadia S. of Thebes, on the road to Plataea. The adjective *Potniades* (sing. *Potnias*) is an epithet given to the mares which tore to death Glaucus of Potniae. [GLAUCUS, No. 1.]

PRAENESTĒ (-is; *Palestrina*), one of the most ancient towns of Latium, was situated on a steep and lofty hill, about twenty miles SE. of Rome, with which it was connected by a road called Via Praenestina. It probably existed before

the Greek colonisation, but it claimed a Greek origin, and was said to have been founded by Praenestus, the grandson of Odysseus. Another tradition ascribed its foundation to Caeculus, son of Vulcan. In very early times (from B.C. 499), according to Livy, it was an ally of Rome, but after the Gallic invasion appears as an enemy of the Romans, and, being strongly fortified by nature and by art, frequently resisted their attacks. After the Latin war Praeneste lost some territory, but remained nominally independent till after the Social war, when it received the franchise and became a Roman colony. Praeneste possessed a very celebrated and ancient temple of Fortuna, with an oracle, which is often mentioned under the name of *Praenestinae sortes*. In consequence of its lofty situation Praeneste was a cool and healthy residence in the great heats of summer (*frigidum Praeneste*, Hor. *Od.* iii. 4, 22), and was therefore much frequented at that season by the wealthy Romans.

PRAETŪTII (-ōrum), a tribe of Picenum, whose district lay on the N. side of the river Vomanus. Their chief city was Interamnium.

PRĀS (Πρᾶς, gen. Πραντός; Πράντες), a town of Thessaly, in the W. of the district Phthiotis, on the NE. slope of Mt. Narthacius.

PRASĬAE (Πρασιαί), a town of the Eleuthero-lacones, on the E. coast of Laconia, was taken and destroyed by the Athenians in the second year of the Peloponnesian war.

PRASĬI (-orum), a great and powerful people of India on the Ganges, governed at the time of Seleucus I. by King SANDROCOTTUS. Their capital city was Palibothra (*Patna*), and the extent of the kingdom seems to have embraced the whole valley of the upper Ganges, at least as far down as that city.

PRATĬNAS (-ae; Πρατίνας), one of the early tragic poets at Athens, was a native of Phlius, and was therefore by birth a Dorian. It is not stated at what time he went to Athens, but he was older than Choerilus and younger than Aeschylus, with both of whom he competed for the prize in the seventieth Olympiad, i.e. between 500 and 495 B.C. He is said to have invented Satyric drama; that is to say, he introduced the practice of adding a satyr-play to be acted in connection with the preceding tragedy or tragedies.

PRAXĬTĒLES (-is; Πραξιτέλης), one of the greatest Greek sculptors. He was a son of Cephisodotus, also a famous sculptor. He was a citizen of Athens, born about 390 B.C., and contemporary with Scopas with whom he stands at the head of the later Attic school, so called in contradistinction to the earlier Attic school of Pheidias. While Pheidias was supreme in his attainment of the grandest and noblest ideas, Praxiteles was equally so in his representation of beauty of face and form. In the estimation of ancient writers his

Copy (in Capitol at Rome) of the Satyr of Praxiteles.

most beautiful work was his marble statue of Aphrodite, which was distinguished from the other statues of the goddess by the name of the Cnidians, who purchased it. The statue at Munich is a copy of this, and the Venus de' Medici is an imitation. His famous statue of Apollo Sauroctonos is also represented by a copy. [See cut on p. 56.] But, above all, since the discovery of the Hermes at Olympia, the skill of Praxiteles in delineating beauty of form can be seen in an original work. This statue, which represented Apollo bearing the infant Dionysus on his left arm, and holding up (probably) a bunch of grapes in his right hand, was found by the German archaeologists in 1877, and is now in the museum at Olympia.

PRECIĀNI, a people in Gallia Aquitania at the foot of the Pyrenees.

PRELĬUS, or PRILIUS LACUS (*Lago di Castiglione*), a lake in Etruria near the coast, between Vetulonia and Rusellae.

PRĬĂMĬDES (-ae), that is, a son of Priam, by which name Hector, Paris, Helenus, Deĭphobus, and the other sons of Priam, are called.

PRĬĂMUS (-i; Πρίαμος), the king of Troy at the time of the Trojan war. He was a son of Laomedon. His original name is said to have been Podarces, i.e. 'the swift-footed,' which was changed into

The Hermes of Praxiteles. (Original statue now at Olympia.)

Priamus, 'the ransomed' (from πρίαμαι), because he was the only surviving son of Laomedon, and was ransomed by his sister Hesione after he had fallen into the hands of Heracles. He is said to have been first married to Arisbe, the daughter of Merops, by whom he became the father of Aesacus [ARISBE]; but afterwards he gave up Arisbe to Hyrtacus, and married Hecuba, by whom he had the following children: Hector, Alexander or Paris, Deïphobus, Helenus, Pammon, Polites, Antiphus, Hipponous, Polydorus, Troïlus, Creusa, Laodice, Polyxena, and Cassandra. According to the Homeric tradition, he was the father of fifty sons (nineteen of whom were children of Hecuba). When the Greeks landed on the Trojan coast Priam was already advanced in years, and took no active part in the war. After the death of Hector, Priam, accompanied by Hermes, went to the tent of Achilles to ransom his son's body for burial and obtained it. His death is not mentioned by Homer, but is related by later poets. When the Greeks entered Troy, the aged king put on his armour, and was on the point of rushing against the enemy, but he was prevailed on by Hecuba to take refuge with herself and her daughters, as a suppliant at the altar of Zeus. But his son Polites, pursued by Pyrrhus, rushed into the temple, and expired at the feet of his father, whereupon Priam, overcome with indignation, hurled his spear with feeble hand against Pyrrhus, and was killed by him.—Virgil mentions another Priam, a son of Polites, and a grandson of king Priam.

PRĬĀPUS (-i; Πρίαπος). **1.** Son of Dionysus and Aphrodite. He was worshipped more especially at Lampsacus (which is called his birthplace), Parium, and Cyzicus on the Hellespont, whence he is sometimes called *Hellespontiacus*. Priapus was originally worshipped as the deity who gave fertility, especially to gardens, vineyards, and all trees. The worship of Priapus was accepted in Italy with that of Dionysus and Aphrodite, and he was regarded especially as the protector of gardens, in which his image was commonly placed. He was represented in carved images, mostly in the form of hermae, or carrying fruit in his garment, with either a sickle or cornucopia in his hand. The hermae of Priapus in Italy, like those of other rustic divinities, were usually painted red; whence the god is called *ruber* or *rubicundus*.—**2.** A city of Mysia, on the Propontis, E. of Parium, with a small but excellent harbour. It was a colony of the Milesians, and a chief seat of the worship of PRIAPUS.

PRĪĒNĒ (-es; Πριήνη; *Samsun*), one of the twelve Ionian cities on the coast of Asia Minor, stood in the NW. corner of Caria, at the S. foot of M. Mycale, and on the N. side of the Sinus Latinicus.

PRĪMUS, M. ANTŌNĬUS, a native of Tolosa in Gaul, was condemned for forgery (*falsum*) in the reign of Nero, was expelled the senate, of which he was a member, and was banished from the city. After the death of Nero (68), he was restored to his former rank by Galba, and appointed to the command of the seventh legion, which was stationed in Pannonia. He was one of the first generals in Europe

who declared in favour of Vespasian; and he rendered him the most important services. In conjunction with the governors of Moesia and Pannonia, he invaded Italy, gained a decisive victory over the Vitellian army at Bedriacum, and took Cremona. He afterwards forced his way into Rome, notwithstanding the obstinate resistance of the Vitellian troops, and had the government of the city till the arrival of Mucianus from Syria.

PRISCIĀNUS, a Roman grammarian, surnamed *Caesariensis*, because he was born at Caesarea in Mauretania. He lived in the sixth cent. A.D., in the reign of Anastasius, and taught grammar at Constantinople.

PRISCUS, HELVĬDĬUS, son-in-law of Thrasea Paetus, and, like him, distinguished by his love of virtue, philosophy, and liberty. He was quaestor in Achaia during the reign of Nero, and tribune of the plebs A.D. 56. When Thrasea was put to death by Nero (66), Priscus was banished from Italy. He was recalled to Rome by Galba (68); but, in consequence of his freedom of speech, he was again banished by Vespasian, and was shortly afterwards put to death. His life was written by Herennius Senecio at the request of his widow, Fannia; and Domitian, in consequence of this work, put Senecio to death, and sent Fannia into exile. Priscus left a son, Helvidius, who was put to death by Domitian.

PRISCUS, TARQUINĬUS. [TARQUINIUS.]

PRISTA (-ae; *Rustschuk*), a town in Moesia on the Danube.

PRĪVERNUM (-i; *Piperno*), an ancient town of Latium on the river Amasenus.

PRŌBUS, M. AURĒLĬUS, Roman emperor A.D. 276–282, was a native of Sirmium in Pannonia, and rose to distinction by his military abilities. He was appointed by the emperor Tacitus governor of the whole East, and, upon the death of that sovereign, the purple was forced upon his acceptance by the armies of Syria. The reign of Probus presents a series of the most brilliant achievements. He defeated the Barbarians on the frontiers of Gaul and Illyricum, and in other parts of the Roman empire, and put down the rebellions of Saturninus at Alexandria, and of Proculus and Bonosus in Gaul. But he was killed at Sirmium by his own soldiers, who had risen in mutiny against him because he had employed them in laborious public works. Probus was as just and virtuous as he was warlike, and is deservedly regarded as one of the greatest and best of the Roman emperors.

PRŌBUS, VĂLĒRĬUS, of Berytus, a Roman grammarian, who lived in the time of Nero. His chief works were editions of Lucretius, Virgil, Horace and Persius with annotations, which he wrote frequently in shorthand (*notae*). The Life of Persius is taken from his edition.

PRŌCAS (-ae), one of the fabulous kings of Alba Longa, succeeded Aventinus, and reigned twenty-three years: he was the father of Numitor and Amulius.

PRŌCHŸTA (-ae; *Procida*), an island off the coast of Campania near the promontory Misenum, is said to have been torn away by an earthquake either from this promontory or from the neighbouring island of Pithecusa or Aenaria.

PROCNĒ. [TEREUS]

PRŌCONNĒSUS (-i; Προκόννησος, i.e. *Fawn-island*, *Marmara*), an island of the Propontis (*Sea of Marmara*), off the N. coast of Mysia, NW. of the peninsula of Cyzicus or Dolionis. A neighbouring island was called ELAPHONNESUS (Ἐλαφόννησος, i.e. *Deer-island*); and the two were distinguished by the names of Old and New Proconnesus. The island was famous for its marble, and hence its modern name.

PROCŌPĬUS (-i; Προκόπιος), an eminent Byzantine historian, was born at Caesarea in Palestine about A.D. 500. He was taken as private secretary by Belisarius on his different wars in Asia, Africa, and Italy, being frequently employed in state business of importance, or in conducting military expeditions. Justinian conferred upon him the title of *illustris*, made him a senator, and in 562 created him prefect of Constantinople. Procopius died about the same time as Justinian, 565.

PRŌCOPTES. [PROCRUSTES.]

PROCRIS. [CEPHALUS.]

PROCRUSTES (Προκρούστης), that is, 'the Stretcher,' a surname of the famous robber Polypemon or Damastes. He used to tie all travellers who fell into his hands upon a bed: if they were shorter than the bed, he stretched their limbs till they were of the same length; if they were longer than the bed, he made them of the same size by cutting off some of their limbs. He was slain by Theseus, on the Cephissus in Attica. The bed of Procrustes has passed into a proverb. In the *Ibis* of Ovid, a son of Polypemon is mentioned as being slain with him, and Bacchylides (18, 27) seems to speak of Procoptes as a son of Polypemon. It is possible that the name

Procoptes (which means much the same as Procrustes) may have been the surname of the son, as Procrustes was of the father. It is possible also that the name in Plutarch, Damastes, may have been the son's name.

C. PRŎCŪLĒĬUS, a Roman eques, of whom Horace speaks (*Od.* ii. 2). He was a trusted friend of Augustus. He is said to have divided his property with his brothers (perhaps cousins) Caepio and Murena, who had lost their property in the civil wars. [MURENA.] Proculeius put an end to his life to escape from a painful illness.

PRŎCŪLUS, the jurist, was the contemporary of the jurist Nerva the younger, who was probably the father of the emperor Nerva. Proculus gave his name to the school or sect (*Proculiani* or *Proculeiani*) which was opposed to that of the Sabiniani.

PROCŬLUS, JULĬUS, a Roman senator, is said in the legend of Romulus to have informed the sorrowing Roman people, after the strange departure of their king from the world, that Romulus had descended from heaven and appeared to him, bidding him tell the people to honour him in future as a god under the name of Quirinus. [ROMULUS.]

PRŎDĬCŪS (-i; Πρόδικος), the celebrated sophist, was a native of Iulis in the island of Ceos. The date cannot be determined either of his birth or of his death. He is mentioned in the *Clouds* of Aristophanes, which belongs to B.C. 423; he was one of the teachers of Isocrates, and he was alive at the time of the death of Socrates (399). Like Protagoras and others, he travelled through Greece, delivering lectures for money, and in this way he amassed a large fortune. He paid especial attention to the correct use of words, and some have supposed this to be mere idle hair-splitting; yet it is possible that, though he was ridiculed for it by Plato, he may have done service thereby. The well-known fable called 'The Choice of Heracles,' preserved by Xenophon, was taken from a lecture of Prodicus.

PROËRNA (*Gynaekokastro*), a town of southern Thessaly, SW. of Pharsalus.

PROETĬDES. [PROETUS.]

PROETŪS (-i; Προῖτος), son of Abas and Ocalea, and twin-brother of Acrisius. In the dispute between the two brothers for the kingdom of Argos, Proetus was expelled, whereupon he fled to Iobates in Lycia, whose daughter, Antea or Stheneboea, he married. With the help of Iobates, Proetus was restored to his kingdom, and took Tiryns, which was now fortified by the Cyclopes. [TIRYNS.] Acrisius then shared his kingdom with his brother, surrendering to him Tiryns, Midea, and the coast of Argolis. Proetus, besides a son Megapenthes, had three daughters, Lysippe, Iphinoë, and Iphianassa, who are often mentioned under the general name of PROETIDES. They were stricken with madness, the cause of which is differently related. Some say that it was a punishment inflicted upon them by Dionysus, because they had despised his worship; others that they were driven mad by Hera because they boasted that their father was wealthier than the father of the goddess. In some traditions their madness took the form of their imagining themselves to be cows. It seems not unlikely that this story may have grown out of some old custom in the locality of women who worshipped Hera putting horns on their heads to symbolise the goddess of the crescent moon; whence the tradition may have survived of women driven by Hera into this form of madness. The frenzy spread to the other women of Argos, till at length Proetus agreed to divide his kingdom between Melampus and his brother Bias, if Melampus would cure the women of their madness. Melampus then chose the most robust among the young men, gave chase to the mad women, amid shouting and dancing, and drove them as far as Sicyon. During this pursuit, Iphinoë died, but the two other daughters were cured by Melampus by means of purifications, and were then married to Melampus and Bias. The place where the cure was effected upon his daughters is not the same in all traditions, some mentioning the well Anigros, others the fountain Clitor in Arcadia, or Lusi in Arcadia, and according to Bacchylides, it is Hera who, at the intercession of Artemis, releases them from their madness. Another story tells that when Bellerophon came to Proetus to be purified of a murder which he had committed, the wife of Proetus fell in love with him; but, as Bellerophon declined her advances, she charged him before Proetus with having tried to seduce her. Proetus then sent Bellerophon to Iobates in Lycia, with a letter desiring him to murder Bellerophon. [BELLEROPHON.]—It is also said that Acrisius was expelled from his kingdom by Proetus, and Perseus, the grandson of Acrisius, avenged his grandfather by turning Proetus into stone by means of the head of Medusa. [PERSEUS.]

PRŎMĒTHEUS (-ēī or -ĕŏs; Προμηθεύς), according to the Greek genealogies son of

the Titan Iapetus and Clymene, and brother of Atlas, Menoetius and Epimetheus. Other accounts make his mother Asia, one of the Oceanides. Aeschylus makes him the son of Themis. Prometheus was beyond all doubt originally a god of fire, akin to Hephaestus, with whom and with Athene he was closely connected in ritual at Athens. Thus Prometheus and Hephaestus were worshipped at a common altar in the sanctuary of Athene in the Academy. All three deities, because they were deities of light and fire, were honoured with a torch-race. And as fire was regarded as the source of all crafts and inventions, so all three deities were patrons of handicrafts, and Prometheus, like Athene, was specially gifted with wisdom (whence his name, which signified 'forethought'). But from this original conception of the fire-god sprang many myths. The story of Hesiod is as follows. Once, in the reign of Zeus, when gods and men were disputing with one another at Mecone (afterwards Sicyon), Prometheus, with a view of deceiving Zeus, cut up a bull and divided it into two parts; he wrapped up the best parts and the intestines in the skin, and at the top he placed the stomach, which is one of the worst parts, while the second heap consisted of the bones covered with fat. When Zeus pointed out to him how badly he had made the division, Prometheus desired him to choose, but Zeus, seeing through the stratagem of Prometheus, chose the heap of bones covered with the fat. Zeus avenged himself by withholding fire from mortals, but Prometheus stole it in a hollow tube (νάρθηξ, *ferula*). This fire he stole from the hearth of Zeus, or from the lightning, or from the sun, or from the workshop of Hephaestus and Athene. Zeus thereupon chained Prometheus to a pillar, where an eagle consumed in the daytime his liver, which was restored in each succeeding night. Prometheus was thus exposed to perpetual torture; but Heracles killed the eagle and delivered the sufferer, with the consent of Zeus, who in this way had an opportunity of allowing his son to gain immortal fame Further, in order to punish men Zeus gave Pandora as a present to Epimetheus, in consequence of which diseases and sufferings of every kind befell mortals. [For details, see PANDORA.] This is an outline of the legend about Prometheus, as contained in the poems of Hesiod.—Aeschylus, in his trilogy *Prometheus*, added various new features to this legend. Although Prometheus belonged to the Titans, he is nevertheless represented by Aeschylus as having assisted Zeus against the Titans. But when Zeus wanted to extirpate the whole race of man, whose place he proposed to fill by an entirely new race of beings, Prometheus prevented the execution of the scheme, and saved mankind from destruction. Prometheus further deprived them of their knowledge of the future, and gave them hope instead. He taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts. But, as he had acted in all these things contrary to the will of Zeus, Hephaestus was ordered to chain him to a rock in Scythia. Prometheus, however, still continued to defy Zeus, and declared that there was a decree of fate, according to which Zeus was destined to be dethroned by his own son. As he refused to give any explanation of this decree, Zeus hurled him into Tartarus, together with the rock to which he was chained. After the lapse of a long time, Prometheus returned to the upper world, to endure a fresh course of suffering, for he was now fastened to Mt. Caucasus, and his liver devoured by an eagle, as related in the Hesiodic legend. (It is remarkable that the natives of the Caucasus still have a tradition that a giant dwells on the summit of *Mt. Elbrus:* but the eagle has been transformed into a cock which visits him every morning at sunrise.) The state of suffering was to last for Prometheus until some other god, of his own accord, should take his place, and descend into Tartarus for him. This came to pass after Heracles had slain the eagle, when Chiron, who had been incurably wounded, desired to go into Hades, and Zeus allowed him to supply the place of Prometheus. According to other accounts, Zeus himself delivered Prometheus, after he had been at length prevailed upon to reveal the decree of fate, which was that, if Zeus should become by Thetis the father of a son, that son should deprive him of the sovereignty. There was also a legend which related that Prometheus had created man out of earth and water, either at the very beginning of the human race or after the flood of Deucalion, when Zeus is said to have ordered him and Athene to make men out of the mud, and the winds to breathe life into them. Prometheus is said to have given to men a portion of all the qualities possessed by the other animals.

PRŌNAX (Πρῶναξ), son of Talaus and Lysimache, brother of Adrastus and Eriphyle, and father of Lycurgus and Amphithea. According to some traditions

the Nemean games were instituted in honour of Pronax.

PRONNI (-orum; Πρόννοι; Προνναῖος), a town on the E. coast of Cephallenia, and one of the four towns of the island.

PRŌNŎMUS (Πρόνομος), of Thebes, son of Oeniadas, was one of the most distinguished musicians of Greece at the time of the Peloponnesian war. He was the instructor of Alcibiades in flute-playing. He invented a new sort of flute, the compass of which was such that melodies could be played upon it in all the three modes of music, the Dorian, the Phrygian, and the Lydian, for each of which a separate flute had been necessary.

PRŌNŎUS. [ALEMAEON.]

PRŌPERTĬUS, SEX., the Roman elegiac poet, was probably born about B.C. 51. He comes in age between Tibullus and Ovid. He tells us that he was a native of Umbria, where it borders on Etruria. It was probably the town of Asisium. He was not descended from a family of any distinction, and he was deprived of his paternal estate by an agrarian division of 41 B.C. At the time of this misfortune he had not yet assumed the *toga virilis*, and was therefore under sixteen years of age. He had already lost his father. He began to write poetry at a very early age, and the merit of his productions soon attracted the attention and patronage of Maecenas. This was most probably shortly after the death of Antony, in 30, when Propertius was about twenty-one. It was probably in 32 or 31 that Propertius first became acquainted with his Cynthia. She was a native of Tibur, and her real name was Hostia. The year of Propertius's death is altogether unknown.

PRŌPONTIS (-ĭdis; ἡ Προποντίς; *Sea of Marmara*), so called from its position with reference to the Pontus (Euxinus), and thus more fully described as ἡ πρὸ τοῦ Πόντου τοῦ Εὐξείνου θάλασσα, and 'Vestibulum Ponti,' is the small sea which united the Euxine and the Aegaean [PONTUS EUXINUS] and divides Europe (Thracia) from Asia (Mysia and Bithynia).

PRŌSERPĪNA. [PERSEPHONE.]

PRŌSYMNA (-ae; Πρόσυμνα), an ancient town of Argolis, with a temple of Hera, N. of Argos.

PRŌTA (Πρῶτα; *Prote*), an island in the Propontis near Chalcedon.

PRŌTĂGŌRAS (-ae; Πρωταγόρας), a celebrated sophist, was born at Abdera, in Thrace, probably about B.C. 480, and died about 411, at the age of nearly seventy years. Protagoras was the first who called himself a sophist (i.e. in the original sense of the name, one who professed to teach skill and practical life instead of only theory and abstract truth); and he is said to have been the first who taught for pay. His instructions were so highly valued that he sometimes received one hundred minae from a pupil; and Plato says that Protagoras made more money than Pheidias and ten other sculptors. In 411 he was accused of impiety by Pythodorus, one of the Four Hundred. The impeachment was followed by his banishment, or, as others affirm, only by the burning of his book. His profession being to fit for practical life, it followed that his object was to enable his pupils to persuade others to take their view, whatever it might be, since at that time success in political life depended upon skilful oratory and upon the power to maintain in speech, if need be, a bad cause (τὸν ἥττω λόγον κρείττω ποιεῖν). —Plato gives a vivid picture of the teaching of Protagoras in the dialogue that bears his name.

PRŌTĒSĬLĀUS (-i; Πρωτεσίλαος), son of Iphiclus and Astyoche, belonged to Phylace in Thessaly. He is called *Phylacius* and *Phylacides*, either from his native place, or from his being a grandson of Phylacus. He led the warriors of several Thessalian places against Troy, and was the first of all the Greeks who was killed by the Trojans, being the first who leaped from the ships upon the Trojan coast. According to the common tradition he was slain by Hector. [For the rest of his story see LAODAMIA.]

PROTEUS (-ĕī or -ĕŏs; Πρωτεύς), the prophetic old man of the sea, is described in the earliest legends as a subject of Poseidon, whose flocks (the seals) he tended. According to Homer he lived in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile); whereas Virgil places his dwelling in the island of Carpathos, between Crete and Rhodes. At midday Proteus rose from the sea, and slept in the shadow of the rocks of the coast, with the monsters of the deep lying around him. Any one wishing to learn from him the future was obliged to catch hold of him at that time: as soon as he was seized, he assumed every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual form, and told the truth. Homer ascribes to him a daughter Idothea. — Later traditions describe Proteus as a son of Poseidon, and as a king of Egypt, who had two sons, Telegonus and Polygonus or Tmolus.

PRŌTŎGĔNĒS (-is; Πρωτογένης), a celebrated Greek painter. He was a native of Caunus, in Caria, a city subject to the Rhodians, and lived about B.C. 322–300, chiefly at Rhodes. He was poor and unknown for most of his life, until the admiration which Apelles showed for his works led the Rhodians to understand what an artist they had amongst them. His masterpiece was the picture of Ialysus, the tutelary hero of Rhodes, which was so highly prized that when Demetrius Poliorcetes was using every effort to subdue Rhodes, he refrained from attacking the city at its most vulnerable point, lest he should injure this picture, which had been placed in that quarter.

PROVINCIA. [GALLIA.]

PROXĔNUS (-i; Πρόξενος), a Boeotian, was a pupil of Gorgias, and a friend of Xenophon. He took part in the expedition of Cyrus; and after the battle of Cunaxa was seized by Tissaphernes and put to death, with the other Greek generals.

PRŪSA or PRŪSĬAS (-ae; Προῦσα; *Broussa*), a city of Bithynia, on the N. side of M. Olympus, built by Prusias, king of Bithynia.

PRŪSĬAS (-ae; Προυσίας). **1.** I., king of Bithynia from about B.C. 228 to 180. It was at his court that Hannibal took refuge; and when the Romans demanded the surrender of the Carthaginian general, the king basely gave his consent, and Hannibal only escaped falling into the hands of his enemies by a voluntary death. —**2.** II., king of Bithynia, son and successor of the preceding, reigned from about 180 to 149. He carried on war with Attalus, king of Pergamum, with whom he was compelled by the Romans to conclude peace in 154. He was slain in 149 by order of his son Nicomedes. [NICOMEDES II.]

PSAMATHE, daughter of Nereus and Doris, and mother of Phocus.

PSAMMĒNĪTUS (Ψαμμήνιτος) = Psamthek III., king of Egypt, succeeded his father, Amasis, in B.C. 526, and reigned only six months. He was conquered by Cambyses in 525, and his country made a province of the Persian empire.

PSAMMIS (Ψάμμις) = Psamthek II., king of Egypt, succeeded his father, Necho, and reigned from B.C. 601 to 595. He carried on war against Ethiopia, and died immediately after his return from the latter country. He was succeeded by his son APRIES.

PSAMMĪTĬCHUS or PSAMMĒTĬCHUS (Ψαμμίτιχος or Ψαμμήτιχος), the Greek form of the Egyptian Psamthek I., king of Egypt about B.C. 666, and founder of the Saitic dynasty. He was the great-grandson of Technactis (Tefnekt), who had in vain opposed the establishment of the Ethiopian power in Egypt in 733. Psammitichus was originally one of the twelve petty kings who obtained an independent sovereignty. Having been driven into banishment by the other kings, he took refuge in the marshes; but shortly afterwards, with the aid of some Ionian and Carian pirates, he conquered the other kings, and became sole ruler of Egypt. The employment of foreign mercenaries by Psammitichus gave great offence to the military caste in Egypt; and numbers of them emigrated into Ethiopia.

PSŌPHIS (-is; Ψωφίς *Tripotamo*), a town in the NW. of Arcadia, on the river Erymanthus, is said to have been originally called Phegia.

PSŸCHĒ (-es; Ψυχή), 'the soul,' occurs in the later times of antiquity as a personification of the human soul, and hence as pursued by Eros as personified love. Upon this is built the myth related by Apuleius. Psyche was the youngest of three daughters of a king, and excited by her beauty the

Psyche. (From an ancient gem.)

jealousy and envy of Venus. In order to avenge herself, the goddess ordered Cupid to inspire Psyche with a love for the most contemptible of all men; but Cupid was so smitten with her beauty that he himself fell in love with her. He accordingly conveyed her to a place where, unseen and unknown, he visited her every night, and left her as soon as the day began to dawn. But her jealous sisters made her believe

that her lover was some hideous monster, and accordingly once, while Cupid was asleep, she drew near to him with a lamp. In her excitement of joy at his beauty, a drop of hot oil fell from her lamp upon his shoulder. This awoke Cupid, who fled. Psyche's happiness was now gone, and after attempting in vain to throw herself into a river, she wandered about from temple to temple, inquiring after her lover, and at length came to the palace of Venus. There her real sufferings began, for Venus treated her as a slave, and Psyche would have died under the weight of her sufferings, had not Cupid invisibly comforted and assisted her in her toils. With his aid she at last succeeded in overcoming the jealousy of Venus: she became immortal, and was united to him for ever. In this story Psyche is the human soul, which is purified by misfortunes, and is thus prepared for the enjoyment of true and pure happiness. In works of art Psyche is usually represented as a maiden with the wings of a butterfly, but in the beautiful group of Eros and Psyche in the Capitol, both are represented without wings.

PSYLLI (-ōrum; Ψύλλοι), a Libyan people, of N. Africa called Cyrenaica, who lived on the shores of the Greater Syrtis, W. of the Nasamones.

PSYRA (ōrum; τὰ Ψυρά; Ψύριος; *Psara*), a small island of the Aegaean sea, W. of the NW. point of Chios.

PSYTTĂLĒA (-ae; Ψυττάλεια; *Lipsokutali*), a small island off the Attic coast, between Salamis and the Peiraeus.

PTĔLĔŌS (-o; Πτελέως), a small lake in Mysia, near Ophrynium.

PTĔLĔUM (-i; Πτελεόν). **1.** A seaport town of Thessaly in the district Phthiotis, at the SW. extremity of the Sinus Pagasaeus.—**2.** A town in Elis Triphylia, said to have been a colony from the preceding.—**3.** A fortress of Ionia, on the coast of Asia Minor, belonging to Erythrae.

PTŎLĔMAEUS (-i; Πτολεμαῖος), usually called PTOLEMY.

I. *Kings of Egypt.*

I., surnamed SOTER, the Preserver, but more commonly known as the son of Lagus, reigned B.C. 323–285. Ptolemy is mentioned among the friends of the young Alexander before the death of Philip. He accompanied Alexander throughout his campaigns in Asia, and was always treated by the king with the greatest favour. On the division of the empire which followed Alexander's death (323) Ptolemy obtained the government of Egypt. In 321 his dominions were invaded by Perdiccas, the regent; but the assassination of Perdiccas by his mutinous soldiers delivered Ptolemy from this danger. In the following year Ptolemy enlarged his dominions by seizing upon the satrapy of Phoenicia and Coele-Syria. A few years afterwards (316) Ptolemy made an alliance with Cassander and Lysimachus against Antigonus. In the war which followed, Antigonus conquered Coele-Syria and Phoenicia (315, 314); but Ptolemy recovered these provinces by the defeat of Demetrius, the son of Antigonus, near Gaza, in 312. In 306 Ptolemy was defeated by Demetrius in a great sea-fight off Salamis in Cyprus, and lost the island of Cyprus. Antigonus then took the title of king, and Ptolemy did the same. Next year (305) Ptolemy helped the Rhodians, who were besieged by Demetrius; and when Demetrius was at length compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour and preserver (Σωτήρ), a title which appears to have been now bestowed upon Ptolemy for the first time. In 285 Ptolemy abdicated in favour of his youngest son, Ptolemy Philadelphus, the child of his latest and most beloved wife, Berenice, excluding from the throne his two eldest sons, Ptolemy Ceraunus and Meleager, the sons of Eurydice. He died in 283. As a ruler Ptolemy deserves the highest praise. By his able and vigorous administration he laid the foundations of the wealth and prosperity which Egypt enjoyed for a long period, and Alexandria became the greatest commercial city of the world. Ptolemy did much also for the advancement of literature and science. In his reign were begun the Library and the Museum of Alexandria, suggested, it is said, by Demetrius of Phalerus, who lived at his court. Other men of literary eminence were also gathered around the Egyptian king: among whom may be especially noticed the geometer Euclid, the elegiac poet Philetas of Cos, and the grammarian Zenodotus. To the last two we are told Ptolemy confided the education of his son Philadelphus. Ptolemy was himself an author: he composed a history of the wars of Alexander, which is frequently cited by later writers, and is one of the chief authorities which Arrian made the groundwork of his own history.—II., PHILADELPHUS (B.C. 285–247), the son of Ptolemy I. by his wife I enice, was born in the island of Cos, 309. His long reign was devoted chiefly to the internal administration of his kingdom, and to the

patronage of literature and science. The Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. Among the illustrious persons who adorned the reign of Ptolemy, some of whom had also lived at his father's court, may be mentioned those of the poets Philetas and Theocritus, the geometer Euclid, and the astronomers Timocharis, Aristarchus of Samos, and Aratus. He encouraged expeditions for trade and commerce with Aethiopia and with India. It was during his reign also, and perhaps at his desire, that Manetho gave to the world in a Greek form the historical records of the Egyptians; and according to a well-known tradition, it was by his express command that the Holy Scriptures of the Jews were translated into Greek. The Egyptian monarchy increased in wealth and power: many new cities were founded by Philadelphus. He possessed at the close of his reign a standing army of 200,000 foot, and 40,000 horse, besides war-chariots and elephants; a fleet of 1500 ships, and a sum of 740,000 talents in his treasury; while he derived from Egypt alone an annual revenue of 14,800 talents. His dominions comprised, besides Egypt itself, and portions of Ethiopia, Arabia and Libya, the important provinces of Phoenicia and Coele-Syria, together with Cyprus, Lycia, Caria, and the Cyclades; and during a great part at least of his reign, Cilicia and Pamphylia also. Before his death Cyrene was reunited to the monarchy by the marriage of his son Ptolemy with Berenice, the daughter of Magas. His private character was not so praiseworthy. He put to death two of his brothers; and he banished his first wife, Arsinoë, daughter of Lysimachus, and married his own sister Arsinoë, the widow of Lysimachus, for whom he showed his affection by naming cities after her, and by assuming himself the surname of Philadelphus, a title which some writers referred in derision to his unnatural treatment of his two brothers.—III., EUERGETES (B.C. 247–222), eldest son and successor of Philadelphus. Shortly after his accession he invaded Syria, in order to avenge the death of his sister Berenice. [BERENICE, No. 2.] He advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India; and he brought back to Egypt the statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia, an act by which he earned the greatest popularity with his native Egyptian subjects, who bestowed on him in consequence the title of Euergetes (the benefactor), by which he is generally known. He was unfriendly to Macedonia, and hence was led to support Aratus and the Achaean League, until the unfortunate policy which Aratus adopted, of seeking the alliance of Macedonia, caused Ptolemy to ally himself with Cleomenes. Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science; he added so largely to the library at Alexandria that he has been sometimes erroneously called its founder. Eratosthenes, Apollonius Rhodius and Aristophanes the grammarian lived at Alexandria during his reign.—IV., PHILOPATOR or TRYPHON (B.C. 222–205), eldest son and successor of Euergetes. In his reign the decline of the Egyptian kingdom began, which had been raised to such a height of power and prosperity by his three predecessors. Its first beginning was stained with crimes of the darkest kind. He put to death his mother, Berenice, and his brother, Magas, and his uncle, Lysimachus, the brother of Euergetes. Cleomenes, the exiled king of Sparta, fell under his suspicion, and being thrown into prison, put an end to his own life. The kingdom was allowed to fall into a state of the utmost disorder, of which Antiochus the Great, king of Syria, was not slow to avail himself. In the first two campaigns (219, 218), Antiochus conquered the greater part of Coele-Syria and Palestine, but in the third year of the war (217), he was completely defeated by Ptolemy in person at the battle of Raphia. Towards the close of his reign Ptolemy put to death his wife, Arsinoë. Ptolemy, like his predecessors, cultivated the friendship of the Romans, to whom he furnished large supplies of corn during their struggle with Carthage.—V., EPIPHANES (B.C. 205–181), son and successor of Ptolemy IV. He was a child of five years old at the death of his father, 205. Philip, king of Macedonia, and Antiochus III. of Syria, determined to take advantage of the minority of Ptolemy. Antiochus conquered Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace which had still remained subject to Egypt. In this emergency the Egyptian ministers sought aid from the Romans, who commanded both monarchs to refrain from further hostilities, and to restore all the conquered cities. In order to evade this demand Antiochus concluded a treaty with Egypt, by which it

was agreed that the young king should marry Cleopatra, the daughter of Antiochus, and receive back the Syrian provinces as her dower. Ptolemy seems to have followed the policy of his predecessors in offering help to the Achaean League. Towards the close of his reign he conceived the project of recovering Coele-Syria from Seleucus, the successor of Antiochus, and had assembled a large mercenary force for that purpose; but a plot was made against him, and he was poisoned in the twenty-fourth year of his reign and the twenty-ninth of his age, 181. At his death Cyprus and Cyrenaïca were the only foreign possessions of importance still attached to the crown of Egypt.—VI., PHILOMETOR (B.C. 181–146), eldest son and successor of Ptolemy V. He was a child at the death of his father in 181, and his mother, Cleopatra, governed well during his minority. But after her death in 173, the chief power fell into the hands of Eulaeus and Lenaeus, who had the rashness to engage in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia. But their army was totally defeated by Antiochus near Pelusium, and Antiochus was able to advance without opposition as far as Memphis, 170. The young king himself fell into his hands, but was treated with kindness, as Antiochus hoped by his means to make himself master of Egypt. On learning the captivity of his brother, the younger Ptolemy, who was then at Alexandria with his sister, Cleopatra, assumed the title of king, under the name of Euergetes II. Antiochus laid siege to Alexandria; but was unable to take the city, and withdrew into Syria, after establishing Philometor as king at Memphis, but retaining in his hands the frontier fortress of Pelusium. Philometor, who had hitherto been a mere puppet in the hands of the Syrian king, made peace with his brother and sister at Alexandria. It was agreed that the two brothers should reign together, and that Philometor should marry his sister, Cleopatra. Antiochus advanced a second time to the walls of Alexandria, when he was met by a Roman embassy, headed by M. Popillius Laenas, who commanded him instantly to desist from hostilities. Antiochus did not venture to disobey, and withdrew to his own dominions, 168. Dissensions soon broke out between the two brothers, and Euergetes expelled Philometor from Alexandria. Philometor went to Rome, 164, and was restored by the Romans to his kingdom; but it was settled that Euergetes should obtain Cyrene as a separate kingdom. The remainder of his reign was chiefly occupied with Syrian affairs. He defeated Alexander Balas in a decisive battle; but he died a few days afterwards in consequence of a fall from his horse in this battle, 146. He left three children: (1) a son, Ptolemy, who was proclaimed king after his father's death, under the name Ptolemy Eupator, but was put to death, almost immediately after, by his uncle Euergetes; (2) a daughter, Cleopatra, married first to Alexander Balas, then to Demetrius II., king of Syria; and (3) another daughter, also named Cleopatra, who was afterwards married to her uncle Ptolemy Euergetes.—VII., EUERGETES II. or PHYSCON (φύσκων), that is, *Big-Belly*, reigned B.C. 146–117. In order to secure undisputed possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew, Ptolemy, who had been proclaimed king under the surname of Eupator. His whole reign was marked by cruelty, and by his luxurious habits he became enormously corpulent, whence the Alexandrians gave him the nickname of Physcon. At length his vices and cruelties produced an insurrection at Alexandria. Thereupon he fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (130). Enraged at this, Ptolemy put to death Memphitis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria in her turn, Ptolemy found himself unexpectedly reinstated on the throne, 127. He died in 117.—VIII., SOTER II., and also PHILOMETOR, but more commonly called LATHYRUS or LATHURUS (Λάθουρος), reigned B.C. 117–107, and also 89–81. Although he was of full age at the time of his father's death (117), he was obliged to reign jointly with his mother, Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. After ten years he was expelled from Alexandria by an insurrection of the people which his mother had excited against him, 107. His brother, Alexander, now assumed the sovereignty of Egypt, in conjunction with his mother, while Lathyrus was able to establish himself in the possession of Cyprus. After the death of Cleopatra and the expulsion of Alexander, in 89, Ptolemy Lathyrus was recalled by the Alexandrians and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death in 81.—IX., ALEXANDER I., youngest son of Ptolemy VII., reigned conjointly with his

mother, Cleopatra, from the expulsion of his brother, Lathyrus, B.C. 107–90. In this year he assassinated his mother; but he had not reigned alone a year when he was compelled by a general sedition of the populace and military to quit Alexandria. He, however, raised fresh troops, but was totally defeated in a sea-fight by the rebels; whereupon Lathyrus was recalled by the Alexandrians to Egypt, as has been already related. Alexander now attempted to make himself master of Cyprus, and invaded that island, but was defeated and slain.—X., ALEXANDER II., son of the preceding, was at Rome at the death of Ptolemy Lathyrus, in 81. Sulla, who was then dictator, nominated the young Alexander king of Egypt, and sent him to take possession of the crown. It was, however, agreed, in deference to the claims of Cleopatra Berenice, the daughter of Lathyrus, whom the Alexandrians had already placed on the throne, that Alexander should marry her, and admit her to share the sovereign power. He complied with the letter of this treaty by marrying Cleopatra, but only nineteen days afterwards caused her to be assassinated. The Alexandrians thereupon rose against their new monarch, and put him to death.—XI., DIONYSUS or NOTHUS, but more commonly known by the appellation of AULETES, the flute-player (because he played in public), was an illegitimate son of Ptolemy Lathyrus. Ptolemy was proclaimed king by the Alexandrians, B.C. 80. He was anxious to obtain from the Roman senate their ratification of his title to the crown, but it was not till the consulship of Caesar (59) that he was able to purchase this by vast bribes. He was expelled by his over-taxed subjects, and went to Rome to procure from the senate his restoration. Meanwhile, the Alexandrians sent an embassy of 100 of their leading citizens to plead their cause with the Roman senate; but Ptolemy had the audacity to cause the deputies, on their arrival in Italy, to be waylaid, and the greater part of them murdered. He had to leave Rome; but in 55, A. Gabinius, who was proconsul in Syria, was induced, by the influence of Pompey, aided by the enormous bribe of 10,000 talents from Ptolemy himself, to undertake his restoration; and Ptolemy was once more established on the throne, 55. One of his first acts was to put to death his daughter, Berenice, who had reigned in his absence, and many of the leading citizens of Alexandria.—XII., eldest son of the preceding. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly, and this arrangement was carried into effect without opposition, 51. But the administration fell into the hands of a eunuch named Pothinus. It was not long before dissensions broke out between the latter and Cleopatra, which ended in the expulsion of the princess, after she had reigned in conjunction with her brother about three years, 48. Hereupon she took refuge in Syria, and assembled an army, with which she invaded Egypt. The young king, accompanied by his guardians, met her at Pelusium, and it was while the two armies were here encamped opposite to one another that Pompey landed in Egypt, to throw himself as a suppliant on the protection of Ptolemy; but he was assassinated, by the orders of Pothinus, before he could obtain an interview with the king himself. Shortly after, Caesar arrived in Egypt, and took upon himself to settle the dispute between Ptolemy and his sister. But as Cleopatra gained the support of Caesar, Pothinus determined to excite an insurrection. Hence arose what is usually called the Alexandrian war. Ptolemy, who was at first in Caesar's hands, managed to escape, and put himself at the head of the insurgents, but he was defeated by Caesar, and was drowned in an attempt to escape by the river, 47.—XIII., Youngest son of Ptolemy Auletes, was appointed by Caesar to reign jointly with Cleopatra after the death of his elder brother, Ptolemy XII., 47; and although he was a mere boy, it was decreed that he should marry his sister, with whom he was thus to share the power. Both his marriage and his regal title were purely nominal; and in 43 Cleopatra put him to death.

II. *Kings of other Countries.*

1. Surnamed XLŌRĪTES (that is, of Alorus), regent, or according to some authors king of Macedonia. He obtained the supreme power by the assassination of Alexander II., the eldest son of Amyntas, B.C. 367, but was, in his turn, assassinated by Perdiccas III., 364.—2. Surnamed APION, king of Cyrene (117–96), was an illegitimate son of Ptolemy Physcon, king of Egypt.—3. Surnamed CERAUNUS on account of his rashness, king of Macedonia, was the son of Ptolemy I., king of Egypt, by his second wife Eurydice. When his father, in 285, set aside the claim of Ceraunus to the throne, and appointed his younger son, Ptolemy Philadelphus, his successor, Ceraunus repaired to the court of Lysimachus. After Lysimachus had perished in battle against Seleucus (281),

Ptolemy Ceraunus was received by the latter in a most friendly manner; but shortly afterwards (280) he assassinated Seleucus, and took possession of the Macedonian throne. After reigning a few months he was defeated in battle by the Gauls under their chief, Belgius, taken prisoner, and put to death.—**4**. King of CYPRUS, was the younger brother of Ptolemy Auletes, king of Egypt, being, like him, an illegitimate son of Ptolemy Lathyrus. He had offended P. Clodius, by neglecting to ransom him when he had fallen into the hands of the Cilician pirates; and accordingly Clodius, when he became tribune (58), brought forward a law to deprive Ptolemy of his kingdom, and reduce Cyprus to a Roman province. Ptolemy put an end to his own life, 57.—**5**. King of EPIRUS, was the second son of Alexander II., king of Epirus, and Olympias, and grandson of the great Pyrrhus. **6**. King of MAURETANIA, was the son and successor of Juba II. He reigned till A.D. 40, when he was summoned to Rome by Caligula, and shortly after put to death, his great riches having excited the cupidity of the emperor.

CLAUDIUS PTOLEMAEUS, a celebrated mathematician, astronomer, and geographer. Of Ptolemy himself we know absolutely nothing but his date. He certainly observed in A.D. 139, at Alexandria; and since he survived Antoninus he was alive A.D. 161. His most famous writings are his great geographical work, in eight books, which remained a text book till the maritime discoveries of the fifteenth century, and his work on astronomy, usually known by its Arabic name *Almagest*.

PTŎLĔMĀIS (-ĭdis; Πτολεμαΐς). **1**. Also called ACE (*Acre*), a city on the coast of Phœnicia, S. of Tyre, and N. of M. Carmel, lies at the bottom of a bay surrounded by mountains, the key of the passage between Coele-Syria and Palestine. It is one of the oldest cities of Phoenicia; but it was not till the decline of Tyre that it acquired its great importance as a military and commercial city. Its native name was Acco, which was changed when Ptolemy I. fortified it.—**2**. P. HERMII, a city of Upper Egypt, on the W. bank of the Nile, beyond Abydos, was a place of great importance under the Ptolemies, who enlarged and adorned it, and made it a purely Greek city, exempt from all peculiarly Egyptian laws and customs.—**3**.—P. THĒRON, or EPITHĒRAS, a port on the Red Sea, on the coast of the Troglodytae, which Ptolemy Philadelphus enlarged. It was a great depôt for ivory and live elephants. —**4**. (*Tolmeïta*), on the NW. coast of Cyrenaica, one of the five great cities of the Libyan Pentapolis, was at first only the port of BARCA, which lay 100 stadia (10 geogr. miles) inland, but far surpassed it afterwards in importance.

PUBLĬCŎLA, or POPLĬCŬLA, or POPLĬCŎLA, a Roman cognomen, signified 'one who courts the people' (from *populus* and *colo*), and thus 'a friend of the people.' The form *Poplicula* or *Poplicola* was employed down to the end of the republic, but the name was written *Publicola* under the empire.

PUBLĬCŎLA GELLĬUS. **1**. L., consul with Cn. Lentulus Clodianus, B.C. 72. In 63 he warmly supported Cicero in the suppression of the Catilinarian conspiracy. In 59 he opposed the agrarian law of Caesar, and in 57 he spoke in favour of Cicero's recall from exile.—**2**. L., son of the preceding by his first wife. He espoused the republican party after Caesar's death (44), and went with M. Brutus to Asia. After plotting against the lives of both Brutus and Cassius, he deserted them, and was rewarded for his treachery by the consulship in 36. He commanded the right wing of Antony's fleet at the battle of Actium.—**3**. Brother probably of No. 1, is called stepson of L. Marcius Philippus, consul 91, and brother of L. Marcius Philippus, consul 56.

PUBLĬCŎLA, or POPLICOLA, P. VALĒRĬUS, took an active part in expelling the Tarquins from the city, and was thereupon elected consul with Brutus (B.C. 509). He secured the liberties of the people by proposing several laws, one of the most important of which was that every citizen who was condemned by a magistrate should have the right of appeal to the people. He also ordered the lictors to lower the fasces before the people, as an acknowledgment that their power was superior to that of the consuls. Hence he became so great a favourite with the people, that he received the surname of *Poplicola*. He was consul three times again; namely, in 508, 507 and 504.

PUBLĬLĬA, the second wife of M. Tullius Cicero, whom he married B.C. 46. Cicero was then sixty years of age, and Publilia quite young. The marriage proved an unhappy one, and Cicero divorced her in 45.

PUBLILĬUS, Q. PHĬLO, the author of one of the great reforms in the Roman constitution. He was consul B.C. 339, with Ti. Aemilius Mamercinus, and defeated the Latins, over whom he triumphed. In the same year he was appointed dictator by his colleague Aemilius Mamercinus, and

proposed the celebrated *Publiliae Leges*, which ordained that one of the censors must be a plebeian, and made the decrees of the plebs binding. In 337 Philo was the first plebeian praetor, and in 332 he was censor with Sp. Postumius Albinus. In 327 he was consul a second time, and carried on war in the S. of Italy. He was continued in the command for the following year with the title of proconsul, the first instance in Roman history in which a person was invested with proconsular power. He took Palaepolis in 326. In 320 he was consul a third time, with L. Papirius Cursor, and carried on the war against the Samnites.

PUBLILIUS SYRUS. [SYRUS.]

PUBLILĬUS, VOLĔRO, tribune of the plebs B.C. 472, and again 471. By the laws which he proposed, the tribunes of the plebs and the aediles were elected by the comitia tributa, instead of by the comitia centuriata, as had previously been the case. [These must be carefully distinguished from the laws of Publilius Philo, passed in 339. See above.]

PŪDĬCĬTĬA (Αἰδώς), a personification of modesty, was worshipped both in Greece and at Rome. At Athens an altar was dedicated to her. At Rome two sanctuaries were dedicated to her, one under the name of *Pudicitia patricia*, and the other under that of *Pudicitia plebeia*. The former was in the Forum Boarium near the temple of Hercules. When the patrician Virginia was driven from this sanctuary by the other patrician women, because she had married the plebeian consul L. Volumnius, she built a separate sanctuary to *Pudicitia plebeia* in the Vicus Longus.

PULCHER, CLAUDIUS. [CLAUDIUS.]

PULCHRUM PROMONTORIUM, a promontory on the N. coast of the Carthaginian territory in N. Africa, where the elder Scipio Africanus landed; probably identical with the APOLLINIS PROMONTORIUM.

PULLUS, L. JŪNĬUS, consul B.C. 249, in the first Punic war. His fleet was destroyed by a storm off Camarina, on account, it was said, of his neglecting the auspices. In despair he put an end to his own life.

PŪPĬUS, a Roman dramatist of the Augustan age, of small merit, whose tragedies are noticed as drawing tears from the less critical part of the audience ('lacrimosa poëmata,' Hor. *Ep.* i. 1, 67).

PURPURĀRĬAE INSŪLAE (prob. the *Madeira* group), a group of islands in the Atlantic Ocean, off the NW. coast of Africa, which are supposed to have derived their name from the purple mussels which abound on the opposite coast of Africa.

PURPURĔO, L. FURĬUS, praetor B.C. 200, obtained Cisalpine Gaul as his province, and gained a victory over the Gauls who had laid siege to Cremona. He was consul 196, when he defeated the Boii.

PŪTĔŌLĀNUM, a country house of Cicero near Puteoli, where he wrote his *Quaestiones Academicae*.

PŪTĔŌLĀNUS SINUS (*Bay of Naples*), a bay of the sea on the coast of Campania between the promontory Misenum and the promontory of Minerva, which was originally called Cumanus, but Puteolanus from the town Puteoli.

PŪTĔŌLI (-orum; *Pozzuoli*), a seaport town of Campania, situated on a promontory on the E. side of the Puteolanus Sinus, and a little to the E. of Cumae, was founded by the Greeks of Cumae, B.C. 521, under the name of Dicaearchia. In the second Punic war it was fortified by the Romans, who changed its name into that of Puteoli. The town was indebted for its importance to its excellent harbour, which was protected by an extensive mole formed from the reddish earth of the neighbouring hills. This earth, called *Pozzolana*, when mixed with lime, forms an excellent cement, which in course of time becomes as hard in water as stone.

PYDNA (-ae; Πύδνα: *Kitron*), a town of Macedonia in the district Pieria, was situated at a small distance W. of the Thermaic gulf, on which it had a harbour. It was originally a Greek colony, but it was subdued by the Macedonian kings. It is memorable on account of the victory gained under its walls by Aemilius Paulus over Perseus, the last king of Macedonia.

PYGĔLA or PHYGĔLA (Πύγελα, Φύγελα), a town of Ionia, on the coast of Lydia.

PYGMAEI (Πυγμαῖοι, *i.e. men of the height of a* Πυγμή, *i.e.* 13½ inches), a fabulous people, first mentioned by Homer (*Il.* iii. 5) as dwelling on the shores of Ocean, and attacked by cranes in springtime. It is possible that the stories may have arisen from vague accounts of the dwarfish races in the interior of Africa, such as those which have been met with by recent explorers between the Congo and the Upper Nile.

PYGMĂLĬON (-ōnis; Πυγμαλίων). 1. King of Cyprus and father of Metharme. He is said to have fallen in love with the ivory image of a maiden which he himself

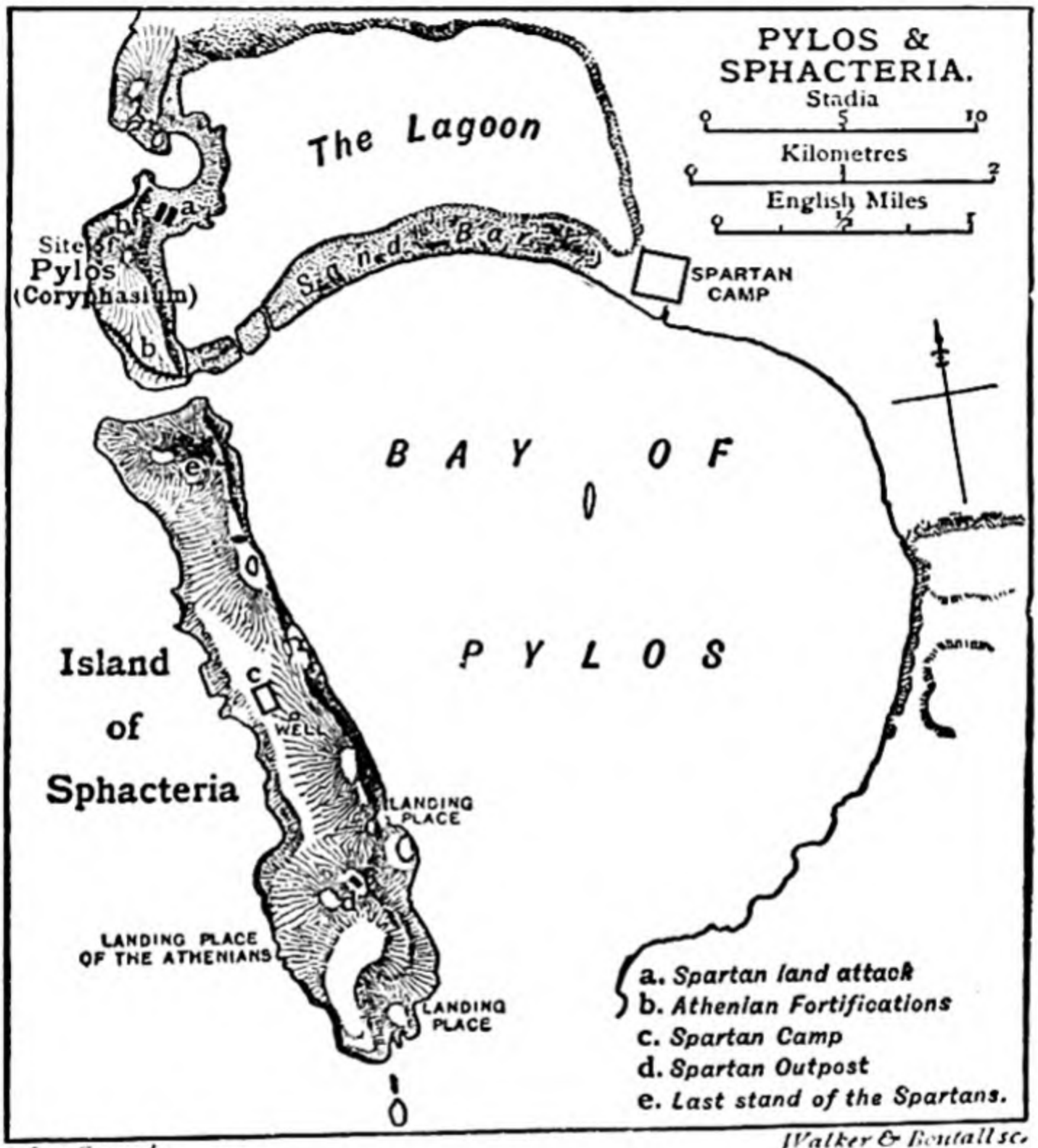
had made, and therefore to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married the maiden, and became by her the father of Paphus.—**2.** Son of Belus and brother of Dido, who murdered Sichaeus, Dido's husband.

PŸLĂDES (-is; Πυλάδης). Son of Strophius and Anaxibia, a sister of Agamemnon. His father was king of Phocis, and after the death of Agamemnon, Orestes was secretly carried to his father's court. Here Pylades began that friendship with Orestes which became proverbial. See ORESTES.

PYLAEMĔNES (-is; Πυλαιμένης), appears to have been in early times the name of many princes of Paphlagonia.

PŸLĒNĒ (Πυλήνη), an ancient town of Aetolia on the S. slope of Mount Aracynthus, on whose site PROSCHIUM was subsequently built.

PŸLOS (-i: Πύλος), the name of three towns on the W. coast of Peloponnesus. **1.** A town in the SW. of Messenia, about sixty-three miles from Sparta, famous in Homeric story as the home of Nestor, and in history, first for its occupation by the Athenians B.C. 425, and their blockade of the Spartan force which came against them; and in modern times for the defeat of the Turkish fleet in 1827. It was situated on the promontory of Coryphasium



Pla of the Bay of Pylos.

forming the northern horn of the bay of *Navarino*. This bay was fronted and protected by the small island of Sphacteria (*Sphagia*), which stretched along the coast about 1¾ mile, leaving only two narrow entrances at each end. In the second Messenian war, the inhabitants of Pylos offered a long and brave resistance to the Spartans; but after the capture of Ira, they migrated to Cyllene, and thence with the other Messenians to Sicily. The old town of Pylos, of which the ruins are now known as Old Pylos or Old Navarino, is probably the place which was tradition-

ally founded by Neleus, and the Pylos of Homer. The peninsula of Coryphasium, where stand the ruins of the old town and fortress, is precipitous on the E. and NW. side or towards the lagoon. Below the ruined fortress at the northern end there is a cavern, which, according to the Peloponnesian tradition, was the cave into which the infant Hermes drove the cattle which he had stolen from Apollo. The bay below the cavern, now called *Voidhó-Kiliá*, is separated by a low semicircular ridge of sand from the large shallow lagoon of *Osmyn-Aga*, which some take to be the actual harbour blockaded in the Peloponnesian war, but it is probable that Thucydides is speaking of the actual bay of Navarino, though he underestimated the width of the entrances. When Epaminondas restored the Messenians to their country, they again occupied Pylos.—**2.** In Elis, at the foot of Mount Scollis, and about seventy or eighty stadia from the city of Elis on the road to Olympia, near the confluence of the Ladon and the Peneus.—**3.** In Triphylia, about thirty stadia from the coast, on the river Mamaus, W. of the mountain Minthe, and N. of Lepreum.

PYRACMON. [CYCLOPES.]

PYRĂMUS. [THISBE.]

PYRĂMUS (Πύραμος: *Jihan*), one of the largest rivers of Asia Minor, rises in the Anti-Taurus range, breaks through the Taurus chain by a deep and narrow ravine, and then flows SW. through Cilicia, into the sea near Mallus.

PYRĂSUS (-i; Πύρασος), a town of Phthiotis in Thessaly.

PYRĒNĒ or PYRĒNAEI MONTES (Πυρήνη, τὰ Πυρηναῖα ὄρη: *Pyrenees*), a range of mountains extending from the Atlantic to the Mediterranean, and forming the boundary between Gaul and Spain. The length of these mountains is about 270 miles in a straight line; their breadth varies from about forty miles to twenty; their greatest height is between 11,000 and 12,000 feet.

PYRĒNĒS PROMONTORĬUM, or PROM. VĒNĔRIS (*C. Creus*), the SE. extremity of the Pyrenees in Spain, on the frontiers of Gaul.

PYRĔTUS (Πυρετός: *Pruth*), a river of Scythia which falls into the Danube.

PYRGI (-ōrum). **1.** (Πύργοι or Πύργος: Πυργίτης), the most southerly town of Triphylia in Elis, near the Messenian frontier, said to have been founded by the Minyae.—**2.** (*Santa Severa*), an ancient town on the coast of Etruria, was used as the port of Caere or Agylla.

PYRIPHLĔGĒTHON (-ontis; Πυριφλεγέθων)—that is, flaming with fire—the name of one of the rivers in the lower world.

PYRRHA. [DEUCALION.]

PYRRHA (-ae; Πύρρα). **1.** A town on the W. coast of the island of Lesbos, on the inner part of the deep bay named after it, and consequently on the narrowest part of the island.—**2.** A town and promontory of Phthiotis in Thessaly, on the Pagasaean gulf and near the frontiers of Magnesia. Off this promontory there were two small islands, named Pyrrha and Deucalion.—**3.** A small Ionic town in Caria on the N. side of the Sinus Latmicus and fifty stadia from the mouth of the Macander (Strab. p. 636).

PYRRHI CASTRA (Πύρρου χάραξ), a fortified place in the N. of Laconica, where Pyrrhus probably encamped in his invasion of the country in B.C. 272.

PYRRHO (-one; Πύρρων), the founder of the Sceptical or Pyrrhonian school of philosophy, was a native of Elis in Peloponnesus. He attached himself closely to Anaxarchus, and with him joined the expedition of Alexander the Great. He asserted that certain knowledge on any subject was unattainable; that we must not say 'This is so,' but, 'This seems so'; and that hence the only wisdom is a suspension of judgment. This is the virtue which the philosopher will strive after, and the result will be the happiness of tranquillity.

PYRRHUS (-i; Πύρρος). **1.** Mythological. [NEOPTOLEMUS.]—**2.** I., king of Epirus, son of Aeacides, was born B.C. 318. His ancestors claimed descent from Pyrrhus the son of Achilles, who was said to have settled in Epirus after the Trojan war, and to have become the founder of the race of Molossian kings. On the deposition of his father by the Epirots [AEACIDES], Pyrrhus, who was then a child of only two years old, was saved by the adherents of the king, who carried him to Glaucias, the king of the Taulantians, an Illyrian people. Glaucias brought him up with his own children, and not only refused to surrender Pyrrhus to Cassander, but about ten years afterwards marched into Epirus at the head of an army, and placed Pyrrhus on the throne, under the care of guardians. About five years later Cassander prevailed upon the Epirots to expel their young king. Pyrrhus joined Demetrius, who had married his sister Deïdamia, accompanied him to Asia, and

was present at the battle of Ipsus, 301, in which he gained great renown for his valour. Pyrrhus went as a hostage for Demetrius into Egypt, where he married Antigone, the daughter of Berenice. Ptolemy now supplied him with a fleet and forces, with which he returned to Epirus. After this he tried to conquer Macedonia: Demetrius was driven out, and Pyrrhus shared the throne with Lysimachus, but was dispossessed after a reign of only seven months (286). For the next few years he reigned quietly in Epirus; but a life of inactivity was insupportable to him; and he readily accepted the invitation of the Tarentines to help them against the Romans. He crossed over to Italy early in 280, in the thirty-eighth year of his age. He took with him 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and 20 elephants, having previously sent Milo, one of his generals, with a detachment of 3000 men. In the first campaign (280) he defeated the Roman consul, M. Valerius Laevinus, near Heraclea, on the bank of the river Siris. His proposals for peace were rejected by the senate; and he advanced within twenty-four miles of Rome; but as he found it impossible to compel the Romans to accept the peace, he withdrew into winter quarters at Tarentum. In the second campaign (279) Pyrrhus gained another victory near Asculum over the Romans, who were commanded by the consuls P. Decius Mus and P. Sulpicius Saverrio. The battle, however, was followed by no decisive results, and the brunt of it had again fallen, as in the previous year, almost exclusively on the Greek troops of the king. He was therefore unwilling to hazard his surviving Greeks by another campaign with the Romans, and accordingly he lent a ready ear to the invitations of the Greeks in Sicily, who begged him to help them against the Carthaginians. He remained in Sicily from the middle of 478 nearly to the end of 476. At first he met with success, defeated the Carthaginians and took Eryx; but having failed in an attempt upon Lilybaeum, he lost his popularity with the Greeks, who began to form plots against him; and, finding his position in the island untenable, he returned to Italy, where his troops had continued to hold Tarentum, in the autumn of 276. In the following year (275) the war was brought to a close. Pyrrhus was defeated with great loss near Beneventum by the Roman consul Curius Dentatus, and was obliged to leave Italy. He brought back with him to Epirus only 8000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. Accordingly, in 273, he invaded Macedonia, of which Antigonus Gonatas, the son of Demetrius, was then king. Antigonus was deserted by his own troops, and Pyrrhus thus became king of Macedonia a second time. But scarcely had he obtained possession of the kingdom before his restless spirit drove him into new enterprises. On the invitation of Cleonymus, he turned his arms against Sparta, but was repulsed in an attack upon this city. From Sparta he marched towards Argos in order to support Aristeas, but in fighting his way through the streets he was killed by a tile which a woman threw from the top of a house. Pyrrhus died in 272, in the forty-sixth year of his age, and in the twenty-third of his reign. Pyrrhus was one of the most famous military adventurers of antiquity. Though it was a mistake to rank him with Alexander in generalship, yet he was a great general; but he was not, like Alexander, a great conqueror. In this he failed from want of steady purpose in his enterprises.—**3.** II., king of Epirus, son of Alexander II. and Olympias, and grandson of Pyrrhus I., was a child at the time of his father's death (between 262 and 258). During his minority the kingdom was governed by his mother, Olympias. He died soon after he had grown up to manhood.

PŸTHĂGŎRAS (ae; Πυθαγόρας), the Greek philosopher, was a native of Samos. He lived in the times of Polycrates and Tarquinius Superbus (B.C. 540–510). He studied in his own country under Creophilus, Pherecydes of Syros, and others, and is said to have visited Egypt and many countries of the East for the purpose of acquiring knowledge. After his travels he settled at Crotona in Italy, where he soon had great influence, and gained numbers of adherents, chiefly of the noble and wealthy classes. Three hundred of these were formed into a select brotherhood or club, bound by a sort of vow to Pythagoras and each other, for the purpose of cultivating the religious and ascetic observances of their master, and of studying his religious and philosophical theories. Those who were admitted had to pass through a period of probation lasting from two to five years, in which their powers of maintaining silence were especially tested. Temperance and purity of life were strictly enjoined. The brotherhood was remarkable for the devoted attachment of the members to each other, and their sovereign contempt for those who did not belong to their ranks. They had secret symbols by which members of the

fraternity could recognise each other, even if they had never met before. Clubs similar to that at Crotona were established at Sybaris, Metapontum, Tarentum, and other cities of Magna Graecia.—Whether he had any political designs in the foundation of his brotherhood is doubtful; but it was perfectly natural, even without any express design on his part, that a club such as the Three Hundred of Crotona should gradually come to mingle political with other objects. That their influence should be decisively on the side of aristocracy or oligarchy resulted naturally from the rank and social position of the members of the brotherhood. This raised enmity against them: the populace of Crotona attacked them while they were assembled either in the house of Milo or in some other place of meeting. The building was set on fire, and many of the members perished; only the younger and more active escaped. Similar riots ensued in the other cities of Magna Graecia in which Pythagorean clubs had been formed. As an active and organised brotherhood the Pythagorean order was everywhere suppressed: but the Pythagoreans still continued to exist as a sect, the members of which kept up among themselves their religious observances and scientific pursuits, while some, as in the case of Archytas, acquired now and then great political influence. Respecting the fate of Pythagoras himself, the accounts varied. Some say that he perished with his disciples, others that he fled first to Tarentum, and that, being driven thence, he escaped to Metapontum, and there starved himself to death. His tomb was shown at Metapontum in the time of Cicero. The inclination of Pythagoras to mathematical studies led him to trace the origin of all things to *number*: musical principles likewise played almost as important a part in the Pythagorean system as mathematical or numerical theories; and in this there was the idea that order, or harmony of relation, is the regulating principle of the whole universe. The intervals between the heavenly bodies were supposed to be determined according to the laws and relations of musical harmony. Hence arose the celebrated doctrine of the harmony of the spheres; which he believed to be unheard by men, because they had been accustomed to it from the first. A great feature of the religious doctrines of Pythagoras was the metempsychosis, or transmigration of souls from one man, at his death, into another man, and into animals, and from animals to men. This doctrine Pythagoras adopted from the Orphic mysteries, which again were in all probability more or less derived from Egypt. The transmigration of souls was a process of purification. Souls of the sensual either passed into the bodies of animals, or, if incurable, were thrust down into Tartarus, to meet with expiation or condign punishment. The pure were raised to higher modes of life. Connected with this doctrine is the story told by Xenophanes, that Pythagoras interceded for a dog which was being beaten, because, as he said, he recognized in its cries the voice of a departed friend; and again, that Pythagoras claimed to have been Euphorbus, a hero of the Trojan war, whose soul had passed into his body (Hor. *Od.* i. 28, 10). Ennius is said to have followed the same doctrine, and to have believed that the soul of Homer had passed to him through various bodies, among them that of a peacock, which Persius therefore calls 'pavo Pythagoreus.' The idea that Pythagoras believed the soul of one of his family to have passed into a bean (Hor. *Sat.* ii. 6, 63) is a mere travesty of his doctrine, founded upon a tradition that Pythagoras forbade his disciples to eat beans: and this tradition, moreover, appears to be false.

PŸTHĔAS (Πυθέας). **1.** An Athenian orator, distinguished by his unceasing animosity against Demosthenes, whom he accused of having received bribes from Harpalus.—**2.** Of Massilia, in Gaul, a famous Greek navigator, who sailed to the western and northern parts of Europe, and wrote a work containing the results of his discoveries. He was a contemporary of Aristotle, and lived in the middle of the fourth century B.C. He appears to have made two voyages: one in which he visited Britain and Thule, and of which he probably gave an account in his work *On the Ocean*; and a second, undertaken after his return from his first voyage, in which he coasted along the whole of Europe from Gadira (*Cadiz*) to the Tanais, and the description of which probably formed the subject of his *Periplus*. There has been much dispute as to what river we are to understand by the Tanais. The most probable conjecture is that upon reaching the Elbe Pytheas concluded that he had arrived at the Tanais, separating Europe from Asia. Pytheas had discovered, probably from his voyage along the N. German coast, that amber came from the north; and he seems to have been the first person who attempted to fix the latitude of a place by the shadow of the sun.

PYTHĬUM (-i; Πύθιον), a town of Thessaly in the E. part of the district Hestiaeotis.

PŸTHŎDŌRUS (-i; Πυθόδωρος), an Athenian admiral in the Peloponnesian war. He was unsuccessful in Sicily B.C. 425 and was banished, but held a command again nine years later.

PŸTHŌN (-ōnis; Πύθων), the serpent which was produced from the mud left on the earth after the deluge of Deucalion. He lived in the caves of Mt. Parnassus, but was slain by Apollo, who founded the Pythian games in commemoration of his victory, and received in consequence the surname *Pythius*.

Q.

QUADI (-ōrum), a powerful German people of the Suevic race, dwelt in the SE. of Germany, between Mt. Gabreta, the Hercynian forest, the Sarmatian mountains, and the Danube. When Maroboduus, and shortly afterwards his successor Catualda, had been expelled from their dominions and had taken refuge with the Romans in the reign of Tiberius, the Romans assigned to the barbarians who had accompanied these monarchs, and who consisted chiefly of Marcomanni and Quadi, the country between the Marus (*March*) and Cusus (*Gusen*), and gave to them, as king, Vannius, who belonged to the Quadi. In the reign of M. Aurelius the Quadi joined the Marcomanni and other German tribes in the long and bloody war against the empire which lasted during the greater part of that emperor's reign. The independence of the Quadi and Marcomanni was secured by the peace which Commodus made with them in A.D. 180.

QUADRĀTUS, L. NINNĬUS, tribune of the plebs B.C. 58, distinguished himself by his opposition to the measures of his colleague P. Clodius against Cicero, and proposed Cicero's recall.

QUADRĀTUS, UMMIDĬUS, governor of Syria during the latter part of the reign of Claudius, and the beginning of the reign of Nero, from about A.D. 51–60.

QUADRĬFRONS. [JANUS.]

QUADRĪGĀRĬUS, Q. CLAUDĬUS, a Roman annalist who lived about B.C. 120–70. His work began immediately after the destruction of Rome by the Gauls, and probably came down to the death of Sulal.

QUINTĬA (or QUINCTĬA) GENS, an ancient patrician gens at Rome. Its three most distinguished families bore the names of *Capitolinus*, *Cincinnatus*, and *Flaminius*.

QUINTĬLĬĀNUS, M. FABĬUS, the greatest of Roman rhetoricians, was born at Calagurris (*Calahorra*), in Spain, A.D. 40. He was educated at Rome, and attended the lectures of Domitius Afer, who died in 59. He gained considerable reputation in the law courts; but he was chiefly distinguished as a teacher of eloquence. Among his pupils were numbered Pliny the Younger and the two great-nephews of Domitian. By this prince he was invested with the insignia and title of consul (*consularia ornamenta*), and was the first public instructor who, in virtue of the endowment by Vespasian, received a regular salary from the imperial exchequer. He died probably about the end of the first century. The great work of Quintilian is a complete system of rhetoric in twelve books, entitled *De Institutione Oratoria Libra XII.*, or sometimes *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorius, himself a celebrated orator, and a favourite at court. The sections which possess the greatest interest for general readers are those chapters in the first book which relate to elementary education, and the first part of the tenth book, which furnishes us with a short but valuable history of Greek and Roman literature.

QUINTĬLĬUS VARUS. [VARUS.]

T. QUINTUS CAPITOLINUS BARBĀTUS, a celebrated general in the early history of the republic, and equally distinguished in the internal history of the state. He frequently acted as mediator between the patricians and plebeians, by both of whom he was held in the highest esteem. He was six times consul: namely, in B.C. 471, 468, 465, 446, 443, 439. Several of his descendants held the consulship, but none of these require mention except T. QUINTIUS PENNUS CAPITOLINUS CRĬSPINUS, who was consul 208, and was defeated by Hannibal.

QUINTUS CURTĬUS. [CURTIUS.]

QUĬRĪNĀLIS MONS. [ROMA.]

QUĬRĪNUS was the name under which the Sabine and Latin god Mars was worshipped in old times upon the Quirinal by the people who were settled there (whether we call them Sabines or 'Hill' Romans) in the same manner as Mars was worshipped by the *Montani*, or Romans on the Palatine. From the idea of his Sabine origin he was represented as father of Modius Fabidius, the traditional founder of Cures, just as Mars was the father of Romulus in Roman legend. It is likely enough that the name Quirinus was originally an adjective in the title Mars Quirinus, *i.e.*, 'Mars the god of the spear' (*quiris*), or of 'the assembled citizens,' and that in Sabine usage it was taken as the name of

the god himself. It is not likely that the old derivation of Quirinus and Quirites from the town Cures is correct. After the union of the two settlements it was natural that both worships should be preserved, and Jupiter, Mars and Quirinus were worshipped as great deities, and for Quirinus there were a special priest, the *Flamen Quirinalis*, and a special festival, *Quirinalia*. Like Mars, Quirinus was the god of agriculture as well as of war. With Quirinus was associated Hora or Horta Quirini, who was the same as Hersilia. This corresponded to the union of Mars and Nerio. In course of time, since the deities Mars and Quirinus were essentially the same, the name Mars was given generally to the great deity, and Quirinus became the title of Romulus, the founder and hero of the united Roman people, represented as the son of Mars.

QUĬRĪNUS, P. SULPICĬUS, was a native of Lanuvium, and was raised to the highest honours by Augustus. He was consul B.C. 12, and subsequently carried on war against some of the robber tribes dwelling in the mountains of Cilicia. About A.D. 5, he was appointed governor of Syria.

R.

RĂBĪRĬUS. **1.** C., an aged senator, was accused in B.C. 63, by T. Labienus, tribune of the plebs, of having put to death the tribune L. Appuleius Saturninus in 100, nearly forty years before. [SATURNINUS.] The accusation was set on foot at the instigation of Caesar, who made the senate afraid of resorting to arms against the popular party. The *Duoviri Perduellionis* appointed to try Rabirius were C. Caesar himself and his relative L. Caesar. With such judges the result could not be doubtful: Rabirius was condemned, but he appealed to the people in the comitia of the centuries. Rabirius was defended by Cicero; but the eloquence of his advocate was of no avail, and the people would have ratified the decision of the duumvirs had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. This was in accordance with an ancient custom, which was intended to prevent the Campus Martius from being surprised by an enemy when the territory of Rome scarcely extended beyond the boundaries of the city.—**2.** C. RABIRIUS POSTUMUS, was the son of the sister of the preceding, and was adopted by his uncle, whence his name C. Rabirius. He had lent large sums of money to Ptolemy Auletes; and after the restoration of Ptolemy to his kingdom in B.C. 55, Rabirius went to Alexandria, and was invested by the king with the office of *Dioecetes*, or chief treasurer; but his extortions were so great that Ptolemy had him apprehended. Rabirius escaped from prison, probably through the connivance of the king, and returned to Rome. Here a trial awaited him. Gabinius had been sentenced to pay a heavy fine, on account of his extortions in Egypt; and as he was unable to pay this fine, a suit was instituted against Rabirius, who was liable to make up the deficiency, if it could be proved that he had received any of the money of which Gabinius had illegally become possessed. Rabirius was defended by Cicero, and was probably condemned and banished. He is mentioned at a later date (46) as serving under Caesar, who sent him from Africa into Sicily, in order to obtain provisions for his army.—**3.** A Roman epic poet, contemporary with Ovid, who wrote a poem on the civil wars. A portion of this poem was found at Herculaneum.

L. RACILĬUS, tribune of the plebs, B.C. 56, and a warm friend of Cicero and of Lentulus Spinther. In the civil war Racilius espoused Caesar's party, and was with his army in Spain in 48. There he entered into the conspiracy formed against the life of Q. Cassius Longinus, the governor of that province, and was put to death.

RAETIA, or, less correctly, RHAETĬA, a Roman province S. of the Danube, was originally distinct from Vindelicia, and was bounded on the W. by the Helvetii, on the E. by Noricum, on the N. by Vindelicia, and on the S. by Cisalpine Gaul, thus corresponding to the *Grisons* in Switzerland, and to the greater part of the Tyrol. Raetia, like the adjoining districts, was conquered by Drusus and Tiberius, B.C. 15, and was at first a distinct province. Towards the end of the first century, however, Vindelicia was added to the province of Raetia, whence Tacitus speaks of Augusta Vindelicorum as situated in Raetia. At a later time Raetia was subdivided into two provinces, *Raetia Prima* and *Raetia Secunda*, the former of which answered to the old province of Raetia, and the latter to that of Vindelicia. The boundaries between the two provinces are not accurately defined, but it may be stated in general that they were separated from each other by the Brigantinus Lacus (*Lake of Constance*) and the river Oenus (*Inn*). Vindelicia is spoken of in a separate article. [VINDELICIA.] Raetia was a very mountainous country, since the main chain of

the Alps ran through the greater part of the province. These mountains were called Alpes Raeticae or Raetae, and extended from the St. Gothard to the Orteler, by the pass of the Stelvio. The original inhabitants of the country, the RAETI, are said by most ancient writers to have been Tuscans who were driven out of the N. of Italy by the invasion of the Celts. [For the question of the connexion of Raetians and Etruscans, see ETRURIA.] At the time of the Roman conquest the country was inhabited by various Celtic tribes.

RĂGAE or RHĂGAE (Ῥαγαί), the greatest city of Media, lay in the extreme N. of Great Media, at the S. foot of the mountains (Caspius M.) which border the S. shores of the Caspian Sea, and on the W. side of the great pass through those mountains called the Caspiae Pylae. It was therefore the key of Media towards Parthia and Hyrcania. Having been destroyed by an earthquake, it was restored by Seleucus Nicator, and named EURŌPUS. In the Parthian wars it was again destroyed, but it was rebuilt by Arsaces, and called ARSACIA.

RAMSES or RAMESSU, the name of thirteen kings of Egypt of the eighteenth, nineteenth, and twentieth dynasties. The second and third of these kings were known to the Greeks as SESOSTRIS and RHAMPSINITUS.

RASĔNA. [ETRURIA.]

RATOMĂGUS. [ROTOMAGUS.]

RAUDĬI CAMPI. [CAMPI RAUDII.]

RAURĂCI, a people in Gallia Belgica, bounded on the S. by the Helvetii, on the W. by the Sequani, on the N. by the Tribocci, and on the E. by the Rhine. Their chief towns were Augusta (*Augst*) and Argentovaria (*Horburg*). Basilia (*Bâle*) was in their territory.

RĂVENNA (-ae; *Ravenna*), an important town in Gallia Cisalpina, on the river Bedesis and about a mile from the sea, though it is now about four miles inland in consequence of the sea having receded all along this coast. Ravenna was situated in the midst of marshes, and was only accessible in one direction by land, probably by the road leading from Ariminum. It is probable that Augustus made Ravenna a colony, but its great importance began when he made it one of the two chief stations of the Roman fleet. He not only enlarged the town, but caused a large harbour to be constructed on the coast, capable of containing 240 triremes, and he connected this harbour with the Po by means of a canal called Padusa or Augusta Fossa. This harbour was called *Classes*, and between it and Ravenna a new town sprang up, to which the name of *Caesarea* was given. All three were subsequently formed into one town, and were surrounded by strong fortifications. Ravenna thus suddenly became one of the most important places in the N. of Italy. It held the position for the Adriatic which Misenum had for the other coast of Italy, as a permanent station of a fleet, and under the later empire was no less important as a military fortress. When the Roman empire was threatened by the barbarians, the emperors of the West took up their residence at Ravenna, which was regarded as impregnable. After the downfall of the western empire, Theodoric also made it the capital of his kingdom; and after the overthrow of the Gothic dominion by Narses, it became the residence of the Exarchs or the Governors of the Byzantine empire in Italy, till the Lombards took the town, A.D. 752.

RĔĀTĔ (-is; *Rieti*), an ancient town of the Sabines in Central Italy. The valley in which Reate was situated was so beautiful that it received the name of *Tempe*, and in its neighbourhood is the celebrated waterfall which is now known under the name of the fall of *Terni*. This waterfall owed its origin to a canal constructed by M'. Curius Dentatus, in order to carry off the superfluous waters from the lake Velinus into the river Nar.

REBĬLUS, C. CANINĬUS, was one of Caesar's legates in Gaul B.C. 52 and 51. He followed Caesar to Italy in 49, fought in Africa in that year, and again in 46, when he took possession of Thapsus. On the last day of the year 45 he was appointed consul to supply the place of Fabius, who had died suddenly. The consulship, therefore, of Rebilus lasted only one day.

REDICŬLUS, a Roman divinity who had a temple near the Porta Capena, and who received his name from having induced Hannibal, when he was near the gates of the city, to return (*redire*) southward.

REDŎNES, a people in the W. of Gallia Lugdunensis, whose chief town was Condate (*Rennes*).

RĒGILLUM, a small place in the Sabine territory, from which Appius Claudius migrated to Rome.

RĒGILLUS LACUS (*L. di Cornufelle*), a lake in Latium, memorable for the victory gained on its banks by the Romans over the Latins, B.C. 498. It was E. of Rome, in the territory of Tusculum, and between

Lavicum and Gabii. The lake with which it is identified is a volcanic crater, which has in modern times been drained.

REGĪNUM or CASTRA REGINA (*Regensburg*), a Roman fortress in Vindelicia on the Danube.

REGĪUM LEPĪDI, REGĪUM LEPIDUM, or simply REGĪUM (*Reggio*), a town of the Boii in Gallia Cisalpina, between Mutina and Parma.

REGNI, a people on the S. coast of Britain, in Sussex, whose chief town bore the same name, and probably is represented by *Chichester*.

RĒGŪLUS, M. AQUILĪUS, was one of the delatores or informers in the time of Nero, and thus rose from poverty to great wealth. He was a creature of Domitian, and was therefore flattered by Martial.

RĒGŪLUS, ATILĪUS. 1. M., consul, B.C. 335, carried on war against the Sidicini.—2. M., consul 294, carried on war against the Samnites.—3. M., consul 267, conquered the Sallentini, took the town of Brundusium, and obtained in consequence the honour of a triumph. In 256, he was consul a second time with L. Manlius Vulso Longus. The two consuls defeated the Carthaginian fleet at Ecnomus, and afterwards landed in Africa with a large force. When Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half and defeated the Carthaginian generals, Hasdrubal, Bostar, and Hamilcar. Numerous towns fell into the power of the Romans, and among others Tunis, at the distance of only twenty miles from the capital. But among the Greek mercenaries who had lately arrived at Carthage was a Lacedaemonian of the name of Xanthippus, who now took command of the Carthaginian army, and totally defeated Regulus. Scarcely 2000 of his men escaped to Clupea, and Regulus himself was taken prisoner, with 500 more (255). Of the further history of Regulus, and his end, nothing is related on good authority. Polybius says nothing about it, and does not even mention the embassy to Rome in which later writers make him play the principal part. The well-known story is that Regulus remained in captivity for the next five years, till 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome. They allowed Regulus to accompany the ambassadors on the promise that he would return to Carthage if their proposals were declined, thinking that he would persuade his countrymen to agree to an exchange of prisoners in order to obtain his own liberty. Regulus advised the senate not to consent to a peace, or even to an exchange of prisoners; and when, through his influence, the offers of the Carthaginians were refused, he returned to Carthage, where he is said to have been put to death with the most excruciating tortures. When the news of the barbarous death of Regulus reached Rome, the senate is said to have given Hamilcar and Bostar, two of the noblest Carthaginian prisoners, to the family of Regulus, who revenged themselves by putting them to death with cruel torments. This celebrated tale is not mentioned by any writer before the age of Cicero, and the silence of Polybius may well be held to condemn it. It seems to have been imagined by rhetoricians as a stock instance of heroic constancy in misfortune, or to have been invented by annalists in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody.—4. C., surnamed SERRANUS, consul 257, when he defeated the Carthaginian fleet off the Liparean islands, and obtained possession of the islands of Lipara and Melite. He was consul a second time in 250, with L. Manlius Vulso.—5. M., son of No. 3, was consul 227, and again 217, in the latter of which years he was elected to supply the place of C. Flaminius, who had fallen in the battle of the Trasimene lake. He was censor in 214.—6. C., consul 225, conquered the Sardinians, who had revolted. On his return to Italy he fought against the Gauls, and fell in the battle.

REGULUS LIVINEIUS, M. and L., two brothers, friends and supporters of Cicero. One of them fought under Caesar in Africa.

RĒMI or RHĒMI (-ōrum), one of the most powerful people in Gallia Belgica, inhabited the country through which the Axona flowed, and were bounded on the S. by the Nervii, on the SE. by the Veromandui, on the E. by the Suessiones and Bellovaci, and on the W. by the Nervii They formed an alliance with Caesar when the rest of the Belgae made war against him, B.C. 57. Their chief town was Durocortorum, afterwards called Remi (*Rheims*)

RĔMUS. [ROMULUS.]

RESAINA (*Ras-el-Ain*), a city of Mesopotamia, near the sources of the Chaboras, on the road from Carrae to Nisibis.

REUDIGNI, a people in the N. of Germany on the right bank of the Albis.

REX, MARCĪUS. 1. Q., praetor B.C.

144, built the aqueduct called *Aqua Marcia*, which was one of the most important at Rome.—**2.** Q., consul 118, founded in this year the colony of Narbo Martius in Gaul, and carried on war against the Stoeni, a Ligurian people at the foot of the Alps.—**3.** Q., consul 68, and proconsul in Cilicia in the following year.

RHA (Ῥᾶ: *Volga*), a river of Sarmatia, which falls into the Caspian. It is first mentioned by Ptolemy, who describes it as rising in the N. of Sarmatia, in two branches, Rha Occidentalis and Rha Orientalis (the *Volga* and the *Kama*).

RHADAMANTHYS (-ўŏs; Ῥαδάμανθυς), son of Zeus and Europa, and brother of king Minos of Crete. From fear of his brother he fled to Ocalea in Boeotia, and there married Alcmene. In the Homeric account he dwelt in Elysium. But in later tradition he is represented as one of the judges of the dead, either in the Islands of the Blest or in Hades, since he had in life been notable for wisdom and justice.

RHAETIA. [RAETIA.]

RHAMNŪS (-untis; Ῥαμνοῦς), a demus in Attica, belonging to the tribe Aeantis, which derived its name from the *rhamnus*, a kind of prickly shrub. Rhamnus was situated on a small rocky peninsula on the E. coast of Attica, sixty stadia from Marathon. It possessed a celebrated temple of Nemesis, who is hence called by the Latin poets *Rhamnusia dea* or *virgo*.

RHAMPSINĪTUS (Ῥαμψίνιτος)=Ramses III., one of the ancient kings of Egypt, succeeded by Cheops. This king is said to have possessed immense wealth; and in order to keep it safe he had a treasury built of stone, respecting the robbery of which Herodotus (ii. 121) relates a romantic story, which bears a great resemblance to the one told about the treasury built by the two brothers Agamedes and Trophonius of Orchomenus. [AGAMEDES.] Rhampsinitus, or Ramses III., belongs to the twentieth dynasty (about 1200 B.C.).

RHĔA (-ae; Ῥέα), a nature-goddess of the old Greek religion, who gave fruitfulness alike to men and beasts and vegetation. Hence she is represented as the daughter of the Sky and the Earth (Uranus and Ge), and the wife of Cronos, by whom she became the mother of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. Cronos devoured all his children by Rhea, but when she was on the point of giving birth to Zeus, she went to Lyctus in Crete. When Zeus was born she gave to Cronos a stone wrapped up like an infant, which the god swallowed supposing it to be his child. In Homer also Rhea is spoken of as the wife of Cronos and mother of Zeus, Poseidon and Hades. As appears from this account of Hesiod, the worship of Rhea belonged originally to Crete and spread thence to other parts of Greece. Rhea was afterwards identified by the Greeks in Asia Minor with the great Phrygian nature-goddess, known under the name of 'the Great Mother,' and also bearing other names such as Cybele, Agdistis and Dindymene. Hence her worship became of a wild and enthusiastic character, and various Eastern rites were added to it, which were adopted throughout the whole of Greece. Under the name of Cybele her worship was universal in

Rhea, or Cybele. (From a Roman lamp.)

Phrygia. She was regarded as dwelling in the forests and mountains of Phrygia, whence the wild beasts of the mountain forests, the lions and panthers, were her attendants, and her name itself was connected with mountains (*e.g. Dindymene* from Mount Dindymus). For the same reason the Greeks called her Μήτηρ ὀρεία; and the name 'Idaean Mother' perhaps meant 'mother of forests' (Ἴδαι), particularly connected with the Mount Ida in Crete and the Phrygian Ida. The principal seat of her worship was PESSINUS, and from Mount Agdus (a part of Mount Dindymus) in that district she was called *Agdistis*, but in the legend of her love for Attis, which grew out of an allegory about the productiveness of nature, Agdistis appears as a separate person [see ATTIS]. Here she was worshipped under the image of a rude block of stone, and her attendant priests were the Γάλλοι. As giver of wealth she became

recognised in the great cities which grew up as the goddess of settled life also and of towns, whence her crown of walled cities. The Corybantes were her priests, who with drums, cymbals, horns, and in full armour, performed their dances in the forests and on the mountains of Phrygia. [CORYBANTES; CURETES; DACTYLI.] This form of worship of Rhea-Cybele, borrowed from Asia, was adopted in Greece, where her temple was called 'The Temple of the Mother' (μητρῷον). At Rome the worship of Cybele was introduced from Pessinus in the year 204 B.C., when, by direction of the Sibylline oracle, the sacred stone was brought from that city to Rome as a means of driving Hannibal out of the country. [CLAUDIA QUINTA.] Her priests were the *Galli*, as in Phrygia.—In art Rhea-Cybele is represented as crowned either with the modius or with a mural crown [see above]. She was seated on a throne with lions by her, or drawn by lions in a chariot.

RHEA SILVIA (also called ILIA), according to the traditions followed by Roman poets and historians, was daughter of Numitor and one of the Vestal Virgins. By Mars she became the mother of Romulus and Remus [ROMULUS], and was thrown either into the Anio or the Tiber by orders of Amulius. She was saved by the river-god and became his wife and a river-goddess. It is suggested with great probability that originally Rhea Silvia = the Idaean Rhea (Idaea Mater or Cybele), since Silvia and ἰδαία mean the same thing. In that case the myth would describe the founder of Rome as born from Mars and a goddess of the earth.

RHĒGĪUM (-i; Ῥήγιον: *Reggio*), an important city of Magna Graecia on the coast of Bruttium in the S. of Italy, was situated on the Fretum Siculum, or the straits which separate Italy and Sicily. Rhegium was founded about the beginning of the first Messenian war, B.C. 743, by Aeolian Chalcidians from Euboea and by Doric Messenians. At the end of the second Messenian war, 668, a large body of Messenians, under the conduct of the sons of Aristomenes, settled at Rhegium, which now became a flourishing city. In the time of the elder Dionysius it possessed a fleet of eighty ships of war. The government was an aristocracy, but in the beginning of the fifth century B.C., Anaxilaus, who was of a Messenian family, made himself tyrant of the place. In 494 this Anaxilaus conquered Zancle in Sicily, the name of which he changed into Messana. He ruled over the two cities, but soon after his death in 476 a democracy was established. In 427, when the Athenian fleet came to support Leontini, the Rhegians sided with the Chalcidian cities of Sicily, and therefore their city became the headquarters of the Athenians. At a later period Dionysius carried on war against the city for a long time, and after two or three unsuccessful attempts he at length took the place, which he treated with the greatest severity. The Rhegians having applied to Rome for assistance when Pyrrhus was in the S. of Italy, the Romans placed in the town a garrison of 4000 Campanian soldiers. These troops seized the town in 279, killed or expelled the male inhabitants, and took possession of their wives and children. When Pyrrhus was driven out of Italy, the Romans took vengeance upon these Campanians, and restored the surviving Rhegians to their city.

RHĒNĒA (-ae; Ῥήνεια), formerly called *Ortygia* and *Celadussa*, an island in the Aegaean sea and one of the Cyclades, W. of Delos, from which it was divided by a narrow strait only four stadia in width. When Polycrates took the island he dedicated it to Apollo, and united it by a chain to Delos; and Nicias connected the two islands by means of a bridge.

RHĒNUS (-i). **1.** (*Rhein* in German, *Rhine* in English), one of the great rivers in Europe, forming in ancient times the boundary between Gaul and Germany, having its sources partly in the St. Gothard, partly in the Adula group of the Lepontine Alps [ADULA MONS], from three principal branches: the *Vorder-Rhein*, which rises in the mountain called *Badus* (a little E. of *Andermatt* and the St. Gothard); the *Mittel-Rhein*, which rises near the Lukmanier Pass; and the *Hinter-Rhein*, which rises from the glaciers of *Pis Valrhein*, the highest of the Adula group, and joins the other two near *Reichenau*. The Rhine then flows first in a westerly direction, passing through the Lacus Brigantinus (*Lake of Constance*), till it reaches Basilia (*Basle*), where it takes a northerly direction and eventually flows into the Ocean by several mouths. The ancients spoke of two main arms into which the Rhine was divided in entering the territory of the Batavi, of which the one on the E. continued to bear the name of Rhenus, while that on the W., into which the Mosa (*Maas* or *Meuse*) flowed, was called Vahalis (*Waal*). Hence it was called *bicornis*. After Drusus, in B.C. 12, had connected the Flevo Lacus (*Zuyder-Zee*) with the Rhine by means of a canal

(in making which he probably made use of the bed of the Yssel), we find mention of three branches of the Rhine. The chief tributaries were the Arura (*Aar*) and the Mosella (*Moselle*), on the left, and the Nicer (*Neckar*), Moenus (*Main*) and Luppia (*Lippe*) on the right.—**2.** (*Reno*), a tributary of the Padus (*Po*) in Gallia Cisalpina near Bononia, on a small island of which Octavian, Antony and Lepidus formed the celebrated triumvirate.

RHESCUPŎRIS, RHASCUPŎRIS, or RESCUPŎRIS, the names of several kings of Bosporus. [See p. 120.]

RHĒSUS (-i; Ῥῆσος). **1.** A river-god in Bithynia, one of the sons of Oceanus and Tethys.—**2.** Son of king Eïoneus in Thrace, marched to the assistance of the Trojans in their war with the Greeks. An oracle had declared that Troy would never be taken if the snow-white horses of Rhesus should once drink the water of the Xanthus and feed upon the grass of the Trojan plain. But as soon as Rhesus had reached the Trojan territory and had pitched his tents late at night, Odysseus and Diomedes penetrated into his camp, slew Rhesus himself, and carried off his horses.

RHIĀNUS (Ῥιανός), of Crete, an Alexandrian poet and grammarian, about B.C. 222. He wrote several epic poems, one of which was on the Messenian wars.

RHINOCOLŪRA (-ae), the frontier town of Egypt and Palestine, lay in the midst of the desert, at the mouth of the brook (*El-Arish*) which was the boundary between the countries.

RHINTHŌN (Ῥίνθων), of Syracuse or Tarentum, was a dramatic poet, of that species of burlesque tragedy which parodied myths, and was called φλυακογραφία or ἱλαροτραγῳδία, about 300 B.C.

RHIPAEI MONTES (τὰ Ῥιπαῖα ὄρη, also Ῥίπαι), the name of a lofty range of mountains in the north. The name seems to have been given by the Greek poets quite indefinitely to all the mountains in the northern parts of Europe and Asia. In Aeschylus the source of the Ister is placed in this range. Thus the Rhipaei Montes are sometimes called the Hyperborei Montes. [HYPERBOREI.] The later geographical writers make them the W. branch of the Ural mountains.

RHIUM (-i; Ῥίον), a promontory in Achaia, opposite the promontory of Antirrhium, on the borders of Aetolia and Locris, with which it formed the narrow entrance to the Corinthian gulf.

RHIZŌN or RHIZINĬUM (*Risano*), a town in Dalmatia, situated at the upper end of the gulf called after it Rhizonaeus Sinus (*G. of Cattaro*). It was a stronghold of Queen TEUTA.

RHŎDA or RHŎDUS (*Rozas*), a Greek emporium on the coast of the Indigetae in Hispania Tarraconensis, founded by the Rhodians, and subsequently occupied by the inhabitants of Massilia.

RHŎDĂNUS (-i; *Rhône*), one of the chief rivers of Gaul, rises in a glacier W. of the *St. Gothard* (included in the range called Adula by the ancients), not far from the sources of the *Vorder-Rhein*, flows first in a westerly direction, and after passing through the Lacus Lemanus, turns to the S., passes by the towns of Lugdunum, Vienna, Avenio and Arelate, receives several tributaries, and finally falls by several mouths into the Sinus Gallicus in the Mediterranean. The river has frequently altered its course near the sea. Pliny mentions three mouths, of which the most important was called *Os Massalioticum*. Besides these there was a canal to the E. of the Os Massalioticum, called *Fossae Marianae*, which was dug by order of Marius during his war with the Cimbri, in order to make an easier connexion between the Rhone and the Mediterranean, as the mouths of the river were frequently choked up with sand.

RHŎDĒ. [RHODOS.]

RHŎDĬUS (-i; Ῥόδιος), a small river of the Troad, which rose on the lower slopes of Mt. Ida, and flowed NW. into the Hellespont, between Abydus and Dardanus, after receiving the Selleïs from the W.

RHŎDŎPĒ (-es; Ῥοδόπη), one of the highest ranges of mountains in Thrace, extending from Mt. Scomius, E. of the river Nestus and the boundaries of Macedonia, in a south-easterly direction almost down to the coast. Rhodope, like the rest of Thrace, was sacred to Dionysus.

RHŎDŌPIS (Ῥοδῶπις), a Greek courtesan, of Thracian origin, was said to have been a fellow-slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthes, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis. Charaxus, the brother of the poetess Sappho, who had come to Naucratis as a merchant, fell in love with her, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem. She is called Rhodopis by Herodotus, but Sappho in her poem spoke of her under the name of Doricha. It is therefore probable that Doricha was her real name,

and that she received that of Rhodopis, which signifies the 'rosy-cheeked,' on account of her beauty. There was a tale current in Greece (which Herodotus rejects) that Rhodopis built the third pyramid. This tale confuses her with Nitocris, who lived 2400 years earlier. Another story tells that Psammitichus III. picked up her shoe and was so struck with it that he sought out and married the owner. This is merely one of the many stories of which *Cinderella* is another. Psammitichus lived nearly a century after Rhodopis. His wife also was called Nitocris, and this suggests a confusion between the names Doricha and Nitocris as the origin of both stories.

RHŎDOS (Ῥόδος), sometimes called RHŎDĒ, daughter of Poseidon. From her the island of Rhodes is said to have derived its name, and in this island she bore to Helios seven sons.

RHŎDUS (-i; ἡ Ῥόδος: *Rhodes*), the easternmost island of the Aegaean sea, lies off the S. coast of Caria, due S. of the promontory of Cynossema. Its length, from NE. to SW. is about forty-five miles; its greatest breadth about twenty to twenty-five. A chain of mountains with lateral spurs forms the backbone of the island. The highest point, about 4000 feet above the sea, is Mt. Atabyrius, on which stood a temple of Zeus Atabyrius. Tradition ascribed its origin to the power of Helios, who, because he had received no portion of land, raised it from beneath the waves; and its first peopling to the Telchines, children of Thalatta (*the Sea*), upon whose destruction by a deluge the Heliadae were planted in the island by Helios. [TELCHINES.] These traditions appear to signify the early peopling of the island by some of the civilized races of W. Asia, probably the Phoenicians. It was colonised by the Dorians. Homer mentions the three Dorian settlements in Rhodes: namely, Lindus, Ialysus, and Camirus; and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis. Rhodes soon grew into a great maritime confederacy, and founded numerous colonies, of which the chief were, Rhoda, in Iberia; Gela, in Sicily; Parthenope, Salacia, Siris, and Sybaris, in Italy; settlements in the Balearic islands; and, in their own neighbourhood, Soli in Cilicia. At the beginning of the Peloponnesian war Rhodes was one of those Dorian maritime states which were subject to Athens, but in the twentieth year of the war, 412, it joined the Spartan alliance. In 408, the new capital, called RHODUS, was built, and peopled from the three ancient cities of Ialysus, Lindus, and Camirus. It stood on the E. side of the long promontory which forms the northernmost point of the island. At the Macedonian conquest, they submitted to Alexander, but upon his death they expelled the Macedonian garrison. In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and their city, Rhodes, successfully endured a most famous siege by the forces of Demetrius Poliorcetes, who at length, when he raised the siege, left behind him all his siege train, from the sale of which they defrayed the cost of the celebrated Colossus, which is described under the name of its artist, CHARES. The state now for a long time flourished, with an extensive commerce. At length they came into connexion with the Romans, whose alliance they joined, with Attalus, king of Pergamum, in the war against Philip III., of Macedon. In the ensuing war with Antiochus, the Rhodians gave the Romans great aid with their fleet; and in the partition of the Syrian possessions of Asia Minor they were rewarded by the supremacy of S. Caria. In the Civil wars they took part mainly with Caesar, and suffered in consequence from Cassius, 42, but were afterwards compensated for their losses by the favour of Antonius. Under Vespasian Rhodes was made part of the province of Asia; but a separate Province of the Islands (*Insularum Provincia*, ἐπαρχία νήσων), under Diocletian, included Rhodes and fifteen other islands. But earlier than this the prosperity of Rhodes received its final blow from an earthquake, which laid the city in ruins, in the reign of Antoninus Pius, A.D. 155.—The mediaeval history of the island, as the seat of the Knights of St. John, does not belong to this work. Among the great works of the Rhodian school of sculpture was the Laocoon. [AGESANDER.]—The most noticeable feature in the religious worship of Rhodes was the position of Helios as the chief god of the island.

RHOECUS (-i; Ῥοῖκος). **1.** A centaur, who pursued Atalanta in Arcadia, but was killed by her with an arrow.—**2.** Son of Phileas or Philaeus, of Samos, an architect and sculptor, who lived about B.C. 640. He was the first architect of the great temple of Hera at Samos, which Theodorus completed.

RHOETĒUM (τὸ Ῥοίτειον ἄκρον), a promontory or a strip of rocky coast breaking into several promontories, in Mysia, on the Hellespont, near Aeantium, with a town of the same name (prob. *Paleo Castro*).

RHOETUS (-i), one of the giants, who was slain by Dionysus; he is usually called Eurytus.

RHOXOLĀNĬ or ROXOLĀNI (-ōrum), a warlike people in European Sarmatia, on the coast of the Palus Maeotis, and between the Borysthenes and the Tanais.

RHYNDĂCUS (-i ; Ῥυνδακός: *Adirnas*), a considerable river of Asia Minor. Rising in Mount Dindymene, in Phrygia Epictetus, it flows N. through Phrygia, then turns NW., then W. and then N. through the lake Apolloniatis, into the Propontis. On the banks of the Rhyndacus, Lucullus gained a great victory over Mithridates, B.C. 73.

RHYPES (Ῥύπες), one of the twelve cities of Achaia, situated between Aegium and Patrae.

RHYTĬUM (Ῥύτιον), a town in Crete, in the district of Gortyna.

RICĬMER was the son of a Suevian chief, and was brought up at the court of Valentinian III., in whose reign he served with distinction under Aëtius. He married the daughter of Anthemius, emperor of the West, but in 472 he made war against his father-in-law, and took Rome by storm. Anthemius perished in the assault, and Olybrius was proclaimed emperor by Ricimer, who died, however, only forty days after the sack of Rome.

ROBIGO. [ROBIGUS.]

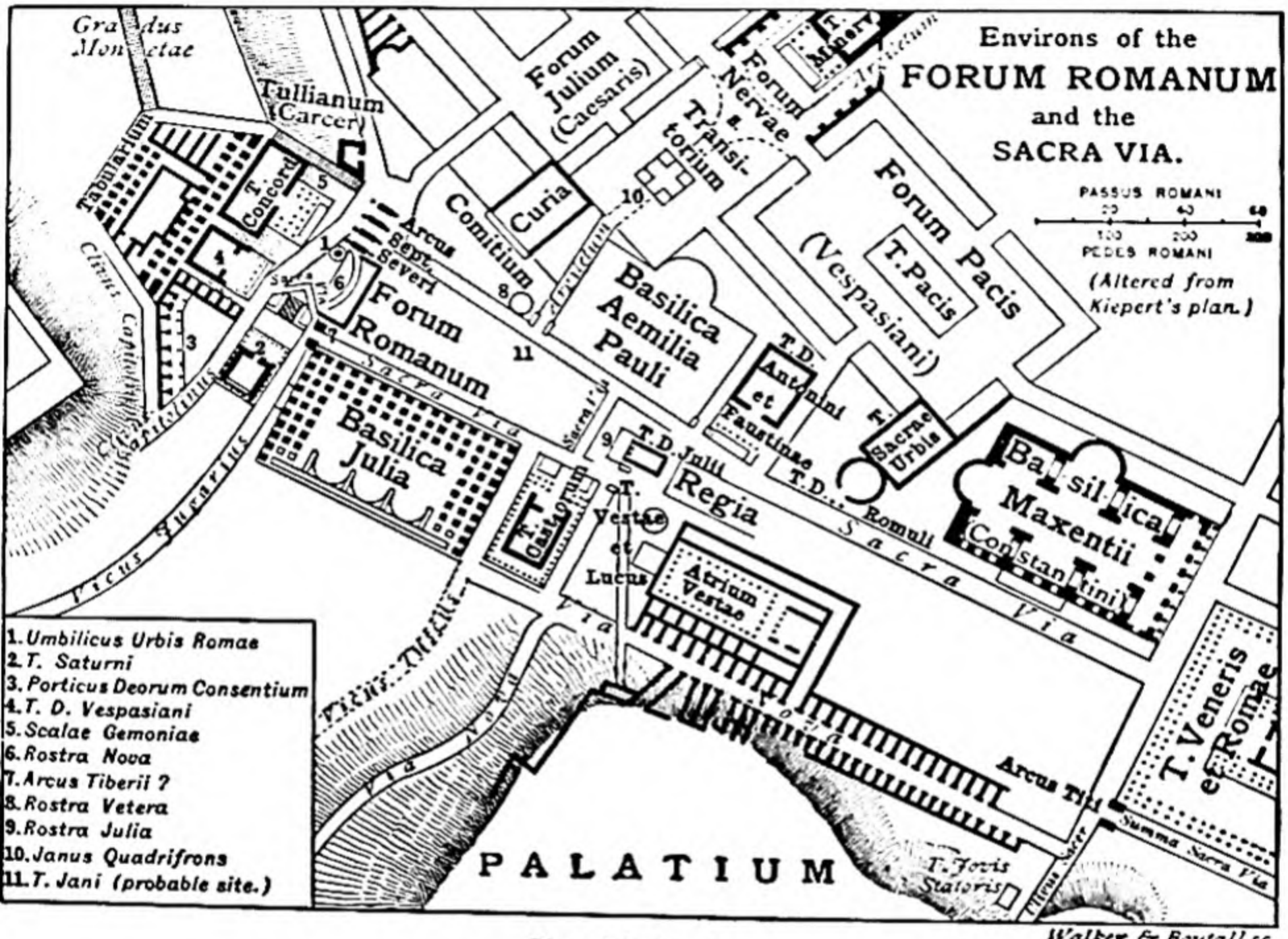
RŌBĪGUS was a divinity worshipped for the purpose of averting blight or too great heat from the young cornfields. The name was derived from *robus=rufus (red)*, referring to the rusty colour of the blighted corn (cf. ἐρυσίβη). The festival of the Robigalia was celebrated on April 25, in the sacred grove of Robigus on the Via Nomentana, five miles from Rome. The offerings made included liver-coloured puppies, in allusion to the red dog-star, whose influence blighted the crops.

RŌMA (-ae ; *Rome*) : A. *Geographical Situation.*—Rome stands, roughly speaking, about the middle of the western side of Italy, on the left bank of the Tiber, some fourteen miles from its mouth, and close to what was in ancient times the boundary between Latium and Etruria. The plain through which the Tiber flows, the Roman *Campagna*, is apt to mislead by its title. Broadly speaking, in comparison to the ranges of the Apennines and the Alban hills, it is, no doubt, a plain; but to those who are upon it it presents a very uneven appearance of hills and ravines, and so far from the Tiber appearing to pass through a wide champaign country, it flows at a considerable depth below the plain in its own narrow valley. Still more apt to mislead is the mention of the *hills* of Rome; for it is difficult for any one who has not seen the country to realise that, if he were to stand on the Campagna, he would be on the same level as the Roman hills, and the city would seem to be built on a plain, though, viewed from the river, it stands for the most part on several eminences rising from 120 to 160 feet above the river bank. These eminences, like others in the Campagna, are of volcanic formation, but they have been carved out by erosion, chiefly by the Tiber itself and by water flowing into it. Three have thus become isolated hills, and these (the Palatine, Aventine, and Capitoline) were naturally early occupied as defensible positions. The others, the Caelian, Esquiline, Viminal, and Quirinal, though hills when seen from the river valley, are really promontories from the Campagna jutting out into it, and on their other side running back at a level into the general plain. The bays or depressions between these belong to the floor of the Tiber valley, and were in early times covered mainly by marshes and pools. The central depression, between the bases of the Palatine, Viminal, Quirinal and Capitoline, was the site eventually of the Forum Romanum; its lower branch towards the Tiber, separating the Palatine from the Capitoline, was the Velabrum (whose name preserved the recollection of the marshes) and the Forum Boarium; the indentation between the Esquiline and the Quirinal was the Subura; the valley running E. between the bases of the Palatine, Esquiline and Caelian was eventually occupied by the Colosseum, and the long low valley which separates the Aventine and Palatine was the site of the Circus Maximus. The river Tiber, here between 200 and 300 feet in width, besides contributing to the defence and the commercial prosperity of early Rome, had a great deal to do with the shape of the city. It has been best described as divided into five reaches: the first, or upper reach, about ½ a mile long, running nearly due S.; the second making a great bend for ¾ of a mile to the W., and thus affording space for the Campus Martius (once a wide swamp); the third turning again at right angles and running 1¼ mile SE., including in its lower part the Island of the Tiber (about 300 yards × 90); the fourth diverted by the Aventine for a distance of about ¾ of a mile to the SW.; and the fifth running for a mile nearly due S. to the point where the Aurelian wall left the river. The principal wharves were placed in these

two lower reaches. — B. *Origin of the City.*—The traditional account, adopted by Livy and more generally accepted than any other, was that Rome (*i.e.* the earliest settlement on the Roman hills) was a colony from Alba Longa, founded by Romulus B.C. 753. [For the legend, see ROMULUS.] But some hold that there was an Etruscan settlement on the hills earlier than any Latin town. The tradition in Virgil was that Evander before the Trojan war brought a colony of Pelasgians from Arcadia, and built a city, Pallantium, under the Palatine. The most trustworthy evidence supports the theory that the settlers were Latin, and were originally village communities (probably, as was said, emigrants from Alba), who had grouped themselves round the Roman hills, and built the old Rome on the Palatine as their ring wall or common fortress. They were probably an amalgamation of three communities represented by the Tities, Ramnes, and Luceres (of whom the last two were Latin and the first may have been Sabellian), who chose a common fortress on a site convenient both for defence and for commerce. The origin of the name given to the city is uncertain: some connect it with the name of the Ramnes, others with *rumon* (stream), as 'the city on the river.' The old-fashioned theory of a connexion with ῥώμη (strength) may safely be set aside.—C. *Development of the City.*—The fortified enclosure ascribed to Romulus, and called ROMA QUADRATA, was built on the Palatine, which had precipitous sides on the NW. and SW., and was at that time further defended in those directions by marshes. But it afforded an easier ascent on the other sides: this may, as has been suggested, have been desirable for the shepherds, who in sudden alarms had to drive their flocks up to the fortress. The walls, of which there are remains at various points on the NW. and SW. sides of the hill, are formed of tufa blocks. It was called 'Quadrata' because the form was roughly rectangular, according to the shape of a *templum*, embracing the whole of the Palatine. The Palatine settlement was enlarged so as to include the district called 'the city of seven hills' or SEPTIMONTIUM. It must be noted that these seven 'Montes' were not those which were afterwards known as the seven hills of Rome [see above]. They were (1) the Palatium, (2) the Germalus (SW. slope of the Palatine), (3) the Velia (northern base of the Palatine), (4) the Oppian, (5) the Cispian, (6) the Fagutal (the depression between the Oppian and Cispian), and (7) the Subura, probably already including the Caelian Hill, so that the seven 'Montes' were made up of hills and the adjacent depressions. These districts had gradually grown up as suburbs, and were joined on to the older Palatine ring-wall. Meanwhile another town, as yet separate, had been built on the Quirinal, with the Viminal as its suburb. By the union of the people of the seven Montes (hence called *Montani*) with the people of the Quirinal hill and the Viminal hill (hence called *Collini*), the CITY OF FOUR REGIONS was formed. The combined population had as a common fortress and religious centre the Capitoline hill, which before this union had had a wall of its own. The next stage in the development of Rome was the so-called 'Servian' city, the limits of which are clearly defined by the walls which enclosed it [see below]. The chief alteration was that by this time the Aventine was partially occupied for habitation and at any rate necessary for defensive purposes, and was therefore included within the walls, but there was also an extension in two other parts, for the ground to the E. and NE. of the Quirinal and Esquiline was thenceforth part of the city, and also the strip along the Tiber W. of the Palatine and SW. of the Capitol, which was occupied by the Forum Boarium, and included the E. end of the Sublician bridge, thus communicating with the outpost on the Janiculum. The limits of the Servian walls sufficed for some centuries. By the time of Sulla, however, the whole was fully inhabited, and the houses extended further and further beyond the walls. This at length necessitated an entirely new distribution of the city, which Augustus carried out in his Fourteen Regions [see below], Rome no longer needing fortification, and having none until the whole space was enclosed by the walls of Aurelian which are described below. — D. *Divisions of the City.*—Mention has been made of the four *Regiones* or districts of which the city consisted after the union of the Palatine city of seven Montes (*Montani*) with the Quirinal settlement (*Collini*). These regions were generally called the 'Servian Regions' and were ascribed to Servius Tullius, but (as has been pointed out) they belonged to an earlier period of development than the 'Servian' city, as defined by the walls ascribed to Servius. Their names were: (1) *Suburbana*, comprehending the space from the Subura to the Caelius, both inclusive; (2) *Esquilina*, comprehending the Esquiline hill; (3) *Collina*, extending over the Quirinal and

Viminal; (4) *Palatina*, comprehending the Palatine hill. The Aventine and other districts were added in the 'Servian' city, and yet more afterwards, but no other arrangement of Regions was made till the time of Augustus, who divided the city into 14 regions and 265 Vici. As regards the dwelling houses, the richer men had their own separate town houses (*domus*). The middle and lower classes lived in blocks (*insulae*). Each insula contained several apartments or sets of apartments which were let to different families, and it was frequently surrounded with shops. The insulae contained several stories; and as the value of ground increased in Rome, they were frequently built of a dangerous height. Hence Augustus restricted the height of all new houses to seventy feet, and Trajan to sixty feet. Before the end of the fourth century A.D. there were 46,602 *insulae* at Rome and 1790 *domus*. It has been roughly computed that in the reign of Augustus the total population, free and slave, exceeded one million.—E. *Walls and Gates.* I. WALL OF ROMULUS (*i.e.* of Roma Quadrata).—In this there were three gates: (1) *Porta Mugonia*, at the N. slope of the Palatine; (2) *Porta Romanula*, at the NW. angle of the hill near the temple of Victory; (3) the position of the third gate, which was called the *Porta Janualis*, is not known.—II. WALLS OF SERVIUS TULLIUS. These walls enclosed, as was stated above, not merely the seven 'montes' of the Septimontium, but also the other suburbs which belonged to the 'Four Regions,' and lastly the more recent additions, among which was the Aventine. It thus included all the hills afterwards regarded as the 'seven hills' of Rome [see above, A.]. The wall was, of course, more massive and elaborate where it crossed the level ground than where it was following the hill. In those parts it consisted of a ditch 30 feet deep and 100 feet wide, the earth from which formed an agger from 30 to 50 feet high, kept up by a retaining back wall of stone 9 feet thick, and faced with masonry on the side towards the ditch. The total width of the rampart exceeded 20 feet. A part of the wall remaining on the Aventine is of magnificent construction, 50 feet high and 10½ feet thick. In these walls the names of 17 gates are recorded, though the position of some is uncertain. — III. WALLS OF AURELIAN. These walls are essentially the same as those which surround the modern city of Rome, with the exception of the part beyond the Tiber. The Janiculum and the adjacent suburb was the only portion beyond the Tiber which was included within the fortifications of Aurelian; for the Vatican was not surrounded with walls till the time of Leo IV., in the ninth century. The wall, a circuit of twelve miles, is built of concrete faced with brick. The lower part is solid; the upper has a passage for soldiers, vaulted overhead, and having arches looking into the interior. There were 383 towers, at intervals of 45 feet, about 70 feet high, the average height of the wall being 50 feet. The top of the wall was battlemented, but most of the battlements have perished. There were fifteen gates in the Aurelian walls, most of which derived their names from the roads issuing from them. — F. *Bridges.* — There were eight bridges across the Tiber, which probably ran in the following order from N. to S.:— (1) *Pons Aelius*, which was built by Hadrian, and led from the city to the mausoleum of that emperor, now the bridge and castle of St. Angelo. (2) *Pons Neronianus* or *Vaticanus*, which led from the Campus Martius to the Vatican and the gardens of Caligula and Nero. The remains of its piers may still be seen, when the waters of the Tiber are low, at the back of the Hospital of S. Spirito. (3) *Pons Agrippae*, at a spot about 130 yards above the Ponte Sisto, where the foundations of a three-arched bridge were found in 1887. (4) Very little below No. 3, *P. Aurelius*, also called *Janiculensis*, which led to the Janiculum and the Porta Aurelia. It occupied the site of the present 'Ponte Sisto,' which was built by Sixtus IV. upon the ruins of the old bridge. (5, 6) *P. Fabricius* and *P. Cestius*, the two bridges which connected the Insula Tiberina with the opposite sides of the river, the former with the city, the latter with the Janiculum. Both are still remaining. The P. Fabricius, which was built by one L. Fabricius, curator viarum, B.C. 62, whose name appears in an inscription cut on one of the arches, now bears the name of 'Ponte Quattro Capi.' The P. Cestius, which was probably built by L. Cestius, praefectus urbi in B.C. 46, is now called 'Ponte S. Bartolommeo.' (7) *P. Aemilius* or *Lapideus*, wrongly called *Palatinus*, below the Island of the Tiber, formed the communication between the Palatine and its neighbourhood and the Janiculum. It was the earliest stone bridge, begun by Aemilius Lepidus 179 B.C. and completed in 142. (8) *P. Sublicius*, the oldest of the Roman bridges, connecting the city with the Janiculum, said to have been built by Ancus Marcius, when he erected a fort on that hill. It was built of wood, whence its

name, which comes from *sublicae*, 'wooden beams.' It was carried away several times by the river, but from a feeling of religious respect was always rebuilt of wood down to the latest times, though with stone piers. Its site is uncertain, but probably it led out of the Forum Boarium. *P. Milvius*, or *Mulvius*, now 'Ponte Molle,' was situated outside the city, higher up the river where the Via Flaminia crosses, latter, and came to an end at the ascent to the Velian ridge, where was the temple of Antoninus and Faustina. Its shape was that of an irregular quadrangle, of which the two longer sides were not parallel, but were wider near the Capitol than at the other end. This represents a space of about 200 yards by 70; but the central area of the Forum, kept clear of buildings (though not of statues and monuments)



Plan of the Forum.

and was rebuilt by Aemilius Scaurus the censor, B.C. 109.—G. *Interior of the City.* I. FORA.—The Fora were open spaces of ground, paved with stones, surrounded by buildings, and used as market places, or for the transaction of public business. At Rome the number of fora increased with the growth of the city. The principal fora at Rome were: 1. FORUM ROMANUM, also called simply the *Forum*, and at a later time distinguished by the epithets *vetus* or *magnum*. It ran lengthwise from the foot of the ascent to the Capitol (Clivus Capitolinus) near the Arch of Septimus Severus in the direction of the Arch of Titus; but it did not extend so far as the between the three bounding roads, was about 375 feet long, 150 wide at the NW. end and 110 at the SE., paved with slabs of travertine. The origin of the Forum is ascribed to Romulus and Tatius, who are said to have filled up the swamp or marsh which occupied its site, and to have set it apart as a place for the administration of justice and for holding the assemblies of the people. The Forum in its widest sense included the Forum properly so called and the Comitium, where the patricians met in their comitia curiata. The Comitium lay between the Forum and the Curia or senate-house, i.e. on the NE. side of the Forum. The Rostra, or platform from which the orators addressed the people,

originally stood on the E. side of the Comitium; but in 44 B.C. Julius Caesar transferred the Rostra to the W. end of the Forum. In the time of Tarquin the Forum was surrounded by a range of shops, probably of a mean character, but they gradually underwent a change, and were eventually occupied by bankers and money-changers. The shops on the N. side underwent this change first, whence they were called *Novae* or *Argentariae Tabernae*; while the shops on the S. side, though they subsequently experienced the same change, were distinguished by the name of *Veteres Tabernae*. The buildings edging the Forum in its eventual condition were as follows. At the SW. corner under the Capitol was the Temple of Saturn; at the NW. corner beyond the Arch of Severus was the Tullianum; between these two points were the slopes of the Capitoline hill, from which the Temple of Vespasian and the Temple of Concord looked down upon the Forum; in front of the Temple of Concord was the Senaculum (probably a place of conference for senators with officials); below this were the *Umbilicus Romae*, of which there are still the remains—a cylindrical structure of concrete and brick, with slabs of marble. It marked the central point of Rome (and so of the world in Roman estimation), and opposite it a little to the S. is the probable site of the *Milliarium Aureum*, a gilded pillar denoting that the great roads all diverged from the Forum (the distances were measured from the gates). Immediately below was the *Graecostasis*, or platform on which foreign envoys stood to listen to speeches, and adjoining it the Rostra. The area of the Forum was bordered on the S. side by the Via Sacra, beyond which was the magnificent Basilica Julia, and, further E. (across the Vicus Tuscus), the Temple of Castor; on the N. side of the Forum, E. of the Comitium and Curia, stood the great Basilica Aemilia; at the E. end of the Forum were the Temple of Julius and the Rostra Julia, to the S. of which have been discovered the foundations of the Arch of Augustus; E. of these were the house and Temple of Vesta, the Regia, and the Temple of Faustina, in a line which marked the extreme limits eastward of the Forum; the free space of the Forum terminated further west, at the Rostra Julia.—**2.** FORUM JULIUM or FORUM CAESARIS, was built by Julius Caesar, because the old Forum was found too small for the transaction of public business. It was close by the old Forum.—**3.** FORUM AUGUSTI, behind the Forum Julium, built by Augustus, who adorned it with a temple of Mars Ultor, and with the statues of the most distinguished men of the republic.—**4.** The FORUM PACIS of Vespasian lay to the SE. of the Forum of Augustus, divided from it by the street leading to the Subura. In it was the Temple of Peace dedicated by Vespasian after the end of the Jewish war, and containing spoils from the Jewish Temple.—**5.** FORUM NERVAE or FORUM TRANSITORIUM, was a small forum lying in the narrow strip between the Forum Pacis and the Forum Augusti.—**6.** FORUM TRAJANI, built by the emperor Trajan, who employed the architect Apollodorus for the purpose. It lay between the Forum of Augustus and the Campus Martius. It was the most splendid of all the fora, and considerable remains of it are still extant. It consisted of the forum-area surrounded by a magnificent colonnade; the Basilica Ulpia and its two Bibliothecae, between which rose the great column 120 feet high and the Temple of Trajan.—**7.** The FORUM BOARIUM, or cattle market, lay between the Velabrum to the E. and the Tiber to the W.; to the N. lay the Capitol. In it were the still existing Temple of Fors Fortuna, the Temple of Ceres, and the still existing round Temple of Hercules, which was at the S. end of the forum, next to Circus Maximus. The vegetable market (Forum Olitorium) lay outside the wall of Servius, between the Forum Boarium and the Campus Martius.—II. CAPITOLIUM. The Capitoline hill had two summits: the SW. peak, on which stood the Temple of Jupiter, being called Capitolium; the NE. peak, on which stood the Temple of Juno Moneta (and now stands the *Ara Coeli*), being called the Arx. The space between them was called the Asylum, because (as the legends said) Romulus had there established a refuge for fugitives. The whole hill is said to have been once called Mons Saturnius and also Mons Tarpeius [TARPEIA], but the name '*Tarpeian Rock*' belonged to that part of the cliff which faced the Vicus Jugarius and the Forum, and has now been so completely transformed as to present no idea of the steep cliff from which criminals were thrown. The most ancient sanctuary, according to tradition, on the Capitol was the small Temple of Jupiter Feretrius, said to have been built by Romulus on the site of a sacred oak, which belonged to a still more primitive cult. It was rebuilt by Augustus. But the worship of the Capitoline deities, Jupiter, Juno, and

Minerva must have belonged also to the earliest settlements on the hill, and gave it through all Roman history its chief sanctity. In the Temple of Jupiter Capitolinus on the Capitolium, the statue of Jupiter occupied the centre chamber, but there were two smaller ones, that on the right containing the statue of Minerva, that on the left the statue of Juno. The Temple of Jupiter Capitolinus was the most magnificent at Rome. Its front was towards the Forum, above the Tarpeian Rock. It stood on a very large elevated platform or podium. The columns were Corinthian, of Pentelic marble. The gates were of bronze, and the ceilings and tiles gilt. In the temple were kept the Sibylline books. Here the consuls upon entering on their office offered sacrifices and took their vows; and hither the victorious general who entered the city in triumph was carried in his triumphal car to return thanks to the Father of the gods. The Temple of Juno Moneta, used also as a mint, built by Camillus B.C. 344, stood on the Arx (the NE. peak), which is now occupied by the church of *Ara Coeli*.—III. CAMPI, as certain open spaces of ground were called: 1. *Campus Martius*, the 'Plain of Mars,' frequently called the *Campus* simply, was, in its widest signification, the open plain at Rome outside the city-walls, lying between the Tiber and the hills Capitolinus, Quirinal, and Pincius; but it was more commonly used to signify the NW. portion of the plain lying in the bend of the Tiber, which here nearly surrounded it on three sides, and stretching along the bank of the upper reach of the river as far as was included in the Aurelian walls. Here the Roman youths were accustomed to perform their gymnastic and warlike exercises and games, and here the comitia of the centuries were held.—2. *Campus Sceleratus*, close to the Porta Collina and within the walls of Servius, where the Vestals who had broken their vows of chastity were entombed alive.—3. *Campus Agrippae*, probably on the SW. slope of the Pincian hill, E. of the Campus Martius, on the right of the Corso, and N. of the Piazza degli Apostoli.—4. *Campus Esquilinus*, outside of the agger of Servius and near the Porta Esquilina, where criminals were executed, and the lower classes were buried. Recent excavations showed the terribly insanitary manner in which corpses had been piled up in the ditch of the Servian fortification at this point till they filled it up. Every kind of refuse was also thrown out here, till Maecenas covered the whole with a great embankment of earth and converted the space into pleasure-grounds known as Horti Maecenatis. The benefit to the health of the neighbourhood is alluded to in the lines of Horace (*Sat.* i. 8, 14–16).—IV. STREETS AND DISTRICTS.—There are said to have been in all 215 streets in Rome. The broad streets were called *Viae* and *Vici**; the narrow streets *Angiportus*. The most important to trace is the *Via Sacra*, the principal street in Rome. It began near the Sacellum Streniae, in the valley between the Caelian and the Esquiline, and leaving the Flavian Amphitheatre (Colosseum) on the left, ran along the N. slope of the Palatine; passing under the Arch of Titus, it bent slightly to the N. (probably to avoid ancient sacred buildings), skirted the N. side of the Temple of Julius, beyond which it turned to the S., skirting the narrow E. end of the Forum, passed along the SW. side of the Forum (i.e. between the Forum and the Basilica Julia), and thence by a winding course up the Clivus Capitolinus to the Capitol and the Temple of Jupiter. It should be noticed that it passes a little distance to the N. of the temple and the house of Vesta, but the sacred precincts of Vesta included not only these but also a sacred grove, which probably stretched up to the Via Sacra. Hence Horace (*Sat.* i. 9, 35) speaks of the Via Sacra as reaching the sanctuary or dwelling of Vesta. The road was called 'sacred' in all probability because it led from the Forum to the most sacred ancient places, the precincts of Vesta and the shrine of the Penates. The *Summa Via Sacra* was that part which passed over the Velian ridge by the Arch of Titus. The districts most noticeable from their mention in literature are the *Subura* or *Suburra*; a district through which a street of the same name ran, was the whole valley between the Esquiline, Quirinal, and Viminal. It was one of the busiest parts of the town, and contained a great number of shops, and also houses of bad repute; the *Carinae*, a district on the SW. part of the Esquiline, or the modern height of S. Pietro in Vincoli, where Pompey, Cicero, and many other distinguished Romans lived: hence called 'lautae'; the *Velabrum*, a district on the W. slope of the Palatine, between the Vicus Tuscus and the Forum Boarium, originally a morass; the *Argiletum*, a district S. of the Quirinal, between the Subura, the Forum of Nerva and the Forum of Peace, and running down to the

* *Vicus* properly signified a quarter of the city, but the principal street in a Vicus was frequently called by the name of the Vicus to which it belonged.

ROME.

Scale of Feet
0 500 1000 2000

Walls of Servius Tullius
Walls of Aurelian and Honorius
Aqueducts on arches
Underground aqueducts
Heights in English feet thus- 260

Porta Flaminia
(Porta del Popolo)
Via Flaminia
COLLIS HORTORUM
150
Porta Pinciana
(P. Pinciana)
now walled up
Horti Pompeiani
sive
MONS
Horti Lucullani
Mausoleum Augusti
Campus Vaticanus
Mausoleum Hadriani
(Castle of S. Angelo)
Prata Quinctia
TIBERIS F.
Naumachia
Via Triumphalis
Via Lata
Campus Martius
VII
Arcus M. Aurelii
Aqua Virgo
Col. Antonini Pii
Pons (P. S. Angelo)
Aelius
Porta Aurelia Nova
Arcus Gratiani, Valentiniani et Theodosii
Pons Neronianus Vaticanus
Col. M. Aurelii
T. D. Aurelii
Campus Agrippae
Porticus Polae
Porta Sanqualis
T. Semonis Sancti
Arcus Claudii
Stadium Domitiani
Thermae Neronianae
(Porticus Alexandrinae)
Odeum Domitiani
Porticus Maximae
Pantheon
Neptuni
Thermae Agrippae
T. Minervae
T. Isidis et Serapis
Horti Domitiae
Campus Tiberinus
IX
Arcus Diocletiani
ara Martis
Thermae Constantini
Porta Iulia
Hecatonstylos
Porticus Pompeia
Porticus Octavii
Circus Flaminius
Porticus Philippi
Forum Trajani
Forum Augusti
Templum Romae
Templum Pacis
Templum Divi Iulii
Templum Divi Augusti
Templum Martis Ultoris
Templum Veneris Genetricis
Templum Divi Nervae
Templum Fortunae
Templum Minervae
Templum Pacis
Templum Romae

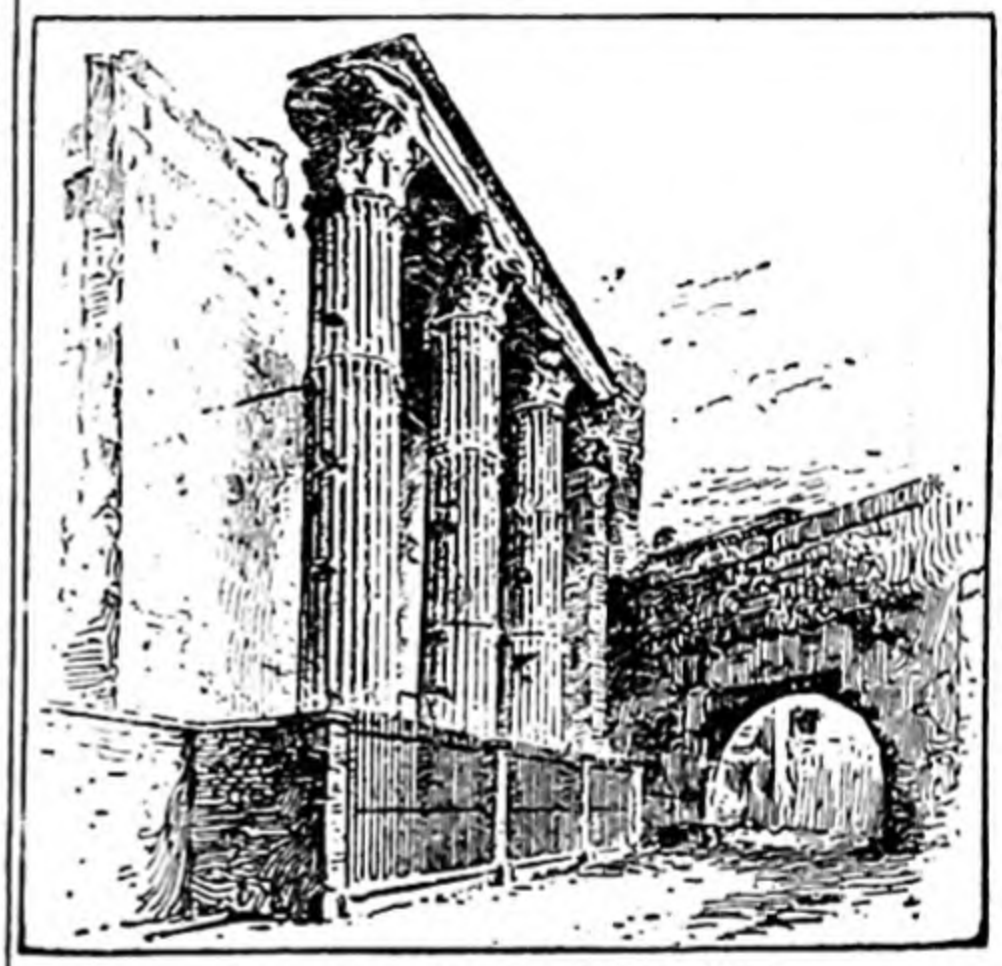
Urbis Regiones XIV.

I. Porta Capena
II. Caelimontium
III. Isis et Serapis
IV. Templum Pacis
V. Esquiliae
VI. Alta Semita
VII. Via Lata
VIII. Forum Romanum
IX. Circus Flaminius
X. Palatium
XI. Circus Maximus
XII. Piscina Publica
XIII. Aventinus
XIV. Trans Tiberim

MONS PINCIUS
Horti
Sallustiani
Domus Sallustii
Porta Salaria (P.Salara)
207
(P.Pia) Via Nomentana
Porta Nomentana
T. Veneris Erycinae
Circus?
T. Fortunae
200
Porta Collina (P.Agonensis)
(Campus Sceleratus)
Alta Semita
190
Thermae Diocletiani
Castra Praetoria
Campus
Agger
Porta Viminalis
Porta (clausa) (Porta chiusa)
Porta Salutaris
Salutis
VI
COLLIS QUIRINALIS
T. Quirini
Vallis Quirini
Vicus Longus
COLLIS VIMINALIS
Vicus Patricius
M. Cispius MONS
V
Horti Maecenatis
Macellum Liviae
P. Esquilina
Servii Tullii
Viminalis
Campus Esquilinus
Via Tiburtina
Aqua
Porta Tiburtina (P.S.Lorenzo)
173
Arcus Gallieni
Nymphaeum Alexandri
Aqua Alexandrina
Marcia
Julia
Tepula
Vetus via Praenestina
Vicus Cyprius
Subura
IV
Porticus Liviae
Tropaea Marii
Thermae Trajani
Titianae
186
III
Horti Pallantiani
T. Minervae Medicae
(P.Maggiore) Porta Praenestina
Basilica Constantini
Amphitheatrum Flavium (Coloseum)
Arcus Constantini
Caput Africae
Porta Querquetulana
Rivus Herculaneus, pars Marciae
Castellum aquae
Sessorium (S.Croce)
Aqua Claudia
Domus Sectilliana
104
Caeliolus M.
P.Caelimontana
Amphitheatrum Castrense
Clivus Scauri
Arcus Dolabellae
II
CAELIUS
Macellum Magnum
MONS
Castra Peregrina
160
Domus Lateranorum
Porta Asinaria (P.S.Giovanni)
Porta Capena
Aqua Appia
Aqua Crabra
134
T. Honoris et Virtutis
Vallis Egeriae
Lucus Camenarum
Via Appia
Porta Metrovia
Porta Nacvia?
Sacrum Saxum
I
Via Asinaria
Thermae Antonini-anae (Baths of Caracalla)
Via Latina
XII
Porta Latina
Sepulcrum Scipionum
Columbaria
131
Antoniniana (supposed direction)
Aqua

Walker & Boutall sc.

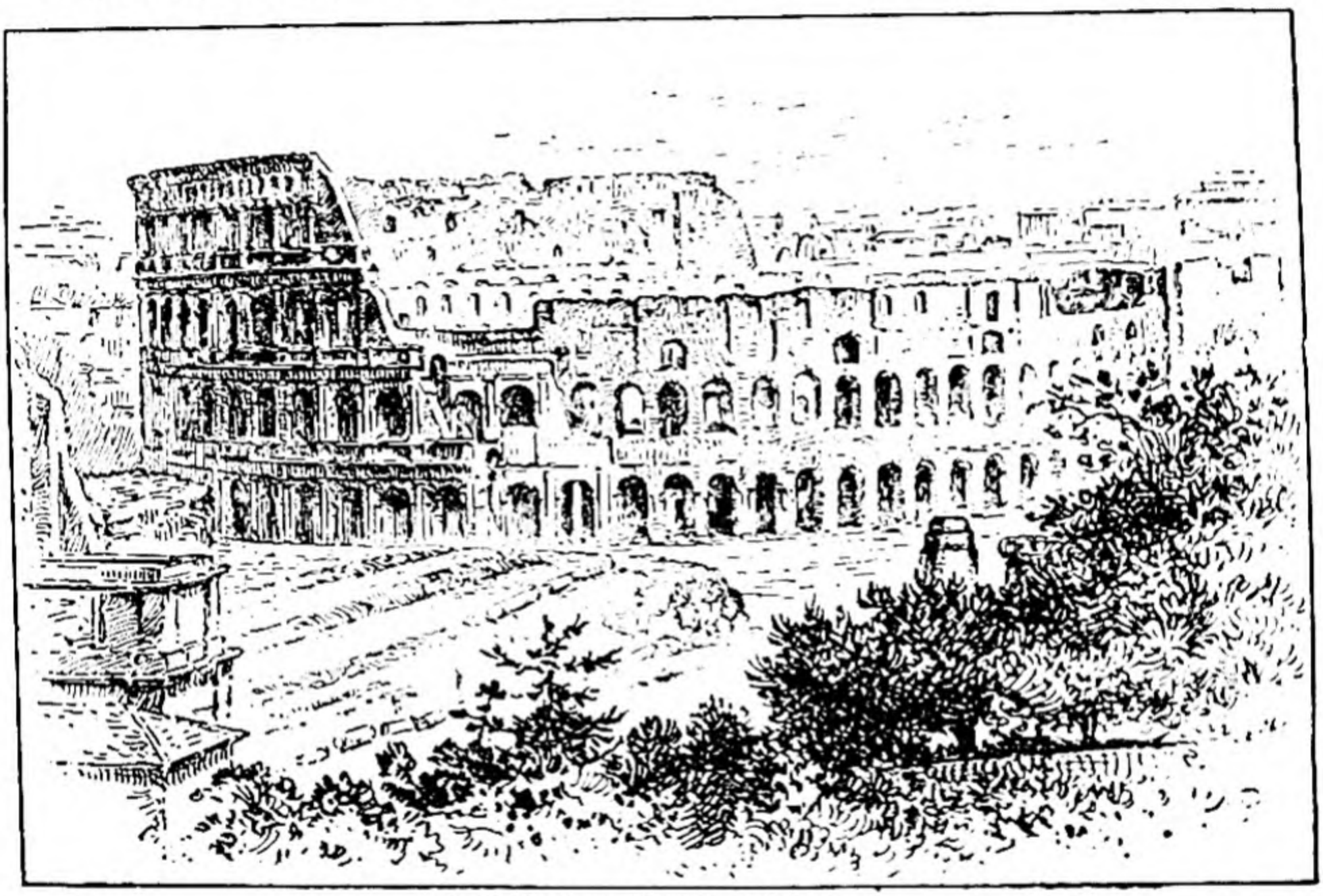
back of the Basilica Aemilia. It was a booksellers' quarter. Its name was probably derived from *argilla*, 'white clay'; but traditions spoke of a hero Argus, a friend of Evander, who is said to have been buried here.—V. TEMPLES. [For the strict uses of the words *aedes* and *templum*, see *Dict. of Ant.* art. *Templum*.] —Out of the vast number of temples in Rome (of which there are said to have been 400) the following (in alphabetical order) are the most important to notice. [The temple of Jupiter Capitolinus has been noticed above, p. 514.] *T. Apollinis* on the Palatine, dedicated by Augustus in 28 B.C. in memory of his victory over Sex. Pompeius in 36. It was of great magnificence both for its architecture and its treasures. The statue of Apollo was by Scopas. At the sides of the portico or peristyle were two large libraries, one for Greek, the other for Latin books. *Aed. Castoris*, the temple of Castor and Pollux, at the SE. end of the Forum, divided from the Basilica Julia by the Vicus Tuscus. It was vowed by A. Postumius in the battle of Regillus, and dedicated by his son in 482 B.C., restored in 119 by L. Metellus Dalmaticus, and rebuilt by Tiberius and Drusus A.D. 6. It was sometimes used as a place of meeting for the senate, and as an office for testing weights and measures. *T Concordiae*, on the slope of the Capitoline hill above the Forum, founded by Camillus B.C. 367, rebuilt by Opimius in 121, and again, B.C. 6, by Tiberius and Drusus from the spoils of Germany. The senate often met in it. *Aed. Herculis.* A round temple of Hercules stood in the SE. corner of the Forum Boarium near the Ara Maxima of great antiquity, and traditionally ascribed to Evander. It was rebuilt in the time of Augustus, and there is little doubt that it is the beautiful round temple with Corinthian columns which stands at this spot and is often erroneously called a temple of Vesta. *T. Jani*, the most notable temple of Janus, was at the NE. end of the Forum. [See JANUS.] The temple of Janus Quadrifrons (a quadruple arch) stood in the Forum Nervae at the intersection of the road from the Forum to the Subura with that from the Forum Pacis to the Forum Augusti. *T. Julii*, built by Augustus in 42 B.C. at the E. end of the Forum opposite the temple of Castor. It stood on a high platform. *T. Junonis Monetae*, on the Arx or NE. peak of the Capitoline hill [see above]. The temple of *Mars Ultor* in the centre of the Forum of Augustus, dedicated in B.C. 2. It was the place where the senate deliberated on the question of granting a triumph (as before in the temple of Bellona). Three Corinthian columns of Luna marble, with the architrave above them, and a pilaster against the wall of the Forum, still remain. THE PANTHEON was built as a temple to Mars, Venus, and the deified ancestors of the Julian gens by Agrippa in 27 B.C. The original building was damaged by fire in 80 A.D.; there were two subsequent restorations by Hadrian and Severus. The temple has a fine portico, but its great characteristic is the magnificent dome, 142½ feet in diameter, and the same in height from the floor, lighted by an opening in the top, through which the sky is seen. The dome is a solid mass standing by its



Remains of Temple of Mars Ultor.

own coherence, not by the principle of the arch, and therefore is a remarkable proof of the great strength of Roman concrete. It was entirely covered with marble lining, which has in great part disappeared. Its exterior was overlaid with tiles of gilt bronze, of which a very small part remains. The whole interior was lined with precious marbles, some of which remain, and had fluted marble columns. The preservation of this temple is due to the fact that it was consecrated as the church of S. Maria ad Martyres by Boniface IV. in 608. *T. Saturni* was on the Clivus Capitolinus near the Temple of Concord, and overlooking the Forum. It was said to have been built by Tarquin. In it was the treasury. Part of the travertine podium, of the time of Augustus, remains, and eight columns and the entablature, of the age of Domitian. Some marble steps

which exist are supposed to have been the entrance to a treasure chamber. *T. Telluris*, near the house of Pompey in the Carinae (SW. slope of the Esquiline), often used for meetings of the senate. *T. Veneris et Romae*, built by Hadrian, who employed Apollodorus of Damascus as architect. It stood at the E. end of the Forum, on the slope of the Velia, raised on a high platform above the Via Sacra, and was the largest, and among the most magnificent, at Rome. It had two cellae, one for Venus, the other for Roma Aeterna. *Aed. Vestae*, stands at the S. angle of the Forum. The original temple was destroyed by the Gauls B.C. 390, and three successive temples were burnt in 241 B.C., 66 A.D., and 191 A.D. The existing temple (preserving the ancient circular shape, the form of the primitive house) was built by Sept. Severus [see further under VESTA].—VI. CIRCI. The Circi were places for chariot-races and horse-races. The most notable were: (1) *Circus Maximus*, frequently called simply *the Circus*, was founded by Tarquinius Priscus, in the Vallis Murcia, between the Palatine and the Aventine, and was successively enlarged by Julius Caesar and Trajan. Under the emperors it contained seats for 385,000 persons. It was restored by Constantine the Great, and games were celebrated in it as late as the sixth century. (2) *C. Flaminius*, erected by Flaminius in B.C. 221 in the Prata Flaminia before the Porta Carmentalis; it was not sufficiently large for the population of Rome, and was therefore seldom used.—VII. THEATRES.—Theatres were not built at Rome till a comparatively late period, and long after the Circi. At first they were only temporary wooden buildings.



Amphitheatrum Flavium, or Colosseum.

The most notable theatres were: (1) *Theatrum Pompeii*, the first permanent stone theatre, was erected by Cn. Pompey, B.C. 55, in the Campus Martius, NE. of the Circus Flaminius, after the model of the theatre of Mytilene. It contained seats for 40,000 spectators. (2) *Th. Marcelli*, in the Forum Olitorium, SE. of the preceding, between the slope of the Capitoline and the Island of the Tiber, on the site of the temple of Pietas. It was begun by Julius Caesar, and dedicated by Augustus in B.C. 13, to the memory of his nephew Marcellus.—VIII. AMPHITHEATRES. The amphitheatres, like the theatres, were originally made of wood for temporary purposes. They were used for the shows of gladiators and wild

beasts. The first wooden amphitheatre was built by C. Scribonius Curio (the celebrated partisan of Caesar), and the next by Julius Caesar during his perpetual dictatorship, B.C. 46. The *Amph. Flavium* has been called since the middle ages, the *Colosseum* or *Coliseum*, a name said to be derived from the Colossus of Nero, which once stood near. It is more likely that the name (which first appears in the writings of Bede) was descriptive of its vast size. The Flavian Amphitheatre was situated in the valley between the Caelian, the Esquiline and the Velia, on the marshy ground which was previously the pond of Nero's palace. It was begun by Vespasian, and was completed by Titus, who dedicated it in A.D. 30, when 5000 animals of different kinds were slaughtered. It covered nearly six acres of ground, and furnished seats for 87,000 spectators.—X. THERMAE. The Thermae were some of the most magnificent buildings of imperial Rome. They were distinct from the *Balneae*, or common baths, of which there were a great number at Rome. In the Thermae the baths constituted a small part of the building. They contained besides places for athletic games and sports, exedrae or public halls, porticoes and vestibules for the idle, and libraries for the learned. The largest of them were: (1) The *Thermae Antoninianae*, or 'baths of Caracalla,' in the SE. part of the city, in which 2300 men could bathe at the same time. The greater part of it was built by Caracalla, and it was completed by Elagabalus and Alexander Severus. The remains of this immense building are among the most remarkable in Rome. (2) *Th. Diocletiani*, in the NE. part of the city between the Agger of Servius and the Viminal and Quirinal, covering nearly all the ground between the Porta Viminalis and Porta Collina. It was the most extensive of all the Thermae, containing a library, picture-gallery, Odeum, &c., and such immense baths that 3000 men could bathe in them at the same time. The great hall of the Tepidarium was transformed by Michelangelo into the nave of the church of S. Maria degli Angeli, and one of the hot rooms (*laconica*) forms the vestibule of the church.—XI. BASILICAE. The Basilicae were buildings which served as courts of law, and exchanges or places of meeting for merchants and men of business. Among those were: (1) *B. Julia*, begun by Julius Caesar and finished by Augustus, in the Forum, between the temples of Castor and Saturn. It was restored after a fire by Sept. Severus. The building can now be traced by the remains of marble piers, of the cancelli and of the pavement. (2) *B. Constantiana*, a magnificent building, between the temple of Peace and the temple of Rome and Venus, of which little remains except three vaulted chambers.—XII. PORTICOES. The Porticoes (*Porticus*) were covered walks, supported by columns, and open on one side. There were several public porticoes at Rome, many of them of great size, which were used as places of recreation, and for the transaction of business. The following may be noticed: (1) *Porticus Pompeii*, adjoining the theatre of Pompey, and erected to afford shelter to the spectators in the theatre during a shower of rain. (2) *P. Argonatuarum*, or *Neptuni* or *Agrippae*, erected by Agrippa in the Campus Martius, as a thank-offering for his naval victories, around the temple of Neptune, and adorned with paintings representing the story of the Argonauts. Eleven marble columns of the temple still exist and traces of a portico. (3) *P. Octaviae*, built by Augustus on the Campus Martius, in honour of his sister Octavia. It was a magnificent building, containing a vast number of works of art and a public library, in which the senate frequently assembled; hence it is sometimes called *Curia Octavia*. It was burnt down in the reign of Titus. (4) *P. Europae* in the Campus Martius, probably N. of the Pantheon, so called from the statues or frescoes in it relating to the story of Europa. (5) *P. Livia*, on the Esquiline, surrounding a temple of Concordia.—XIII. TRIUMPHAL ARCHES. The Triumphal Arches (*Arcus*) were structures peculiar to the Romans, and were erected by victorious generals in commemoration of their victories. They were built across the principal streets of the city, and, according to the space of their respective localities, consisted either of a single archway or of a central one for carriages, with a smaller one on each side for foot-passengers. Ancient writers mention twenty-one arches in the city of Rome. Of these the most important are: (1) *A. Titi*, in the middle of the Via Sacra at the foot of the Palatine, which still exists. It was erected to the honour of Titus, after his conquest of Judaea, but was not finished till after his death, since in the inscription upon it he is called 'Divus,' and he is also represented as being carried up to heaven upon an eagle. The bas-reliefs of this arch represent the spoils from the Temple of Jerusalem carried in triumphal procession. (2) *A. Septimii Severi*, still extant in the Forum, at the end of the Via Sacra and the Clivus

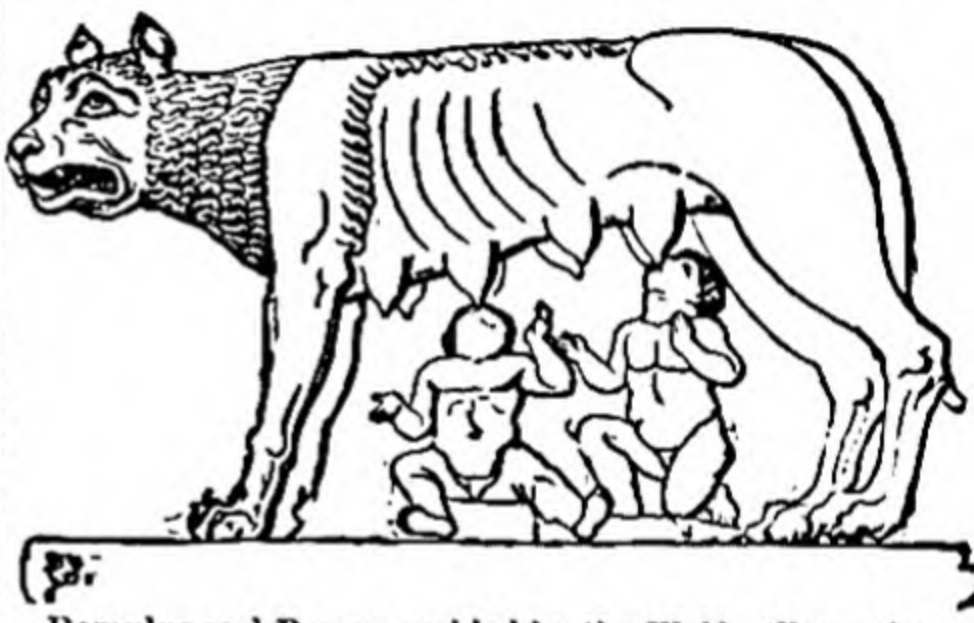
Capitolinus before the temple of Concordia, was erected by the senate, A.D. 203, in honour of Septimius Severus and his two sons, Caracalla and Geta, on account of his victories over the Parthians and Arabians. (3) *A. Constantini*, at the entrance to the valley between the Palatine and the Caelian, and still extant. It was erected by the senate in honour of Constantine after his victory over Maxentius, A.D. 312.—XIV. CURIAE or SENATE-HOUSES. *Curia Hostilia*, frequently called *Curia* simply, was built by Tullus Hostilius, and was used as the ordinary place of assembly for the senate down to the time of Julius Caesar. It stood on the N. side of the Comitium. It was burnt to the ground in the riots which followed the death of Clodius, B.C. 52. It was rebuilt, but the senate, at the suggestion of Caesar, decreed that it should be destroyed, and a temple of Fortune erected on its site, while a new Curia should be erected, which should bear the name of Julia. This *Curia Julia* stood nearly, but not exactly, on the site of the old one.—XV. PRISON. The only prison in the earliest times was said to have been built by Ancus Marcius, and was on the slope of the Capitoline, to the right of the ascent from the Forum. It was called *Tullianum*, *Robur Tullianum*, *Robur*, or *Carcer*: the name *Carcer Mamertinus*, or Mamertine Prison, by which it is now generally known, dates only from the middle ages, and was derived from a statue of Mars which stood near it. The name *Tullianum* has nothing to do with any additions by Servius Tullius, as old etymologists supposed, but is derived from *tullius* (a spring), and means 'the well-house,' the lower chamber having been originally a cistern for the use of the Capitol excavated in the rock to collect the water of the spring which still exists there. It is a circular chamber partly hollowed in the rock, partly built up with blocks of stone, forming originally a vaulted or conical roof closed at the top by a stone, which was removed to let the prisoners down into the lower chamber (or Tullianum proper): this is now reached by a modern staircase. Above was a large room, of a later date, but still very old. Above the whole has been built the church of S. Pietro in Carcere. In this lower prison Jugurtha was confined, and probably died of the cold: in one or other of the chambers captives were slain as the triumphal procession went up to the Capitol, and criminals were executed (e.g. the Catiline conspirators). Near this prison were the *Scalae Gemoniae* or steps down which the bodies of those who had been executed were thrown into the Forum, to be exposed to the gaze of the Roman populace. There was another state prison called Lautumiae. —XVI. CASTRA or BARRACKS. (1) *Castra Praetoria*, in the NE. corner of the city, on the slope of the Quirinal and Viminal, and beyond the Thermae of Diocletian, were built by the emperor Tiberius in the form of a Roman camp. Here the Praetorian troops or imperial guards were always quartered. (2) *Castra Peregrina*, on the Caelian, probably built by Septimius Severus for the use of the foreign troops, who might serve as a counterpoise against the Praetorians. (3) The barracks (*castra*) of the Equites Singulares or imperial cavalry guard, were on the Caelian hill.—XVII. AQUEDUCTS. The Aqueducts (*Aquaeductus*) supplied Rome with an abundance of pure water from the hills which surround the Campagna. The Romans at first had recourse to the Tiber and to wells sunk in the city. It was not till B.C. 313 that the first aqueduct was constructed, but their number was gradually increased till they amounted to eleven. It will suffice here to notice three: *Aqua Marcia*, which brought the coldest and most wholesome water to Rome, was built by the praetor Q. Marcius Rex, by command of the senate, in B.C. 144. It started at the side of the Via Valeria, thirty-eight miles from Rome; its length was 61,710½ passus, of which only 7463 were above ground: namely, 528 on solid substructions, and 6935 on arches. It ended near the Porta Capena. The *Aqua Claudia* started near the thirty-eighth milestone on the Via Sublacensis. Its water was reckoned the best after the Marcia. Its length was 46,406 passus (nearly 46½ miles), of which 9567 were on arches. The *Anio Novus* began at the forty-second milestone on the Via Sublacensis. Its length was 58,700 passus (nearly 59 miles), and some of its arches were 109 feet high. Both these, the finest of all the aqueducts, were begun by Caligula A.D. 36, and finished by Claudius A.D. 50. In the neighbourhood of the city these two aqueducts were united, forming two channels on the same arches, the Claudia below and the Anio Novus above. An interesting monument connected with these aqueducts is the gate now called Porta Maggiore, which was originally a magnificent double arch, by means of which the aqueduct was carried over the Via Labicana and the Via Praenestina. —XVIII. SEWERS. Of these the most celebrated was the *Cloaca Maxima*, constructed by Tarquinius Priscus, which was

formed to carry off the waters brought down from the adjacent hills into the Velabrum and valley of the Forum. It empties itself into the Tiber nearly opposite one end of the Insula Tiberina. This cloaca was formed by three arches, one within the other, the innermost of which is a semicircular vault about fourteen feet in diameter. It is still extant in its original state. Even larger than the so-called Cloaca Maxima is the cloaca which drained the valley of the Circus Maximus and the ground at the base of the Caelian, and has its opening about one hundred yards below the Cloaca Maxima. That which drains the Campus Martius was possibly the largest of all.—XIX. PALACES. The house of Augustus was built on the site of the house of Hortensius on the S. of the Palatine overhanging the Circus Maximus, where the Villa Mills now stands. The *Domus Tiberiana*, which was originally a separate house of Tiberius on the Palatine and was afterwards united to the palace of Augustus. It was on the W. side of the hill turned towards the Velabrum, where a long row of vaulted chambers, supposed to be guard-rooms, exist. Nero built two magnificent palaces, the *Domus Transitoria Neronis*, which covered the whole of the Palatine, and was burnt to the ground in the great fire of Rome, and the *Domus Aurea*, which embraced the whole of the Palatine, the Velia, the valley of the Colosseum and the heights of the Thermae of Titus, extended near the Esquiline gate, and was cut through not only by the Via Sacra but also by other streets. The emperor Septimius Severus added buildings on the S. side of the Palatine, extending into the valley towards the Caelian. A part of this palace at the SE. base of the hill was especially lofty and splendid, and was called *Septizonium*, probably because it had seven stories of colonnades. The buildings variously called the *House of Germanicus* or of *Livia* stand E. of the remains of the Domus Tiberiana, and are remarkable for the preservation of its form and even of some of its paintings; a crypto-porticus, or covered passage, led from it to the palace of Caligula.—XX. HORTI. The Horti were parks or gardens which were laid out by wealthy Roman nobles on the hills around the city, and were adorned with beautiful buildings and works of art. (1) *Horti Luculliani*, on M. Pincius, which hill was hence called Collis Hortorum. They were laid out by Lucullus, the conqueror of Mithridates. (2) *H. Sallustiani*, laid out by the historian Sallust, on his return from Numidia, in the valley between the Quirinal and the Pincius. (3) *H. Caesaris*, bequeathed by Julius Caesar to the people, were situated on the right bank of the Tiber at the foot of the Janiculum, where Augustus afterwards constructed his great Naumachia. (4) *H. Maecenatis*, in the Campus Esquilinus, bequeathed by Maecenas to Augustus and frequently used by the imperial family.—XXI. SEPULCHRAL MONUMENTS. (1) *Mausoleum Augusti*, was situated in the Campus Martius and was built by Augustus as the burial-place of the imperial family. It was surrounded with an extensive garden or park, and was considered one of the most magnificent buildings of his reign. (2) *Mausoleum Hadriani*, was commenced by Hadrian in the gardens of Domitia on the right bank of the Tiber, and was connected with the city by the Pons Aelius; it was finished and dedicated by Antoninus Pius, A.D. 140. Here were buried Hadrian, Antoninus Pius, L. Verus, Commodus, and probably also Septimius Severus, Geta, and Caracalla. This building, stripped of its ornaments and converted into a fortress before the time of Procopius (it is said, by Belisarius), is the Castle of S. Angelo.—XXII. COLUMNS. Columns (*Columnae*) were frequently erected at Rome to commemorate persons and events. (1) *Columna Maeniana*, in the Forum, was erected to the honour of the consul C. Maenius, who conquered the Latins and took the town of Antium, B.C. 338. (2) *Col. Rostrata*, also in the Forum, erected in honour of the consul C. Duilius, to commemorate his victory over the Carthaginian fleet, B.C. 260. The name of Rostrata was given to it from its being adorned with the beaks of the conquered ships. Part of its inscribed base was found near the Arch of Severus in the sixteenth cent., and is preserved in the Capitoline Museum. (3) *Col. Trajani*, in the Forum (also called *C. Cochlis*, from its spiral staircase), in which the ashes of the emperor Trajan were deposited. This column, still extant, is, including the pedestal, 117 feet high. A spiral bas-relief is folded round the pillar, which represents the emperor's wars against Decebalus and the Dacians, and is one of the most valuable authorities for archaeological inquiries. (4) *Col. M. Aurelii Antonini*, generally called the Antonine Column, erected to the memory of the emperor M. Aurelius, in the Campus Martius, and still extant. It is an imitation of the Column of Trajan, and contains bas-reliefs representing the wars of M. Aurelius against the Marcomanni.—H. ROADS LEADING OUT OF ROME.—Of these the most important

were: (1) *Via Latina*, the most ancient of the south roads, which issued at first from the Porta Capena, and after the time of Aurelian from the Porta Latina. It joined the Via Appia at Casilinum. (2) *Via Appia*, the Great South Road, also issued from the Porta Capena, and was the most celebrated of all the Roman roads. It was begun by Appius Claudius, when censor, and was eventually carried to Brundusium. [APPIA VIA.] (3) *Via Ostiensis*, originally passed through the Porta Trigemina, afterwards through the Porta Ostiensis, and kept the left bank of the Tiber to Ostia. (4) *Via Portuensis*, issued from the same gate as the Via Ostiensis and kept the right bank of the Tiber to Portus, the new harbour founded by Claudius, near Ostia. (5) *Via Labicana*, issued from the Porta Esquilina, and passing Labicum fell into the Via Latina at the station ad Bivium, thirty miles from Rome. (6) *Via Praenestina*, originally the *Via Gabina*, issued at first from the Porta Esquilina, and subsequently from the Porta Praenestina. Passing through Gabii and Praeneste, it joined the Via Latina just below Anagnia. (7) *Via Tiburtina*, issued originally from the Porta Esquilina, or from the Porta Viminalis, and subsequently from the Porta Tiburtina, and proceeded to Tibur, from which it was continued under the name of the Via Valeria, past Corfinium to Adria. (8) *Via Nomentana*, anciently *Ficulnensis*, ran from the Porta Collina, subsequently from the Porta Nomentana, across the Anio to Nomentum, and a little beyond fell into the Via Salaria, at Eretum. (9) *Via Salaria*, ran from the Porta Collina, subsequently from the Porta Salaria, past Fidenae to Reate and Asculum Picenum. At Castrum Truentinum it reached the coast, which it followed until it joined the Via Flaminia at Ancona. (10) *Via Flaminia*, the Great North Road (commenced in the censorship of C. Flaminius), issued from the Porta Flaminia, and proceeded past Ocriculum, Narnia and Pisaurum to Ariminum, from which town it was continued under the name of the Via Aemilia to Placentia and Aquileia. (11) *Via Aurelia*, the Great Coast Road, issued originally from the Porta Janiculensis. It reached the coast at Alsium, and followed the shore of the Lower sea along Etruria and Liguria by Genoa, as far as Forum Julii in Gaul.

ROMŪLEA, a town of Samnium taken by the Romans in the third Samnite war, B.C. 297. Its site seems to have been on the Via Appia, between Aeclanum and Aquilonia.

RŌMŬLUS, was the traditional founder of Rome, whose name expressed that of the city, and whose story grew up out of a number of legends connected with the origin of the city and of the Roman people, or attempting to explain it. [For the meaning of his other name, QUIRINUS, see that article.] The story of Romulus commonly accepted by ancient writers runs as follows:—At Alba Longa there reigned a long line of kings [SILVIUS] descended from Aeneas. The last of these left two sons, Numitor and Amulius. Amulius, who was the younger, deprived Numitor of the kingdom, but left him his life. Fearful, however, lest the heirs of Numitor might assert their rights, he murdered the only son, and made the daughter, Silvia, or Rhea Silvia, one of the Vestal virgins. Silvia gave birth to twins, of whom Mars was the father. Amulius



Romulus and Remus suckled by the Wolf. (From the Etruscan bronze statue in the Capitol.)

doomed the guilty Vestal and her babes to be drowned in the river. [RHEA SILVIA.] The stream carried the cradle in which the children were lying into the Tiber, which had overflowed its banks far and wide. It was stranded at the foot of the Palatine, and overturned on the root of a wild fig-tree, which, under the name of the Ficus Ruminalis, was preserved and held sacred for many ages after. [RUMINA.] A she-wolf, which had come to drink of the stream, carried them into her den hard by, and suckled them, where they were discovered by Faustulus, the king's shepherd, who took the children to his own house, and gave them to the care of his wife, Acca Larentia. They were called ROMULUS and REMUS, and were brought up with the other shepherds on the Palatine hill. When they grew up, they discovered their parentage, slew Amulius, and placed their grandfather Numitor on the throne. But they themselves left Alba to found a city on the banks of the Tiber. A strife arose between the brothers where the city should

be built, and after whose name it should be called. Romulus wished to build it on the Palatine, Remus on the Aventine. It was agreed that the question should be decided by augury; and each took his station on the top of his chosen hill. The augury was decided in favour of Romulus, who now proceeded to mark out his city, and to raise the wall. Remus leapt over the wall in scorn, whereupon he was slain by his brother. As soon as the city was built, Romulus found his people too few in numbers. He therefore set apart, on the Capitoline hill, an asylum, or a sanctuary, in which homicides and runaway slaves might take refuge. The city thus became filled with men, but they wanted women. Romulus, therefore, held games in honour of the god Consus, and invited his neighbours, the Latins and Sabines, with their wives and daughters, to the festival, during which the Roman youths rushed upon their guests, and carried off the maidens. In a battle of the war which followed, the Sabine women rushed in between the combatants and prayed their husbands and fathers to be reconciled. Peace was made, and the two formed one nation; the Romans continued to dwell on the Palatine under their king Romulus; the Sabines built a new town on the Capitoline and Quirinal hills, where they lived under their king Titus Tatius, after whose death Romulus ruled alone over both Romans and Sabines. After reigning thirty-seven years, he was at length taken away from the world. One day as he was reviewing his people in the Campus Martius, near the Goat's Pool, the sun was suddenly eclipsed, darkness overspread the earth, and a dreadful storm dispersed the people. When daylight had returned, Romulus had disappeared, for his father, Mars, had carried him up to heaven in a fiery chariot (*Quirinus Martis equis Acheronta fugit*, Hor. *Od.* iii. 3, 15). Shortly afterwards he appeared to Julius Proculus, and bade him tell the Romans to worship him as their guardian god under the name of Quirinus. The probable origin of Rome has been mentioned at the beginning of the article ROMA. The reign of Romulus seems to have been imagined to account for the Latin settlement predominating at Rome instead of at the more ancient Alba; his name appears to be formed from that of the town itself: very possibly it is connected with that of the Ramnes (whose name some interpret as meaning 'foresters'). The idea of the twins being miraculously preserved and suckled by the wolf is merely the reappearance of a myth or fairy tale which is met with in Greece and in the East, and of which the story of Cyrus the Great is an instance. The rape of the Sabines is probably an attempt to explain the custom of marriage by capture [see *Dict. of Ant.* art. *Matrimonium.*]

RŌMŬLUS AUGUSTŬLUS. [AUGUSTULUS.]

RŌMŬLUS SILVĬUS. [SILVIUS.]

ROSCIĀNUM (-i; *Rossano*), a fortress on the E. coast of Bruttium, between Thurii and Paternum.

ROSCILLUS. [AEGUS.]

ROSCĬUS. **1.** L., an ambassador sent by the Romans to Fidenae in B.C. 438.—**2.** SEX., of Ameria, a town in Umbria. The father of this Roscius had been murdered at the instigation of two of his relations and fellow-townsmen, T. Roscius Magnus and T. Roscius Capito. These two Roscii struck a bargain with Chrysogonus, the freedman and favourite of Sulla, to divide the property of the murdered man, and accused young Roscius of the murder of his father. Roscius was defended by Cicero (B.C. 80) in an oration which is still extant, and was acquitted.—**3.** GALLUS, Q., the most celebrated comic actor at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium. Like his contemporary, the tragic actor Aesopus, Roscius realised an immense fortune. He died in 62.—One of Cicero's extant orations is entitled *Pro Q. Roscio Comoedo*, and relates to a claim for 50,000 sesterces, which one C. Fannius Chaerea brought against Roscius.

ROTOMĂGUS (-i; *Rouen*), a town on the Sequana (*Seine*), the capital of the Vellocasses.

ROXĀNA (Ῥωξάνη), daughter of Oxyartes the Bactrian, was married by Alexander after his capture of a hill-fort in Sogdiana B.C. 327. Soon after Alexander's death (323), she gave birth to a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. She afterwards crossed over to Europe with her son, and placed herself under the protection of Olympias at Pydna. In 316 Pydna was taken by Cassander; Olympias was put to death; and Roxana and her son were imprisoned, and five years afterwards put to death.

ROXOLĀNI. [RHOXOLANI.]

RUBELLIUS BLANDUS, married Julia, daughter of Drusus and granddaughter of Tiberius.

RUBELLIUS PLAUTUS, son of RUBELLIUS BLANDUS, and great-grandson

of Tiberius. He was put to death in Nero's reign.

RUBI (-ōrum; *Ruvo*), a town in Apulia on the road from Canusium to Brundusium.

RŪBĬCŎ or RUBICON, a small river in Italy, falling into the Adriatic a little N. of Ariminum, formed the boundary in the republican period between the province of Gallia Cisalpina and Italia proper. Caesar, by crossing it at the head of his army, he declared war against the republic.

RUBRA SAXA (*Prima Porta*), called 'Rubrae breves' (sc. petrae) by Martial, a small place in Etruria, nine miles from Rome, near the river Cremera.

RUBRENUS LAPPA, a contemporary of Juvenal, author of a tragedy called *Atreus*.

RUBRUM MARE. [ERYTHRAEUM MARE.]

RŪDĬAE (-ōrum; *Rugge*), a town in Calabria, the southernmost part of Apulia, important only as the birthplace of ENNIUS.

RUFRAE or RUFRIUM, a town of the Samnites, on the borders of Campania.

RŪFUS, M. CAELĬUS, a young Roman noble, distinguished as a writer, and also for his profligacy and extravagance. He was accused in 56 by Sempronius Atratinus, at the instigation of Clodia Quadrantaria, whom he had lately deserted, of attempting to poison her, and to murder Dion, the head of the embassy sent by Ptolemy Auletes to Rome, and he was defended by Cicero. He was aedile in 50, and in 49 he took Caesar's side, and was rewarded for his services by the praetorship, in 48. He joined Milo, and was put to death.

RŪGĬI (-ōrum), a people in Germany, on the coast of the Baltic between the Viadus (*Oder*) and the Vistula. After Attila's death they founded a new kingdom on the N. bank of the Danube in Austria and Hungary, the name of which is still preserved in the modern *Rugiland*.

RULLUS, P. SERVĪLĬUS, tribune of the plebs B.C. 63, proposed an agrarian law, which Cicero attacked in three orations.

RUMINA (from *ruma*, the *breast*), the goddess who presided over the suckling of children. Her sanctuary was on the NW. side of the Palatine—a shrine with the fig-tree sacred to her (*Ficus Ruminalis*), which tradition connected with Romulus.

P. RUPĬLĬUS, consul B.C. 132, prosecuted all the adherents of Tib. Gracchus, who had been slain in the preceding year. In his consulship he was sent into Sicily against the slaves, and brought the Servile war to a close. He made various regulations for the government of the province, which were known by the name of Leges Rupiliae.

RUSCĬNO (-ōnis; *Rousillon*), a town of the Tectosages in the SE. part of Gallia Narbonensis.

RUSELLAE (-ārum), one of the twelve cities of the Etruscan League, situated on an eminence E. of the lake Prelius and on the Via Aurelia. The walls of Rusellae still remain, and are among the most ancient and massive in Italy.

RUSTĬCUS, FABĬUS, a Roman historian, in the reigns of Claudius and Nero.

RUSTĬCUS, L. JŪNĬUS ARULĒNUS, a friend and pupil of PAETUS THRASEA, and an admirer of the Stoic philosophy. He was put to death by Domitian, because he had written a panegyric upon Thrasea.

RŪTĒNI (-ōrum), a people in Gallia Aquitanica on the frontiers of Gallia Narbonensis in the modern *Rovergne*. Their chief town was Segodunum, afterwards Civitas Rutenorum (*Rodez*).

RŪTĪLĬUS LUPUS. [LUPUS.]

RŪTĪLĬUS NAMATIĀNUS, CLAUDĬUS, a Roman poet, and a native of Gaul, lived at the beginning of the fifth century of the Christian era. He was praefectus urbi at Rome, about A.D. 413 or 414, and has described his return to Gaul in an elegiac poem, called *Itinerarium*, or *De Reditu*.

P. RŪTĪLĬUS RUFUS was military tribune under Scipio in the Numantine war, praetor B.C. 111, consul 105, and legatus in 95, under Q. Mucius Scaevola, proconsul of Asia. He incurred the enmity of the publicani by firmness in repressing their extortions; and on his return to Rome, he was accused of embezzlement, found guilty, and banished 92. He lived at Smyrna, and wrote an autobiography, and a History of Rome in Greek, which contained an account of the Numantine war.

RŪTĬLUS, C. MARCĬUS, was consul B.C. 357, when he took the town of Privernum. In 356 he was appointed dictator, being the first time that a plebeian had attained this dignity. In 352 he was consul a second time; and in 351, he was the first plebeian censor.

RŪTŪBA (*Roya*), a river which rises in the *Col di Tenda*, and flows into the sea at Albium Intemelium (Ventimiglia).

RŪTŪLI (-orum), an ancient people in Italy, inhabiting a narrow slip of country on the coast of Latium a little to the S. of the Tiber. Their chief town was Ardea, the capital of Turnus.

RŪTŪPAE or RŪTŪPĬAE (*Richborough*), a port town of the Cantii in the SE. of Britain, from which the passage was commonly made to the harbour of Gessoriacum in Gaul. Excellent oysters were obtained in the neighbourhood of this place (*Rutupino edita fundo ostrea*, Juv. iv. 141).

S.

SĂBA. [SABAEI.]

SABĂCON (Σαβακῶν = Shabaka or Shabatak), a king of Ethiopia who invaded Egypt in the reign of the blind king Anysis, whom he dethroned and drove into the marshes. The Ethiopian conqueror then reigned over Egypt for fifty years, but at length quitted the country in consequence of a dream; whereupon Anysis regained his kingdom. This is Herodotus's account, but the true history seems to be that this Ethiopian dynasty was the twenty-fifth, which displaced and put to death Bakenraf (Bocchoris), having invaded and occupied Egypt from Napata in Ethiopia about 733 B.C. The invasion was led by the priest-king Piankhi, who overthrew the various petty princes who ruled in different parts of Egypt. The other kings of the dynasty were Shabaka (Sabacon), about 700 B.C., Shabataka, and Taharqa (= Tirhakah), who reigned at Thebes B.C. 693–666, and fought against the invading Assyrian kings Sennacherib, Esarhaddon and Assurbanipal.

SĂBAEI or SĂBAE (Σαβαῖοι, Σάβαι; O. T. Shebiïm), a nation of Arabia, dwelt in the SW. corner of the peninsula, in Arabia Felix, the N. and centre of the province of *El-Yemen*. Their country produced all the most precious spices and perfumes of Arabia. Their capital was at Saba.

SABĂTE (*Trevignano*), a town of Etruria, on the road from Cosa to Rome, and on the NW. corner of a lake which was named after it LACUS SABATINUS (*Lago di Bracciano*).

SABATĪNI, a people in Campania, who derived their name from the river Sabatus.

SABAZIUS (Σαβάζιος), a Thracian and Phrygian deity, identified sometimes with Zeus but usually with DIONYSUS.

SĂBELLI. [SABINI.]

SĂBĪNA, great niece of Trajan and wife of the emperor Hadrian.

SĂBĪNA, POPPAEA, was the daughter of T. Ollius, but assumed the name of her maternal grandfather, Poppaeus Sabinus, who had been consul in A.D. 9. She was first married to Rufius Crispinus, and afterwards to Otho, who was one of the boon companions of Nero. She then became the mistress of Nero, whom she persuaded to marry her, after murdering his mother Agrippina, and divorcing his wife Octavia.

SĂBĪNI (-ōrum), one of the most ancient and powerful of the peoples of central Italy. The Sabini, or Sabellian race, though having a common parentage with the Oscans and Latins, were more closely connected with the Umbrians, from whom they branched off at a later period. Eventually the Umbrian branch of the Umbro-Sabellian stock settled on the East of the Apennines in the district thenceforth called UMBRIA; the Sabellian branch migrated further southward and was again subdivided; the SABINI proper retaining the country between the Nar, the Anio, and the Tiber, between Latium, Etruria, Umbria and Picenum. From this district other migratory bands went forth, who are described in separate articles; the Vestini, Marsi, Marrucini, Paeligni, Frentani, Hirpini, Picentes, and (most important and powerful of all) the SAMNITES. [SAMNIUM.] The Sabellian tribes adopted a peculiar system of emigration. In times of great danger and distress they vowed a *Ver Sacrum*, or Sacred Spring, and all the children born in that spring were regarded as sacred to the god, and were compelled, at the end of twenty years, to leave their native country and seek a new home in foreign lands. The Sabines were distinguished by their hardy and frugal manner of life, and their piety, which in their use of incantations took the form of extreme superstition. [For the union of the Sabines and Latins see ROMA.] The Sabini proper were subdued by M'. Curius Dentatus, B.C. 290.

SĂBĪNUS. **1.** A contemporary poet and a friend of Ovid.—**2.** C. CALVĪSĬUS, one of Caesar's legates in the Civil war, B.C. 48. In 45 he received the province of Africa from Caesar. He is mentioned at a later time as one of the friends of Octavian.—**3.** T. FLĀVĬUS, father of the emperor Vespasian, was one of the farmers of the taxes in Asia, and afterwards carried on business as a money-lender among the Helvetians.—**4.** FLĀVĬUS, eldest son of the preceding, and brother of the emperor Vespasian. He governed Moesia for seven years during the reign of Claudius,

and held the important office of praefectus urbi during the last eleven years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian. When Vespasian was proclaimed imperator by the legions in the East, Vitellius, despairing of success, offered to surrender the empire, and to place the supreme power in the hands of Sabinus till the arrival of Vespasian, but Sabinus was put to death by the German soldiers of Vitellius.—5. MĂSŪRĬUS, a distinguished jurist in the time of Tiberius. This is the Sabinus from whom the school of the Sabiniani took its name. [CAPITO.]—6. POPPAEUS, consul A.D. 9, governor of Moesia, and afterwards of Achaia and Macedonia in addition.—7. Q. TITURĬUS, o e of Caesar's legates in Gaul, who perished along wit L. Aurunculeius Cotta in the attack made upon them by Ambiorix in B.C. 54.

SABIS (-is; *Sambre*). A river in Gallica Belgica and in the territory of the Ambiani, falling into the Mosa.

SABRĪNA, also called SABRIĀNA (*Severn*), a river in the W. of Britain.

SĂCAE (-ōrum; Σάκαι), one of the most powerful of the Scythian nomad tribes, E. and NE. of the Massagetae, in the steppes of Central Asia. They were made tributary to the Persian empire, to the army of which they furnished a large force of cavalry and archers, who were among the best troops that the king of Persia had.

SĂCER MONS, an isolated hill in the country of the Sabines, on the right bank of the Anio and W. of the Via Nomentana, three miles from Rome, to which the plebeians repaired in their secessions.

SACRA VIA. [ROMA.]

SACRIPORTUS, a small place in Latium, memorable for the victory of Sulla over the younger Marius, B.C. 82.

SACRUM PROMONTŌRĬUM. 1. (*C. St. Vincent*), on the W. coast of Spain.—2. (*C. Khelidoni*), a promontory in Lycia, near the confines of Pamphylia, and opposite the Chelidonian islands.

SADŎCUS. [SITALCES.]

SADYATTES (Σαδυάττης), king of Lydia, succeeded his father, Ardys, and reigned B.C. 629–617.

SAEPĪNUM or SEPĪNUM (-i; *Sepino*), a municipium in Samnium on the road from Allifae to Beneventum.

SAETĂBIS or SETĂBIS (*Jativa*), a town of the Contestani in Hispania Tarraconensis, and a Roman municipium, was situated on a hill S. of the Sucro, and was famed for its linen.

SAGALASSUS (-i; Σαγαλασσός; *Aghlasun*), a city of Pisidia, near the Phrygian border, SE. of Apamea Cibotus.

SĂGĀRIS (-is), a river of Sarmatia Europaea, falling into a bay in the NW. of the Euxine, which was called after it Sagaricus Sinus, and which also received the river Axiaces. The bay appears to be that on which *Odessa* now stands, and the rivers the *Bol-Kouïalnik* and the *Mal-Kouïalnik*.

SAGRA, a small river in Magna Graecia on the SE. coast of Bruttium, falling into the sea between Caulonia and Locri, on the banks of which a victory was gained by 10,000 Locrians over (as it was said) 120,000 Crotoniates. This victory appeared so extraordinary that it gave rise to the proverb for any strong assertion, 'It is truer than what happened on the Sagra.'

SAGUNTĬA (-ae), a town in the W. part of Hispania Bastica, S. of the Baetis.

SĂGUNTUM, more rarely SAGUNTUS (*Murviedro*), a town of the Edetani or Sedetani in Hispania Tarraconensis, S. of the Iberus on the river Palantias, about three miles from the coast. Although S. of the Iberus, it had formed an alliance with the Romans; and its siege by Hannibal, B.C. 219, was the immediate cause of the second Punic war.

SAĬS (Σαΐς), a city of Egypt, in the Delta, on the E. side of the Canopic branch of the Nile in lower Egypt. It was the capital of the twenty-fourth and twenty-sixth dynasties, and under the twenty-sixth dynasty (B.C. 666–528) became the capital of all Egypt and both the residence and the burial-place of the kings of these two dynasties.

SALA (*Saale*), a river of Germany, and a tributary of the Moenus (*Main*), between the Hermanduri and the Chatti.

SĂLĀCĬA. [NEPTUNUS.]

SĂLĂMIS (-ĭnis; Σαλαμίς). 1. An island off the W. coast of Attica, from which it is separated by a narrow channel. It forms the S. boundary of the bay of Eleusis. Its form is that of an irregular semicircle towards the W., with many small indentations along the coast. Its greatest length, from N. to S., is about ten miles, and its width, in its broadest part, from E. to W., is a little more. It was colonised at an early time by the Aeacidae of Aegina. Telamon, the son of Aeacus, fled thither after the murder of his half-brother Phocus, and became sovereign of the island. His son Ajax accompanied the

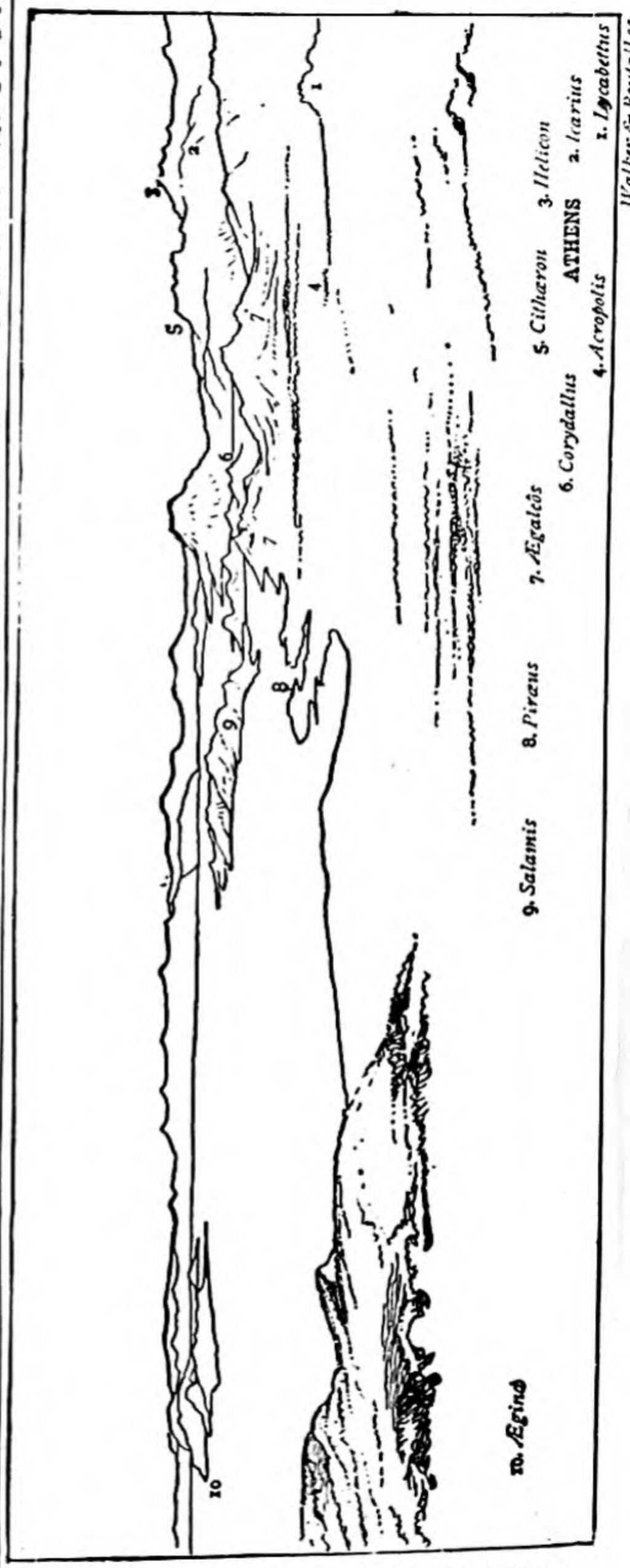
Greeks with twelve Salaminian ships to the Trojan war. Salamis continued an independent state till about B.C. 620, when a dispute arose for its possession between the Megarians and the Athenians. After a long struggle it fell into the hands of the Megarians, but was finally taken possession of by the Athenians under the direction of Solon. It continued to belong to Athens till the time of Cassander, when its inhabitants surrendered it to the Macedonians, 318. The Athenians recovered the island in 232 through means of Aratus, and punished the Salaminians for their desertion to the Macedonians with great severity. The old city of Salamis stood on the S. side of the island, opposite Aegina; but this was afterwards deserted, and a new city of the same name built on the E. coast opposite Attica, on a small bay now called *Ambelakia*. At the extremity of the S. promontory forming this bay was the small island of PSYTTALĪA (*Lypsokutali*), which is about a mile long, and from 200 to 300 yards wide. Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, 480, and which Xerxes himself witnessed from a projecting spur of Mt. Aegaleos.—**2.** A city of Cyprus, situated in the middle of the E. coast a little N. of the river Pediaeus. It is said to have been founded by Teucer, the son of Telamon, who gave it the name of his native island, from which he had been banished by his father. [TEUCER.] Salamis possessed an excellent harbour, and was the most important city in Cyprus.

SĂLĂPĬA (-ae; *Salpi*), a town of Apulia, in the district Daunia, S of Sipontum. In the second Punic war it revolted to Hannibal, after the battle of Cannae, but it subsequently surrendered to the Romans.

SĂLĂPĪNA PALUS (*Lago di Salpi*), a lake of Apulia, on which Salapia stood.

SĂLĀRĬA VIA. [ROMA, p. 523.]

SĂLASSI, a warlike people in Gallia Transpadana, in the valley of the Duria (*Val d'Aosta*) at the foot of the Graian and Pennine Alps. The approaches to the Alpine passes of the Great and Little St. Bernard lay through their territory, which was itself rendered difficult of access from the plain of the Po by the narrowness of the remarkable gorge (at the modern *Fort de Bard*) which forms the only entrance to the valley. In the reign of Augustus the country was permanently occupied by Terentius Varro. The chief town was Augusta Praetoria (*Aosta*), which Augustus colonised with soldiers of the Praetorian cohorts



Bird's-eye view of country from Ægina to Athens

SALEIUS BASSUS. [BASSUS.]

SĀLENTINI or SALLENTĪNI, a people in the S. part of Calabria, who dwelt around the promontory Iapygium. They laid claim to a Greek origin and pretended to have come from Crete into Italy under the guidance of Idomeneus. They were subdued by the Romans at the conclusion of their war with Pyrrhus.

SĂLERNUM (-i; *Salerno*), a town in Campania, on the Sinus Paestanus.

SALGANEUS or SALGANĒA (Σαλγανεύς), a town of Boeotia on the Euripus, the N. entrance of which it commanded.

SĂLINĀTOR, LIVĬUS. 1. M., consul B.C. 219, with L. Aemilius Paulus, carried on war along with his colleague against the Illyrians. On their return to Rome, both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Paulus escaped with difficulty, but Livius was condemned. The sentence seems to have been an unjust one, and Livius left the city and retired to his estate in the country, where he lived some years without taking any part in public affairs. In 210 the consuls compelled him to return to the city, and in 207 he was elected consul a second time with C. Claudius Nero. He shared with his colleague in the glory of defeating Hasdrubal on the Metaurus. [See NERO, CLAUDIUS, No. 2.] Next year (206) Livius was stationed in Etruria, as proconsul, with an army, and his imperium was prolonged for two successive years. In 204 he was censor with his former colleague in the consulship, Claudius Nero. Livius in his censorship imposed a tax upon salt, in consequence of which he received the surname of *Salinator*.—2. C., curile aedile 203, and praetor 202, in which year he obtained Bruttii as his province.—3. C., praetor 191, when he had command of the fleet in the war against Antiochus. He was consul 188, and obtained Gaul as his province.

SALLENTĪNI. [SALENTINI.]

C. SALLUSTĬUS CRISPUS, or SĀLUSTĬUS. 1. The Roman historian, was born B.C. 86, at Amiternum, in the country of the Sabines. He was quaestor about 59, and tribune of the plebs in 52, the year in which Clodius was killed by Milo. In his tribunate he joined the popular party, and took an active part in opposing Milo. In the Civil war he followed Caesar's fortune. He accompanied Caesar in his African war, 46, and was left as the governor of Numidia, in which capacity he is charged with having oppressed the people, and enriched himself by unjust means. The charge is somewhat confirmed by the fact of his becoming immensely rich, as was shown by the expensive gardens which he formed (*horti Sallustiani*) on the Quirinalis. He died 34, about four years before the battle of Actium. It was probably not till after his return from Africa that Sallust wrote his historical works. (1) The *Catilina*, or *Bellum Catilinarium*, a history of the conspiracy of Catiline during the consulship of Cicero, 68. (2) The *Jugurtha*, or *Bellum Jugurthinum*, contains the history of the war of the Romans against Jugurtha, king of Numidia, which began 111, and continued until 106. Both these survive. (3) His greatest work, which has perished almost entirely, was the *Histories*, comprising the period from the consulship of M. Aemilius Lepidus and Q. Lutatius Catulus, 78, the year of Sulla's death, to the consulship of L. Vulcatius Tullus and M. Aemilius Lepidus, 66, the year in which Cicero was praetor.—2. The grandson of the sister of the historian, was adopted by the latter, and inherited his great wealth. On the fall of Maecenas he became the principal adviser of Augustus. He died in A.D. 20, at an advanced age. One of Horace's odes (*Od.* ii. 2) was addressed to him.

SALMĂCIS. [HERMAPHRODITUS.]

SALMANTĬCA (*Salamanca*), called HELMANTICA or HERMANDICA by Livy, and ELMANTICA by Polybius, a town of the Vettones in Lusitania, S. of the Durius, on the road from Emerita to Caesaraugusta.

SALMŌNA or SALMŌNĬA. 1. A town of Elis, on the river Enipeus.—2. (*Salme*), a branch of the Mosella.

SALMŌNEUS (-ēŏs or ēī; Σαλμωνεύς), son of Aeolus and brother of Sisyphus. He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmone. His arrogance was so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunderbolt, destroyed his town, and punished him in the lower world. This story of impiety is later than the Odyssey, where he is called ἀμύμων. His daughter Tyro bears the patronymic *Salmonis*.

SALMYDESSUS, called HALMYDESSUS also in later times (Σαλμυδησσός: *Midjeh*), a town of Thrace, on the coast of the Euxine, S. of the promontory Thynias. Aeschylus wrongly places it in Asia on the

Thermodon. The name was originally applied to the whole coast from this promontory to the entrance of the Bosporus.

SĂLO (-ōnis; *Xalon*), a tributary of the Iberus in Celtiberia, which flowed by Bilbilis, the birthplace of Martial.

SALODURUM (-i; *Solothurn* or *Soleure*), a town in the E. of Gallia Belgica, on the Arurius (*Arar*), and on the road from Aventicum to Vindonissa.

SĂLŌNA or SALŌNAE (*Salona*), an important town of Illyria and the capital of Dalmatia, was situated on a small bay of the sea. The emperor Diocletian was born at the small village Dioclea near Salona; and after his abdication he spent here the rest of his days. The magnificent remains of his huge palace are still to be seen at *Spalatro* (Palatium), three miles S. of Salona, where they form a town in themselves.

SALPENSA (-ae), a Latin colony in Baetica between Hispalis (*Seville*) and Gades (*Cadiz*). The laws of Domitian regulating its government and that of Malaca were found in 1851, and are important for the knowledge of Roman municipal affairs.

SALPENUM, a town of Etruria, not far from Volsinii.

SALVĬUS OTHO. [OTHO.]

SĂLUS, an Italian goddess, the personification of health, prosperity, and the public welfare. At Rome in especial she was the goddess who gave public welfare (*Salus Publica* or *Romana*), to whom a temple had been vowed in the year B.C. 305 by the censor C. Junius Bubulcus on the Quirinal hill. She was worshipped publicly on April 30, in conjunction with Pax, Concordia, and Janus. As goddess of health Salus was identified with HYGIEA.

SALUSTĬUS. [SALLUSTIUS.]

SALŸES or SALLUVĬI, the most powerful of all the Ligurian tribes, inhabited the S. coast of Gaul from the Rhone to the Maritime Alps. They were subdued by the Romans in B.C. 123 after a long and obstinate struggle, and the colony of Aquae Sextiae was founded in their territory by the consul Sextius. [AQUAE.]

SAMĂRA. [SAMAROBRIVA.]

SĂMĂRĪA (aft. SĔBASTE), one of the chief cities of Palestine, built by Omri, king of Israel, on a hill in the midst of a plain surrounded by mountains, just in the centre of Palestine W. of the Jordan. Pompey assigned the district to the province of Syria, and Gabinius fortified the city anew. Augustus gave the district to Herod, who greatly renovated the city of Samaria, which he called Sebaste in honour of his patron.

SAMAROBRĪVA, afterwards AMBIĀNI (*Amiens*), the chief town of the Ambiani in Gallia Belgica, on the river Samara.

SĂMĒ or SĂMOS (Σάμη, Σάμος), the ancient name of Cephallenia. [CEPHALLENIA.] It was also the name of one of the four towns of Cephallenia. The town Same or Samos was situated on the E. coast, opposite Ithaca, and was taken and destroyed by the Romans B.C. 189.

SAMINTHUS (-i; Σάμινθος), a place in Argolis, on the W. edge of the Argive plain, opposite Mycenae.

SAMNĬUM (-i; adj. Samnītes, more rarely Samnītae), a country in the centre of Italy, bounded on the N. by the Marsi, Paeligni, and Marrucini, on the W. by Latium and Campania, on the S. by Lucania, and on the E. by the Frentani and Apulia. The Samnites were an offshoot of the Sabines, who emigrated from their country between the Nar, the Tiber, and the Anio, before the foundation of Rome, and settled in the country afterwards called Samnium. [SABINI.] This country was at the time of their migration inhabited by Opicans, whom the Samnites conquered, and whose language they adopted. The greater part of their country is occupied by a mass of mountains, called at the present day the *Matese*, which stands out from the central line of the Apennines. The Samnites were distinguished for their bravery and love of freedom. Issuing from their mountain fastnesses, they overran a great part of Campania; and during one of the Samnite expeditions Capua applied to the Romans for help. This led to the war which broke out between the Romans and Samnites in B.C. 343, and was continued with few interruptions for the space of fifty-three years. It was not till 290, when all their bravest troops had fallen, and their country had been repeatedly ravaged in every direction by the Roman legions, that the Samnites submitted to the supremacy of Rome. The civil war between Marius and Sulla gave them hopes of recovering their independence; but they were defeated by Sulla before the gates of Rome (82), the greater part of their troops fell in battle, and the remainder were put to death. Their towns were laid waste, the inhabitants sold as slaves, and their place supplied by Roman colonists.

SĂMOS or SĂMUS (-i; Σάμος), one of the principal islands of the Aegean Sea, lying

in that portion of it called the Icarian Sea, off the coast of Ionia, from which it is separated only by a narrow strait. This strait, which is little more than three-fourths of a mile wide, was the scene of the battle of MYCALE. The circumference of the island is about eighty miles. In the earliest historical records, we find Samos a powerful member of the Ionic confederacy. Thucydides tells us that the Samians were the first of the Greeks, after the Corinthians, who paid great attention to naval affairs. They founded many colonies: among which were Bisanthe and Perinthus, in Thrace; Celenderis and Nagidus, in Cilicia; Cydonia, in Crete; Dicaearchia (Puteoli), in Italy; and Zancle (Messana), in Sicily. About B.C. 532 the power fell into the hands of the most distinguished of the so-called tyrants, POLYCRATES, under whom its prosperity increased, and Samos would probably have become the mistress of the Aegaean but for the murder of Polycrates. At this period the Samians had commercial relations with Egypt, and obtained from Amasis the privilege of a separate temple at NAUCRATIS. The Samians now became subject to the Persian empire, and were governed by tyrants, with a brief interval at the time of the Ionic revolt, until the battle of Mycale, which made them independent, B.C. 479. They now joined the Athenian confederacy, of which they continued independent members until B.C. 440, when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of nine months' duration. Transferred to Sparta after the battle of Aegospotami, 405, Samos was soon restored to Athens by that of Cnidus, 394, but went over to Sparta again in 390. Soon after, it fell into the hands of the Persians, being conquered by the satrap Tigranes; but it was recovered by Timotheus for Athens. In the Social war, the Athenians successfully defended it against the attacks of the confederated Chians, Rhodians, and Byzantines, and placed in it a body of 2000 cleruchi, B.C. 352. After Alexander's death, it was taken from the Athenians by Perdiccas, 323; but restored to them by Polysperchon 319. In the subsequent period, it was nominally a part of the Greco-Syrian kingdom. It became part of the Roman province of Asia, B.C. 84. In pottery Samos has given its name to the 'Samian' ware, a red pottery with reliefs, which was in vogue both in Greece and Italy in the second century B.C., and was imitated by potters of Gaul and Britain. In philosophy Pythagoras has made the name of Samos famous.—The capital city, also called SAMOS, stood on the SE. side of the island, opposite Pr. Trogilium, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. It had a magnificent harbour, and numerous splendid buildings, especially the Heraeum, or temple of Hera, built by Rhoecus and described by Herodotus as the largest existing temple.

SĂMŌSĂTA (τὰ Σαμόσατα: *Samisat*), the capital of the province, and afterwards kingdom, of Commagene, in the N. of Syria, stood on the right bank of the Euphrates, NW. of Edessa.

SĂMŌTHRĀCĒ, SAMOTHRACA, or SAMOTHRACĪA (Σαμοθράκη, Σαμοθρακία: *Samothraki*), a small island in the N. of the Aegaean sea, opposite the mouth of the Hebrus in Thrace, from which it was thirty-eight miles distant. It is about thirty-two miles in circumference, and contains in its centre a lofty mountain called SAŌCE. Homer calls the island the Thracian Samos, or simply Samos. Samothrace was the chief seat of the worship of the Cabiri, and was celebrated for its religious mysteries. [CABIRI.]

SAMPSICERAMUS, the name of two princes of Emesa in Syria [EMESA], a nickname given by Cicero to Cn. Pompeius, in allusion probably to his talking much of his Eastern victories, this name being selected as particularly high-sounding.

SANCUS, or SEMO SANCUS, an Italian divinity, who presided over oaths, originally a Sabine god, and identical with Hercules and Dius Fidius. Sancus had a temple at Rome, on the Mucialis (the S. slope of the Quirinal), which was said to have been consecrated in 466 B.C. by Postumius Regillensis. There was also an altar on the island in the Tiber inscribed *Sanco Semoni*, from which Christian writers derived their fallacious notion that Simon Magus was worshipped at Rome. [See further under FIDIUS, and HERACLES.]

SANDRŎCOTTUS (Σανδρόκοττος), an Indian king at the time of Seleucus Nicator, ruled over the powerful nation of the Gangaridae and Prasii on the banks of the Ganges.

SANGĂRĬUS, SANGĂRIS, or SĂGĂRIS (Σαγγάριος, Σάγγαρις, Σάγαρις: *Sakariyeh*), the largest river of Asia Minor after the Halys, rises on the borders of Galatia and Phrygia, whence it flows first N. through Galatia, then W. and NW. through the NE. part of Phrygia, and then N. through Bithynia, into the Euxine

about half way between the Bosporus and Heraclea.

SANTŎNES or SANTŎNI, a people in Gallia Aquitanica, dwelt on the coast of the ocean N. of the Garumna. Under the Romans they were a free people. Their chief town was Mediolanum, afterwards Santones. Their country produced a species of wormwood, and also a thick woollen cloth.

SĂPAEI (-ōrum), a people in Thrace, near Mt. Pangaeum.

SĀPIS (-is; *Savio*), a small river in Gallia Cisalpina, rising in the Apennines, and flowing into the Adriatic S. of Ravenna, between the Po and the Aternus.

SAPOR. [SASSANIDAE.]

SAPPHO (-ūs; Σαπφώ, or, in her own Aeolic dialect, Ψάπφα), one of the two great leaders of the Acolian school of lyric poetry (Alcaeus being the other), was a native of Mytilene, or, as some said, of Eresos in Lesbos. Her father's name was Scamandronymus, who died when she was only six years old. She had three brothers, Charaxus, Larichus, and Eurigius. Sappho was contemporary with Alcaeus, Stesichorus, and Pittacus. That she was not only contemporary, but lived in friendly intercourse, with Alcaeus, is shown by existing fragments of the poetry of both. Of the events of her life we have scanty information. Political troubles drove her from Lesbos, like other partisans of the aristocracy, and she went to Sicily. As regards the well-known story, that being in love with Phaon, and finding her love unrequited, she leapt down from the Leucadian rock, it seems to have been an invention of later times evolved out of a misunderstanding of some of her verses, and a confusion with the popular legend of Phaon's love for Aphrodite. As for the leap from the Leucadian rock, it is a fiction, which arose from an expiatory rite connected with the worship of Apollo. [LEUCAS.] At Mytilene Sappho appears to have been the centre of a female literary society, most of the members of which were her pupils in poetry. [ERINNA.] The Alexandrian school numbered her among the nine great lyric poets, and in force and passion she probably surpassed them all. Her lyric poems formed nine books, but of these only fragments have come down to us. The longest is a splendid ode to Aphrodite.

SARANGAE (-ārum; Σαράγγαι), a people of Sogdiana.

SĂRĀVUS (-i; *Saar*), a small river in Gaul, flowing into the Mosella.

SARDĂNĂPĀLUS (-i; Σαρδανάπαλος), the last king of the Assyrian empire of Nineveh. The account of Ctesias is that Arbaces, satrap of Media, and Belesys, the noblest of the Chaldaean priests, raised an insurrection against Sardanapalus, because he was an effeminate and worthless king; upon which Sardanapalus showed a complete change of character, fought the rebel army at the head of his troops, and when he found that he could no longer hold Nineveh against the besiegers, collected all his treasures, wives, and concubines, and placing them on an immense pile which he had constructed, set it on fire, and thus destroyed both himself and them. The enemies then obtained possession of the city, in the eighth century B.C. But this is a legend without foundation. The real Sardanapalus was the king Assur-bani-pal, son of Esarhaddon, who is described in the cuneiform record as making two successful expeditions against Egypt, about the years 670–650 B.C. In the first he defeated Taharqa (Tirhakah), who had combined with some of the petty kings set up in Egypt by Esarhaddon to drive out all who favoured Assyria; in the second, besides defeating Urdameneh, Taharqa's successor, he carried Neku [NECO, No. 1] prisoner to Nineveh. But meantime his own empire had been weakened by dissensions. The end came in 606 B.C., when the governor of Babylon, in alliance with Cyaxares, king of Media, brought an army against Nineveh, took the city and rased it to the ground. Sardanapalus or Assur-bani-pal, with all his family, perished with the city.

SARDI. [SARDINIA.]

SARDINIA (-ae; ἡ Σαρδώ or Σαρδών: *Sardinia*), the largest island in the Mediterranean, in almost a central position between Spain, Gaul, Italy, and Africa. A chain of mountains, called Insani Montes, runs along the whole of the E. side of the island from N. to S., occupying about one-third of its surface. The chief towns in the island were: on the N. coast, Tibula (*Porto Pollo*) and Turris Libyssonis; on the S. coast, Sulci and Caralis (*Cagliari*); on the E. coast, Olbia; and in the interior, Cornus (*Corneto*) and Nora (*Nurri*). The plains were fertile, and those in the W. and S. parts of the island produced a great amount of corn. Among the products of the island was said to be the *Sardonica herba*, a poisonous plant producing convulsions in those who ate it. These convulsions, it was said, distorted the mouth, so that the sufferer appeared to laugh: hence the well-known *risus Sardonicus*. No plant possessing

these properties is found at present in Sardinia; and it is not impossible that the whole tale may have arisen from a piece of bad etymology, since we find mention in Homer of the Σαρδάνιος γέλως, which cannot have any reference to Sardinia, but is probably connected with the verb σαίρειν, 'to grin.' The bitterness of the Sardinian honey mentioned by the ancients is still observed. Another production of Sardinia was its wool, obtained from animals, called *musmones* (μούσμων), the same species as the present wild sheep of Sardinia, called *moufflon*.—Sardinia was known to the Greeks as early as B.C. 545. It was conquered by the Carthaginians at an early period, and continued in their possession till the end of the first Punic war. The Romans availed themselves of the war which the Carthaginians were carrying on against their mercenaries in Africa to take possession of Sardinia, B.C. 238, and it became a Roman province; but it was not till after many years and numerous revolts that the inhabitants submitted to the Roman dominion. It was after one of these revolts that so many Sardinians were thrown upon the slave market as to give rise to the proverb, 'Sardi venales,' to indicate any cheap and worthless commodity.

SARDES or SARDIS (plural) [-ium; αἱ Σάρδεις], one of the most ancient and famous cities of Asia Minor, and the capital of the great Lydian monarchy, stood on the S. edge of the rich valley of the Hermus, at the N. foot of M. Tmolus, on the little river Pactolus, near the junction of that river with the Hermus. On a precipitous rock, forming an outpost of the range of Tmolus, was the almost impregnable citadel, containing the palace and treasure of the Lydian kings. The rest of the city, which stood in the plain on both sides of the Pactolus, was very slightly built, and was repeatedly burnt down, first by the Cimmerians, then by the Greeks in the great Ionic revolt, and again, in part at least, by Antiochus the Great; but on each occasion it was restored. For its history as the capital of the Lydian monarchy see LYDIA. Under the Persian and Greco-Syrian empires, it was the residence of the satrap of Lydia. The rise of Pergamum greatly diminished its importance; but under the Romans it was still a considerable city, and the place where the religious festivals of the province of Asia were held for the worship of Rome and Augustus.

SARMĂTAE or SAURŌMĂTAE (-ārum; Σαρμάται, Σαυρομάται), a people of Asia, dwelling on the NE. of the Palus Maeotis (*Sea of Azov*), E. of the river Tanaïs (*Don*), which separated them from the Scythians of Europe. [SARMATIA.]

SARMĂTĬA (-ae; ἡ Σαρματία), a name first used by Mela for the part of N. Europe and Asia extending from the Vistula (*Wilsa*) and the SARMATICI MONTES on the W., which divided it from Germany, to the Rha (*Volga*) on the E., which divided it from Scythia; bounded on the SW. and S. by the rivers Ister (*Danube*), Tibiscus (*Theiss*), and Tyras (*Dniester*), which divided it from Pannonia and Dacia, and, further, by the Euxine, and beyond it by M. Caucasus, which divided it from Colchis, Iberia, and Albania; and extending on the N. as far as the *Baltic*, and the unknown regions of N. Europe. The part of this country which lies in Europe corresponds to the Scythia of Herodotus. The people from whom the name of Sarmatia was derived inhabited at first only a small portion of the country. [SARMATAE.]

SARMĂTĬCAE PORTAE (*Pass of Dariel*), the central pass of the Caucasus, leading from Iberia to Sarmatia. It was more commonly called Caucasiae Portae. [CAUCASUS.]

SARMĂTĬCUM MARE (*Baltic*), a great sea, washing the N. coast of European Sarmatia, but Roman poets applied the name sometimes to the *Black Sea*.

SARNUS (-i; *Sarno*), a river in Campania, flowing by Nuceria, and falling into the Sinus Puteolanus near Pompeii. On its banks dwelt a people named Sarrastes, who are said to have migrated from Peloponnesus.

SĂRŌNĬCUS SINUS (*Gulf of Egina*), a bay of the Aegaean sea lying between the promontory of Sunium in Attica and that of Scyllaeum in Argolis. It contains within it the islands of Aegina and Salamis.

SARPĒDON (-ŏnis; Σαρπηδών). **1.** Son of Zeus and Europa, and brother of Minos and Rhadamanthus. He quarrelled with Minos, and took refuge with Cilix, whom he helped against the Lycians. He afterwards became king of the Lycians, and Zeus granted him the privilege of living three generations.—**2.** Son of Zeus and Laodamia, or according to others, of Evander and Deidamia. He was a Lycian prince, and a grandson of No. 1, with whom he is sometimes confused. In the Trojan war he was an ally of the Trojans, and was slain by Patroclus. Apollo, by the command of Zeus, cleansed Sarpedon's body from blood and dust, covered it with ambrosia, and gave it to Sleep and Death to carry into Lycia, there to be honourably buried.

SARPĒDON PROMONTORIUM (*C. Lissan el Kapeh*), a promontory of Cilicia, W. of the mouth of the Calycadnus.

SARPEDONĬUM PROM. (*Gremia*), a promontory of Thrace, opposite the island of Imbros.

SARRASTES. [SARNUS.]

SARSĪNA (-ae; *Sarsina*), a town of Umbria, on the river Sapis, SW. of Ariminum, celebrated as the birthplace of the comic poet PLAUTUS.

SARTA (-ae), a town on the E. coast of the Sithonian promontory of Chalcidice.

SARUS (*Seihan*), a river in the SE. of Asia Minor, which falls into the sea a little E. of the mouth of the Cydnus, and SE. of Tarsus.

SĀSO (-ōnis; *Sassono, Sassa*), a small rocky island off the coast of Illyria.

SASPIRES (-um), a Scythian people of Asia in the district of N. Armenia called Hysparatis.

SASSANĬDAE, the name of a dynasty which reigned in Persia from A.D. 226 to A.D. 651. Of these the two earliest were: 1. ARTAXERXES (the ARDASHIR or ARDSHIR of the Persians), the founder of the dynasty of the Sassanidae, reigned A.D. 226–241.—2. SAPOR I. (SHAPUR), the son and successor of Artaxerxes I., reigned 241–272. He carried on war first against Gordian, and afterwards against Valerian. The latter emperor was defeated by Sapor, taken prisoner, and kept in captivity for the remainder of his life. After the capture of Valerian, Sapor conquered Syria, destroyed Antioch, and having made himself master of the passes in the Taurus, laid Tarsus in ashes and took Caesarea. His further progress was stopped by Odenathus and Zenobia, who drove the king back beyond the Euphrates, and founded a new empire, over which they ruled at Palmyra.

SASSŬLA (-ae), a town in Latium, belonging to the territory of Tiber.

SĂTĂLA (-orum; τὰ Σάταλα). 1. (*Sadagh*), a town in the NE. of Armenia Minor, important as the key of the mountain passes into Pontus. It stood at the junction of four roads leading to places on the Euxine, a little N. of the Euphrates, in a valley surrounded by mountains, 325 Roman miles from Caesarea in Cappadocia, and 135 from Trapezus.—2. (*Sandal*), a town in Lydia, near the Hermus, and on the road from Sardis to Ceramon Agora.

SĂTĪCŬLA (-ae), a town of Samnium, on the frontiers of Campania.

SATNĬŎĪS (Σατνιόεις: *Tuzla*), a river in the S. of the Troad, rising in M. Ida, and flowing W. into the Aegean N. of Prom. Lectum, between Larissa and Hamaxitus.

SATRĬCUM (-i), a town in Latium, near Antium.

SĂTŬRAE PALUS (*Lago di Paolo*), a lake or marsh in Latium, formed by the river Nymphaeus, and near the promontory Circeium.

SĂTŬRĬUM or SATUREIUM, the name of a district near Tarentum, possibly an old native name for the region in which Tarentum was built. Horace uses the adjective *Satureianus* (of a breed of horses: *Sat.* 1. 6, 59) as equivalent to *Tarentinus*.

SĀTURNĬA. 1. An ancient name of Italy. [ITALIA.]—2. (*Saturnia*), formerly called Aurinia, an ancient town of Etruria, in the territory of Caletra, on the road from Rome to Cosa, about twenty miles from the sea.

SĀTURNĪNUS, L. ANTŌNĬUS, governor of Upper Germany in the reign of Domitian, raised a rebellion against that emperor, A.D. 91, but was defeated and put to death by Appius Maximus, the general of Domitian.

SĀTURNĪNUS, L. APPULEIUS, was quaestor B.C. 104, and tribune of the plebs for the first time 102. He entered into a close alliance with Marius and his friends, and soon acquired great popularity. He became a candidate for the tribunate for the second time 100. His rival Nonius was murdered by the emissaries of Glaucia and Saturninus, and Saturninus was chosen to fill up the vacancy. As soon as he had entered upon his tribunate, he brought forward an agrarian law which led to the banishment of Metellus Numidicus [METELLUS], a Lex Frumentaria, reducing the price fixed in 123 B.C. for the dole of corn, and a law for founding new colonies in Sicily, Achaia, and Macedonia. By these measures he and his associates won over the populace to their side. Saturninus and Glaucia went further in their schemes than Marius, and were no longer supported by him, so that loss of office would have been fatal to them. In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time, and to prevent the election of Memmius, the rival of Glaucia, for the consulship, Saturninus and Glaucia hired some ruffians, who murdered him openly in the comitia. This last act produced a reaction against Saturninus and his associates. The senate

declared them public enemies, and ordered the consuls to put them down by force. Driven out of the forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water. Unable to hold out any longer, they surrendered to Marius, who did all he could to save their lives, and placed them for security in the Curia Hostilia, but the mob pulled off the roof of the senate-house, and pelted them with the tiles till they died. Nearly forty years after these events, the tribune T. Labienus accused an aged senator, Rabirius, of having been the murderer of Saturninus. [RABIRIUS.]

SĀTURNĪNUS, C. SENTĬUS. Propraetor of Macedonia during the Social war. He defeated the Thracians, who had invaded his province.

SĀTURNĬUS, that is, a son of Saturnus, a surname of Jupiter, Neptune, and Pluto. For the same reason the name of SĀTURNIA is given both to Juno and Vesta.

SĀTURNUS (-i), an old Italian god of agriculture, especially connected with seed-time and harvest, his name being a contraction of Saeturnus, from *serere*, 'to sow.' He was represented as wedded to the earth-goddess OPS [cf. LUA], and with her as presiding over all forms of tillage and fruit-growing. The popular tradition made Saturn an old king of Latium or of Italy who taught agriculture and civilisation, and in whose reign was the golden age. When Greek mythology was adopted, Saturn was identified with Cronus, who in one of his aspects was a harvest god. Accordingly it was imagined that Cronus, deposed by Zeus, reigned in Latium as Saturnus. The story ran that the god came to Italy in the reign of Janus, by whom he was hospitably received, and that he formed a settlement on the Capitoline hill, which was hence called the Saturnian hill, whence he afterwards returned to the abodes of the gods. At the foot of that hill, on the road leading up to the Capitol, there stood in after times he temple of Saturn. Saturn then taught the people agriculture, and civilised them. The result was that the whole country was called Saturnia or the land of plenty. [As regards the old theory that Latium derived its name from Saturn's concealment there, see LATIUM.] The god was represented with a pruning knife or with a sickle, like that of Cronus.

SĂTŸRI (-ōrum; Σάτυροι), were nature-deities or daemons of mountain forests and streams, especially the attendants of Dionysus, like whom they represented the vital powers of nature. They are represented with bristly hair, the nose broad and somewhat turned upwards, the ears pointed at the top like those of animals, with small horns growing out of the top of the forehead, and with a tail like that of a horse or goat. In works of art they are represented at different stages of life; the older ones

Satyr and Maenad swinging the infant Dionysus. (From a terra-cotta in the British Museum.)

were commonly called Sileni, and the younger ones are termed Satyrisci. Later writers, and especially the Roman poets, confound the Satyrs with the Italian Fauni, and accordingly both Satyrs and Fauns were represented, like Pan, with horns and goats' feet, although originally they were quite distinct. [FAUNUS.] The Satyr of Praxiteles at Athens led the way to representing Satyrs in a less repulsive form. In this type they are youthful, with a wanton or roughish expression, and of their animal form nothing remains but the pointed ears and the hair coming down over the forehead.

SĂTŸRUS (-i; Σάτυρος), a comic actor at Athens, who is praised by Demosthenes for his generosity in choosing as his gift from Philip the liberation of Olynthian captives.

SAURŎMĀTAE. [SARMATAE.]

SAVERRĬO, P. SULPICIUS. Consul B.C. 304, when he carried on the war against the Samnites.

SĀVŎ (-ōnis; *Savone*), a river in Campania, which flows into the sea S. of Sinuessa.

SĂVUS (-i; *Save* or *Sau*), a tributary of the Danube, which rises in the Carnic Alps, and falls into the Danube near Singidunum.

SAXA, DECIDĬUS, a native of Celtiberia, was originally one of Caesar's common soldiers. He was tribune of the plebs in 44, and after Caesar's death served under M. Antonius in the siege of Mutina, and under both Antonius and Octavianus in their war against Brutus and Cassius. After the battle of Philippi Saxa accompanied Antony to the East, and was made governor of Syria. Here he was defeated by the younger Labienus and the Parthians, and was slain.

SAXA, Q. VOCONĬUS, tribune of the plebs B.C. 169, proposed the Voconia Lex, respecting which see *Dict. of Ant.* s.v.

SAXA RUBRA. [RUBRA SAXA.]

SAXŎNES (-um), a powerful people in Germany, who originally dwelt in the S. part of the Cimbric Chersonesus, between the rivers Albis and Chalusus (*Trave*), in the modern *Holstein*. Their name first appears in history in A.D. 286, when they are mentioned as brave and skilful sailors, who often joined the Chauci in piratical expeditions against the coast of Gaul. They were afterwards at the head of a powerful confederacy of German peoples who became united under the general name of Saxons, and eventually occupied the country between the Elbe, the Rhine, the Lippe, and the German Ocean. The history of their part in the conquest of Britain does not fall within the period here treated of.

SCAEVA, CASSĬUS, a centurion in Caesar's army, who distinguished himself by his valour at the battle of Dyrrhachium.

SCAEVŎLA, MUCĬUS. **1.** C., the hero of a celebrated story in early Roman history. [For the probable history of the war, see PORSENNA.] When King Porsenna was blockading Rome, C. Mucius, a young man of the patrician class, resolved to rid his country of the invader. He went out of the city with a dagger hid beneath his dress, and approached the place where Porsenna was sitting, with a secretary by his side, dressed nearly in the same style as the king himself. Mistaking the secretary for the king, Mucius killed him on the spot. Being seized, he declared his name, and his design to kill the king himself, adding that there were 300 Roman youths ready to attempt his life. In reply to the threats of Porsenna, Mucius thrust his right hand into a fire which was already lighted for a sacrifice, and held it there without flinching. The king, who was amazed at his firmness, bade him go away free; but being alarmed for his life, which he could not secure against so many desperate men, he made proposals of peace to the Romans, and evacuated the territory. Mucius received the name of Scaevola, or left-handed, from the loss of his right hand. The patricians gave him a tract of land beyond the Tiber, which was thencefor h called *Mucia Prata*.—**2.** Q., praetor B.C. 215, had Sardinia for his province.—**3.** Q., probably son of No. 2, was praetor 179, with Sicily for his province, and consul 174.—**4.** P., brother of No. 3, was praetor with his brother 179, and consul 175. In his consulship he gained a victory over the Ligurians.—**5.** P., called by Plutarch ὁ νομοδείκτης, probably son of No. 4, was tribune of the plebs 141, praetor urbanus 136, and consul 133. In 131 he succeeded his brother Mucianus as Pontifex Maximus. Scaevola was distinguished for his knowledge of law.—**6.** Q., called the AUGUR, was son of No. 3, and married the daughter of C. Laelius, the friend of Scipio Africanus the younger, was tribune of the plebs 128, plebeian aedile 125, and as praetor was governor of the province of Asia in 121, the year in which C. Gracchus lost his life. He was prosecuted after his return from his province for the offence of *repetundae*, in 120, by T. Albucius, but was acquitted. He was consul 117. He lived at least to the tribunate of P. Sulpicius Rufus, 88. He also was distinguished for his knowledge of law.—**7.** Q., PONTIFEX MAXIMUS, was son of No. 5. He was tribune of the plebs in 106, curule aedile in 104, and consul 95, with Licinius Crassus, the orator, as his colleague. After his consulship Scaevola was proconsul of the province of Asia, and afterwards Pontifex Maximus. He was killed in the proscription by the party of Marius (82). He was, says Cicero, the most eloquent of jurists, and the most learned jurist among orators.

SCAEVUS, or SCAEVIUS MEMOR, a tragic poet of the time of Domitian.

SCALDIS (*Scheldt*), a river in the N. of Gallia Belgica, flowing into the ocean, but which Caesar erroneously makes a tributary of the Mosa.

SCĂMANDER (-dri; Σκάμανδρος), the celebrated river of the Troad. [TROAS.]

SCAMANDRĬUS. [ASTYANAX.]

SCANDĒA. [CYTHERA.]

SCANDĬA, SCANDINAVĬA or SCATINAVIA, the name given by the ancients to the islands in the Baltic, *Fünen*, *Zealand* and *Laaland*, and vaguely also to the coasts of Sweden and Norway. Even the later Romans had a very imperfect knowledge of the Scandinavian peninsula, though some knowledge of the Baltic had probably been gathered by Pytheas.

SCANTĬA SILVA, a wood in Campania.

SCAPTĒ HŸLĒ (Σκαπτὴ ὕλη), a small town on the coast of Thrace opposite the island of Thasos. It contained celebrated gold mines, which were originally worked by the Thasians. Thucydides, who had some property in these mines, retired to this place after his banishment from Athens, and here arranged the materials for his history.

SCAPTĬA, an ancient town in Latium, which gave its name to a Roman tribe.

SCAPTIUS, P., a Roman trader in Cilicia who lent money to people of Salamis in Cyprus, and enforced usurious interest by the aid of the troops of App. Claudius. Cicero refused to support him, and deprived him of the prefecture of Salamis.

SCAPŪLA, P. OSTORĬUS. **1.** Succeeded A. Plautius as governor of Britain, about A.D. 50. He defeated the Silures, took prisoner their king Caractacus, and sent him in chains to Rome. He died soon afterwards in the province.—**2.** Son of the preceding, fought with distinction under his father; was accused of treason by Sosianus and condemned to death by Nero.

SCARDUS, SCODRUS or SCORDUS MONS, a range of mountains to the E. of Scodra, between Illyria and Dardania, and dividing the head waters of the Axius from the Drilon.

SCARPHĒ, SCARPHĒA or SCARPHĬA, a town of the Epicnemidii Locri, at which the roads united leading through Thermopylae.

SCAURUS, AEMILĬUS. **1.** M., raised his family from obscurity to the highest rank among the Roman nobles. He was born in B.C. 163. His father, notwithstanding his patrician descent, had been obliged, through poverty, to carry on the trade of a charcoal-merchant, and left his son a very slender patrimony. He rose to office by his eloquence. He was curule aedile in 123, and consul in 115, when he carried on war with success against several of the Alpine tribes. In 112 he was sent at the head of an embassy to Jugurtha, and in 111 was legate under Bestia in the Jugurthine war. He was implicated with Bestia in the charge of receiving bribes, but escaped condemnation. In 109 he was censor with M. Livius Drusus. In his consulship he restored the Milvian bridge, and constructed the Aemilian road, which ran by Pisae and Luna as far as Dertona. In 107 he was elected consul a second time. —**2.** M., eldest son of the preceding, and stepson of the dictator Sulla, whom his mother, Caecilia, married after the death of his father. In the third Mithridatic war he served under Pompey as quaestor. He was curule aedile in 58, when he celebrated the public games with extraordinary splendour. The temporary theatre which he built held 80,000 spectators. In 56 he was praetor, and in the following year governed the province of Sardinia, which he plundered without mercy. On his return to Rome he was accused of the crime of *repetundae*. He was defended by Cicero, in the speech of which fragments only remain, and was acquitted, notwithstanding his guilt. He was accused again in 52, under Pompey's new law against *ambitus*, and was condemned.—**3.** M., son of No. 2 and Mucia, the former wife of Pompey the triumvir, and consequently the half-brother of Sex. Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in 35. After the battle of Actium, he fell into the power of Octavian, and escaped death, to which he had been sentenced, only through the intercession of his mother, Mucia.—**4.** MAMERCUS, grandson of No. 3, was a distinguished orator and poet, but of a lazy and dissolute character. Being accused of *majestas* in 34, he put an end to his own life.

SCELERĀTUS CAMPUS. [ROMA.]

SCEPSIS (Σκῆψις), an ancient city in the interior of the Troad, SE. of Alexandria Troas, in the mountains of Ida. Its inhabitants were removed by Antigonus to Alexandria, but being permitted by Lysimachus to return to their homes, they built a new city.

SCERDILAIDAS or SCERDILAEDUS, king of Illyria, was in all probability a son of Pleuratus, and younger brother of Agron, both of them kings of that country. He carried on war for some years against Philip, king of Macedonia, and thus appears as an ally of the Romans. He probably died about 205, and was succeeded by his son Pleuratus.

SCHĔDĬUS (Σχέδιος). **1.** Son of Iphitus and Hippolyte, commanded the Phocians in the war against Troy, with his brother Epistrophus.—**2.** Son of Perimedes, likewise a Phocian, who was killed at Troy by Hector.

SCHERĬA. [PHAEACES.]

SCIĂTHUS (-i; Σκίαθος), a small island in the Aegaean sea, N. of Euboea and E. of the Magnesian coast of Thessaly, with a town of the same name upon it.

SCILLŪS (-untis; Σκιλλοῦς), a town of Elis, in the district Triphylia, on the river

Selinus, S. of Olympia. Xenophon lived here for more than twenty years.

SCIŌNĒ (-ea; Σκιώνη), the chief town in the Macedonian peninsula of Pallene, on the W. coast. It revolted from the Athenians in the Peloponnesian war, but was taken by Cleon.

SCĪPĬO, the name of an illustrious patrician family of the Cornelia gens. This name, which signifies a stick or staff, is said to have been given to the founder of the family because he served as a staff in directing his blind father. This family produced some of the greatest men in Rome. **1.** P. CORNELIUS SCIPIO, magister equitum B.C. 396, and consular tribune 395 and 394.—**2.** L. CORN. SCIPIO, consul 350.—**3.** P. CORN. SCIPIO BARBATUS, consul 328, and dictator 306.—**4.** L. CORN. SCIPIO BARBATUS, consul 298, when he carried on war against the Etruscans, and defeated them near Volaterrae. He also fought in Samnium and Lucania. This Scipio was the great-great-grandfather of the conqueror of Hannibal.—**5.** CN. CORN. SCIPIO ASINA, son of No. 4, was consul 260, in the first Punic war. He was consul a second time in 254, and with his colleague A. Atilius Calatinus crossed over into Sicily, and took the town of Panormus. He obtained a triumph. —**6.** L. CORN. SCIPIO, also son of No. 4, was consul 259. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander.—**7.** P. CORN. SCIPIO ASINA, son of No. 5, was consul 221, and carried on war, with his colleague M. Minucius Rufus, successfully against the Istri.—**8.** P. CORN. SCIPIO, son of No. 6, was consul with Ti. Sempronius Longus, in 218, the first year of the second Punic war. He sailed with an army to Gaul, in order to encounter Hannibal before he crossed the Alps; but finding that Hannibal had crossed the Rhone, and had got the start of him by a three days' march, he resolved to sail back to Italy, and await Hannibal's arrival in Cisalpine Gaul. But as the Romans had an army of 25,000 men in Cisalpine Gaul, under the command of two praetors, Scipio sent into Spain the army which he had brought with him, under the command of his brother, Cn. Scipio. On his return to Italy, Scipio took the command of the army in Cisalpine Gaul, and hastened to meet Hannibal. An engagement took place between the cavalry and light-armed troops of the two armies. The Romans were defeated; the consul himself received a severe wound, and was only saved by the courage of his young son, Publius, the future conqueror of Hannibal. Scipio was now joined by the other consul, Sempronius Longus, who resolved upon a battle, in opposition to the advice of his colleague. The result was the complete defeat of the Roman army. In the following year, 217, Scipio crossed over into Spain. He and his brother Cneius continued in Spain till their death in battle 211, and did the most important service to their country by preventing reinforcements being sent to Hannibal from Spain.—**9.** CN. CORN. SCIPIO CALVUS, son of No. 6, and brother of No. 8, was consul 222, with M. Claudius Marcellus, and he carried on war against the Insubrians. In 218 he carried on war as the legate of his brother Publius for eight years in Spain, as has been related above. — **10.** P. CORN. SCIPIO AFRICANUS MAJOR, son of No. 8, was born probably in 237. He was one of the greatest men of Rome, and at an early age was trusted by his countrymen. He believed himself to be guided by divine revelations: the success which attended all his enterprises deepened this belief, and his faith in himself helped him to inspire enthusiasm in others. He is first mentioned in 218 at the battle of the Ticinus, when he saved the life of his father, as has already been related. He fought at Cannae two years afterward (216), as tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had taken refuge at Canusium; and dissuaded the Roman nobles, who had thought of leaving Italy in despair, from carrying their project into effect. In 210, after the death of his father and his uncle in Spain, the Romans resolved to increase their army in that country, and to place it under the command of a proconsul. But when the people assembled to elect a proconsul, none of the generals of experience ventured to sue for so dangerous a command. At length Scipio, who was then barely twenty-seven (Pol. x. 6), offered himself as a candidate, and was chosen with enthusiasm to take the command. In the first campaign (210) he took Carthago Nova, and in the course of the next three years he drove the Carthaginians entirely out of Spain. He returned to Rome in 206, and was elected consul for the following year (205), although he had not yet filled the office of praetor, and was only thirty years of age. In 204, having organised his army in Sicily, he crossed over to Africa. The Carthaginians were defeated, and recalled Hannibal from Italy as the only hope of saving their

country. The long struggle between the two nations was at length brought to a close by the battle fought near Zama on the 19th of October, 202, in which Scipio gained a decisive victory over Hannibal. Scipio returned to Italy in 201, and entered Rome in triumph. He was received with enthusiasm, and the surname of Africanus was conferred upon him, but he refused special honours and offices and mixed little in public affairs for some years. He was censor in 199 with P. Aelius Paetus, and consul a second time in 194 with Ti. Sempronius Longus. In 193 he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then living. There is a story that he asked Hannibal, Who was the greatest general? 'Alexander the Great,' was Hannibal's reply. 'Who was the second?' 'Pyrrhus.' 'Who the third?' 'Myself,' replied the Carthaginian. 'What would you have said, then, if you had conquered me?' asked Scipio. 'I should then have placed myself before Alexander, before Pyrrhus, and before all other generals.'—In 190 Africanus served as legate under his brother Lucius in the war against Antiochus the Great. Shortly after his return, he and his brother Lucius were accused of having received bribes from Antiochus and of having appropriated part of the money which had been paid by Antiochus to the Roman state. It is said that Scipio indignantly forbade his brother to submit his accounts to examination. Lucius was condemned and fined; and this success emboldened his enemies to bring Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and the accusation was brought in 185. When the trial came on, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Scipio struck a chord which vibrated on every heart, and was followed by crowds to the Capitol. Having thus set all the laws at defiance, Scipio immediately quitted Rome, and retired to his country seat at Liternum. The tribunes wished to renew the prosecution, but Gracchus wisely persuaded them to let it drop. He never returned to Rome, and died at Liternum, probably in 183. Scipio married Aemilia, the daughter of L. Aemilius Paulus, who fell at the battle of Cannae.—**11.** L. CORN. SCIPIO ASIATICUS, was the son of No. 8, and the brother of the great Africanus. He served under his brother in Spain; was praetor in 193, when he obtained the province of Sicily, and consul in 190, with C. Laelius. The senate had not much confidence in his abilities, and it was only through the offer of his brother Africanus to accompany him as a legate that he obtained the province of Greece and the conduct of the war against Antiochus. He defeated Antiochus at Mt. Sipylus in 190. The history of his accusation and condemnation has been already related.—**12.** P. CORN. SCIPIO AFRICANUS, elder son of the great Africanus, was prevented by his weak health from taking any part in public affairs, but he was elected augur in 180 B.C. He had no son of his own, but adopted the son of L. Aemilius Paulus.—**13.** L. or CN. CORN. SCIPIO AFRICANUS, younger son of the great Africanus. He accompanied his father into Asia in 190, and was taken prisoner by Antiochus. He was a man of no merit.—**14.** L. CORN. SCIPIO ASIATICUS, a descendant of No. 11, belonged to the Marian party, and was consul in 83 with C. Norbanus. He was, however, included in the proscription in the following year (82), whereupon he fled to Massilia, and passed there the remainder of his life.—**15.** P. CORN. SCIPIO AEMILIANUS AFRICANUS MINOR was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by P. Scipio [No. 12], the son of the conqueror of Hannibal. He was born about 185. In his seventeenth year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, 168. Scipio devoted himself with ardour to the study of literature, and formed an intimate friendship with Polybius, Lucilius and Terence. His friendship with Laelius, whose tastes and pursuits were so congenial to his own, has been immortalised by Cicero's treatise entitled *Laelius sive de Amicitia*. Scipio first served in Spain as military tribune, under the consul L. Lucullus in 151. On the breaking out of the third Punic war in 149 he accompanied the Roman army to Africa, again with the rank of military tribune. In 147 he was elected consul, although he was only thirty-seven. The senate assigned to him Africa as his province, to which he forthwith sailed, accompanied by his friends Polybius and Laelius. He prosecuted the siege of Carthage with the utmost vigour, and took the city in the spring of the following year (146). The surname of Africanus, which he had inherited by adoption from the conqueror of Hannibal,

had now been acquired by his own exploits. In 142 Scipio was censor, and tried in vain to repress the growing luxury of the age. The long continuance of the war in Spain again called Scipio to the consulship. He was appointed consul in his absence, and had the province of Spain assigned to him in 134. In 133 he brought the war to a conclusion by the capture of the city of Numantia after a long siege. He now received the surname of Numantius in addition to that of Africanus. During his absence in Spain Tib. Gracchus had been put to death. Scipio was married to Sempronia, the sister of the fallen tribune, but he had no sympathy with his reforms, and no sorrow for his fate. On receiving the news of the death of Gracchus he is said to have quoted the line of the Odyssey (i. 47)—

ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι,

and upon his return to Rome in 132, when he was asked in the assembly of tribes by C. Papirius Carbo, the tribune, what he thought of the death of Tib. Gracchus, he replied that he was justly slain (*jure caesum*). His reply to the murmurs of the populace which greeted this expression of opinion, 'Taceant quibus Italia noverca est,' showed his spirit of contempt for the Roman mob, whom he seemed to think unfit to reckon as Roman citizens, and may have contributed to the feeling against him which afterwards caused his death. He now took the lead in opposing the efforts of the commissioners to make the agrarian law of Tib. Gracchus apply also to the lands of Latin citizens (129). In the Forum he was accused by Carbo with the bitterest invectives as the enemy of the people. In the evening he went home with the intention of composing a speech for the following day; but next day he was found dead in his room. Who contrived the murder was never proved; but Carbo was suspected.—**16**. P. CORN. SCIPIO NASICA, that is, 'Scipio with the pointed nose,' famous for his legal knowledge, was the son of Cn. Scipio Calvus, who fell in Spain in 211. [No. 9.] He was curule aedile 196; praetor in 194, when he fought with success in Further Spain; and consul 191, when he defeated the Boii, and triumphed over them on his return to Rome.—**17**. P. CORN. SCIPIO NASICA CORCULUM, son of No. 16, inherited from his father a love of jurisprudence, and received the surname of *Corculum* (*i.e.* 'acute'). He married a daughter of Scipio Africanus the elder. He was censor 159 with M. Popillius Laenas, and consul in 155.—**18**. P. CORN. SCIPIO NASICA SERAPIO, son of No. 17, is chiefly known as the leader of the senate in the murder of Tib. Gracchus. In consequence of his conduct on this occasion Nasica was so much hated by the people, that the senate sent him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not return to Rome, and died soon afterwards at Pergamum.—**19**. P. CORN. SCIPIO NASICA, son of No. 18, was consul 111, and died during his consulship.—**20**. P. CORN. SCIPIO NASICA, son of No. 19, praetor 94. He had two sons, both of whom were adopted, one by his maternal grandfather, L. Crassus, therefore called L. Licinius Crassus Scipio; and the other by Q. Caecilius Metellus Pius, consul 80, therefore called Q. Caecilius Metellus Pius Scipio. This Scipio became the father-in-law of Cn. Pompey the triumvir, and fell in Africa in 47. His Life is given under Metellus.—**21**. CN. CORN. SCIPIO HISPALLUS, son of L. Scipio, who is only known as a brother of the two Scipios who fell in Spain. Hispallus was praetor 179, and consul 171.—**22**. P. CORN. SCIPIO, son of No. 21, was consul B.C. 16.—**23**. CORN. SCIPIO, first son of No. 21, served under Junius Blaesus against Tacfarinas.—**24**. P. CORN. SCIPIO, son of the preceding, husband of Poppaea Sabina, was consul A.D. 56.

SCIRITIS (Σκιρῖτις), a mountainous district in the N. of Laconia, on the borders of Arcadia, with a town SCIRUS on the road from Sparta to Tegea.

SCĪRON (-ōnis; Σκίρων or Σκείρων), in the Athenian story, was a legendary robber who infested the frontier between Attica and Megaris. He not only robbed the travellers who passed through the country, but compelled them on the Scironian rock to wash his feet, and then kicked them into the sea, where they were devoured by a tortoise. He was slain by Theseus. It is noticeable that Plutarch makes no suggestion of the tortoise, and it has been suggested that this part of the story grew out of vase-paintings, where the painter put in a tortoise (as in the British Museum vase) to indicate the sea-shore upon which Sciron was about to fall.

SCĪRŌNĬA SAXA, large rocks on the E. coast of Megaris, between which and the sea there was only a narrow dangerous pass, called the Scironian road.

SCĪRŌNĬDES (Σκιρωνίδης), an Athenian general at the siege of Miletus and against Chios in B.C. 412, 411.

SCODRA (-ae; *Scodar* or *Soutari*), one of the most important towns in Illyricum, on

the left bank of the river Barbana, about seventeen miles from the coast.

SCODRUS. [SCARDUS.]

SCŌLUS (-i; Σκῶλος). 1. A town in Boeotia, on the road from Thebes to Aphidna, on the N. slope of Mt. Cithaeron. —2. A small place in Macedonia, near Olynthus.

SCŎMĬUS or SCOMBRUS MONS (τὸ Σκόμιον ὄρος), a mountain in Macedonia, which runs E. of Mt. Scardus.

SCŎPAS (-ae; Σκόπας). 1. One of the greatest Greek sculptors, was a native of Paros. The period of his work extended between 394 and 351. He was probably somewhat older than Praxiteles. Scopas was the architect of the temple of Athene at Tegea, in Arcadia, which was built to replace an older temple burnt down in B.C. 394. From the sculptures which Scopas executed for this temple, two heads have been discovered at Tegea and are in the Museum at Athens. He was one of the artists employed in executing the bas-reliefs which decorated the frieze of the Mausoleum at Halicarnassus in Caria. Some of these are now deposited in the British Museum [*Dict. of Ant.* art. *Mausoleum*]. The Niobe group [see p. 400] is ascribed by some to Scopas, by others to Praxiteles.—2. An Aetolian, who commanded the Aetolian army B.C. 220; several years afterwards he took service with Ptolemy V. in Egypt.

SCORDISCI (-ōrum), a people in Pannonia, between the Savus and Dravus.

SCŌTI (-ōrum), a people whom the later Roman writers mention as dwelling in Ireland. Thus Claudian contrasts the Picti dwelling in Thule with the Scoti dwelling in Ierne. At a later period the migration of the Scoti into Caledonia transferred the names Scotia and Scoti to that country.

SCŎTUSSA (-ae; Σκότουσσα), a town of Thessaly, in the district Pelasgiotis, near the source of the Onchestus, and not far from the hills Cynoscephalae, where Flamininus defeated Philip, B.C. 197.

SCRĪBŌNĬA, wife of Octavianus (afterwards the emperor Augustus), had been married twice before. By one of her former husbands, P. Scipio, she had two children, P. Scipio, who was consul B.C. 16, and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor B.C. 22, and whose death is lamented in the beautiful elegy of Propertius (v. 11). Octavian married her in 40, on the advice of Maecenas, because he was then afraid that Sex. Pompey would form an alliance with Antony to crush him; but having renewed his alliance with Antony, he divorced her in the following year (39). In A.D. 2 she accompanied, of her own accord, her daughter Julia into exile, to the island of Pandataria.

SCRIBŌNĬUS CURĬO. [CURIO.]

SCRIBŌNĬUS LIBO. [LIBO.]

SCRIBŌNĬUS PROCŪLUS. [PROCULUS.]

SCULTENNA (-ae), a river in Gallia Cispadana, flowing to the E. of Mutina into the Po.

SCŸLĂCĒ (Σκυλάκη), a city on the coast of Mysia Minor, E. of Cyzicus.

SCŸLĂCĬUM or SCŸLĂCĒUM (*Squillace*), a Greek town on the E. coast of Bruttium between the rivers Caecinus and Carcines. It was a dependency of Crotona and afterwards belonged to Locri. It was colonised by the Romans, B.C. 124. It had no harbour, whence Virgil speaks of it as *navifragum Scylaceum*.

SCŸLAX (-ācis; Σκύλαξ), 1. of Caryanda in Caria, was sent by Darius Hystaspis on a voyage of discovery down the Indus. Scylax sailed W. through the Indian Ocean to the Red Sea, performing the whole voyage in thirty months. There is still extant a *Periplus*, containing a brief description of certain countries in Europe, Asia, and Africa, around the coasts of the Mediterranean and Euxine, and bearing the name of Scylax of Caryanda. It is clear from internal evidence that the *Periplus* must have been composed after the time of Herodotus; and it is probable that the author lived about 400—350 B.C., and prefixed to his work the name of Scylax of Caryanda, on account of the celebrity of this navigator.—2. An astronomer of Halicarnassus.

SCYLLA (-ae; Σκύλλα), the personification of the danger to mariners from a rock-bound coast. In the Homeric account SCYLLA and CHARYBDIS are opposite to each other, but the place of their dwelling is not very clear. In later writers Scylla and Charybdis are placed in the Straits of Messina between Italy and Sicily, Scylla at the Promontory Scyllaeum, while Charybdis is the whirlpool (which does actually exist now sufficiently to be a difficulty for undecked boats) just outside the spit of land which forms the harbour of Messana. The myth which grew out of these perils of the sea was that in a cave high up on a rock dwelt Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with twelve feet, and six long necks and heads, each of which contained three

rows of sharp teeth. Under the opposite rock dwelt Charybdis, who thrice every day swallowed down the waters of the sea, and thrice threw them up again; both were formidable to the ships which had to pass between them. Hence the proverb versified by a writer of the thirteenth century (the *Alexandreis* of Philip Gualtier): 'Incidis in Scyllam cupiens vitare Charybdim.' Another relates that Scylla was originally a maiden, who played with the nymphs of the sea, and was beloved by the sea-god Glaucus; but Circe, being jealous, threw magic herbs into the well in which Scylla was wont to bathe, by means of which the lower part of her body was changed into the tail of a fish or serpent, surrounded by dogs, while the upper part remained that of a woman. In another story Heracles is said to have killed Scylla, because she stole some of the oxen of Geryon; but Phorcys restored her to life. Charybdis is described as a daughter of Poseidon and Gaea, and a voracious woman, who stole oxen from Heracles, and was hurled by the thunderbolt of Zeus into the sea. It is likely that the voice of Scylla, like a dog's bark in the Odyssey, improved by later myths into dogs surrounding her lower limbs, was imagined partly from her name being connected with *σκύλαξ*, partly from the noise of waves upon the rocks.

SCYLLA, daughter of king Nisus of Megara. For details see NISUS.

SCYLLAEUM (-i). **1.** (*Sciglio*), a promontory on the coast of Bruttium, at the N. entrance of the Sicilian straits, where the monster Scylla was supposed to live. **2.** A promontory in Argolis, on the coast of Troezen, forming, with the promontory of Sunium in Attica, the entrance to the Saronic gulf.

SCȳROS (-i; Σκῦρος: *Scyro*), an island in the Aegaean sea, E. of Euboea, and one of the Sporades. It is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in order to save him from the fate which awaited him under the walls of Troy. It was here also that Pyrrhus, the son of Achilles by Deidamīa, was brought up, and it was from this island that Odysseus fetched him to the Trojan war. According to another tradition, the island was conquered by Achilles, in order to revenge the death of Theseus, who is said to have been treacherously destroyed in Scyros by Lycomedes. The bones of Theseus were discovered by Cimon in Scyros, after his conquest of the island in B.C. 470, and were conveyed to Athens, where they were preserved in the Thesēum.

SCȳTHĬA (-ae; ἡ Σκυθική, ἡ Σκυθία), a name applied to very different countries at different times. The Scythians (Scȳthae, Σκύθαι) are not named by Homer, though it is probable that they are those whom he calls Ἱππημολγοί and Γαλακτοφάγοι (mare-milkers and feeders on milk: *Il.* xiii. 7). Hesiod (*Fr.* 63) speaks of Scythians as dwelling in waggons and living on mares' milk. The Scythia of Herodotus comprises the SE. parts of Europe between the Carpathian mountains and the river Tanaïs (*Don*). It corresponded to the S. part of *Russia in Europe*. Herodotus says that the inhabitants, whom the Greeks named Scythians, called themselves Scoloti (Σκόλοτοι). He mentions legends about gold found in Scythia, possibly connected with the gold actually found in the Ural mountains. The Scythians were believed by Herodotus to be of Asiatic origin. They were probably a part of the great Mongol race, who have wandered, from unknown antiquity, over the steppes of Central Asia. Driven out of their abodes in Asia, N. of the Araxes, by the Massagetae, and migrating into Europe, they pressed upon the Cimmerians, who passed over into Asia Minor, occupied the country about Sinope, sacked Magnesia and took Sardis in the reign of Ardys, B.C. 640—629. Except for the occupation of the N. coast, this inroad of Cimmerians was temporary and brief. The Scythians themselves made a more formidable invasion of Asia about the same time. They swept over the country to Media, where they defeated CYAXARES, who had returned from the siege of Nineveh to meet them. They spread over Asia as far as Palestine and the borders of Egypt, from the invasion of which they were bought off by Psammetichus. After twenty-eight years of invasion they were driven out by Cyaxares 607 B.C. [For the invasion of the Persians, see DARIUS.] The Scythians were a nomad people, shepherds or herdsmen, who had no fixed habitations, but roamed over a vast tract of country at their pleasure, and according to the wants of their cattle. They lived in a kind of covered waggons, which Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots' (*Prom.* 710; cf. Hor. *Od.* iii. 24, 9). As regards their religion, they worshipped chiefly the war-god whose symbol was a sword, displayed aloft on a platform. They took scalps from their foes and used the skulls of the slain as drinking cups. Their government was a sort of patriarchal monarchy or chieftainship. Some of their tribes had been brought into connection with Greek settlements and had

become more civilised. Herodotus mentions Hellenised Scythians who had learnt agriculture, as for instance those who dwelt about the river Hypanis (*Bug*) in the region now called the *Ukraine*, which is still, as it was to the Greeks, a great corn-exporting country. As regards the history of these Scythian tribes after the time of Herodotus, it is clear from the notice of Thucydides that they were regarded as formidable—indeed, irresistible—if they should ever unite in one common purpose (Thuc. ii. 95). Scythian slaves were sent from the Greek cities of the Bosporus to Athens and were used by the state as a police (Σκύθαι or τοξόται). In later times they were gradually overpowered by the neighbouring people, especially the Sarmatians, who gave their name to the whole country. [SARMATIA.] At the same time the name of Scythian was still applied in Roman literature to the people and places N. of the Euxine.

SCŸTHINI (Σκυθινοί), a people on the W. border of Armenia, through whose country the Greeks under Xenophon marched four days' journey. Their territory was bounded on the E. by the river Harpasus, and on the W. by the river Apsarus.

SCŸTHŎPŌLIS (Σκυθόπολις: O. T. Bethshan), a city of Palestine, in the SE. of Galilee. It stood on a hill in the Jordan valley, W. of the river. It had a mixed population of Canaanites, Philistines, and Assyrian settlers, with perhaps some remnants of the Scythians. Its name is probably a relic of the Scythian incursion. [SCYTHIA.]

SĔBASTĒ (Σεβαστὴ = Augusta). 1. (*Ayash*), a city on the coast of Cilicia Aspera, built by Archelaus, king of Cappadocia, to whom the Romans had granted the sovereignty of Cilicia, and named in honour of Augustus.—2. (*Segikler*), a city of Phrygia, NW. of Eumenia.—3. [CABIRA.]

SEBENNYTUS (-i; Σεβέννυτος, *Semennout*), a city of Lower Egypt, in the Delta, on the W. side of the branch of the Nile called after it the Sebennytic Mouth.

SEBĒTHUS (-i; *Maddalena*), a small river in Campania, flowing round Vesuvius, and falling into the Sinus Puteolanus at the east side of Neapolis.

SECUNDUS, P. POMPŌNĬUS, a tragic poet in the reigns of Tiberius, Caligula, and Claudius. He was one of the friends of Sejanus, and on the fall of that minister, in A.D. 31, was thrown into prison, where he remained till the accession of Caligula, in 37, by whom he was released. He was consul in 41, and in the reign of Claudius commanded in Germany, when he defeated the Chatti.

SEDĒTĀNI. [EDETANI.]

SEDŪNI (-ōrum), an Alpine people in Gallia Belgica, E. of the lake of Geneva, in the valley of the Rhone, in the modern *Vallais*, who lived further up the valley than the Veragri. Their chief town was called Civitas Sedunorum, the modern *Sion* or *Sitten*.

SEDUSĬI, a German people, forming part of the army of Ariovistus when he invaded Gaul, B.C. 58.

SEGESTA (-ae), the later Roman name of the town called by the Greeks EGESTA or AEGESTA, in Virg. Acesta, situated in the NW. of Sicily, near the coast between Panormus and Drepanum. It was a town of the Elymi, and is said in legend to have been founded by Trojans on two small rivers, to which they gave the names of Simois and Scamander. They induced the Athenians to embark on their unfortunate expedition against Sicily. Its ruins are of great beauty, especially those of its Doric temple, dating from the sixth century B.C.

SEGESTES, a Cheruscan chieftain, the opponent of ARMINIUS.

SEGNI (-ōrum), a German people in Gallia Belgica, between the Treveri and Eburones.

SEGOBRĪGA (-ae), the chief town of the Celtiberi, in Hispania Tarraconensis, SW. of Caesaraugusta.

SEGONTĬA or SEGUNTĬA (-ae), a town of the Celtiberi, in Hispania Tarraconensis.

SEGOVĬA. 1. (-ae; *Segovia*), a town of the Arevaci, on the road from Emerita to Caesaraugusta.—2. A town in Hispania Baetica on the Flumen Silicense.

SEGUSIĀNI, a people in Gallia Lugdunensis, bounded by the Allobroges on the S., by the Sequani on the E., by the Aedui on the N., and by the Arverni on the W. In their territory was the town of LUGDUNUM, the capital of the province.

SEGUSĬO (-ōnis; *Susa*), the capital of king Cottius, was situated in Gallia Transpadana, at the foot of the Cottian Alps. The triumphal arch erected at this place by Cottius in honour of Augustus is still extant.

SEJĀNUS, AELĬUS, was born at Vulsinii, in Etruria, and was the son of Seius Strabo, commander of the praetorian troops at the close of the reign of Augustus, A.D. 14. He afterwards held the same command, and became the chief confidant of Tiberius. Not content with this, Sejanus formed the design of obtaining the imperial power. After Tiberius had shut himself up

in the island of Capreae, Sejanus had full scope for his machinations; and the death of Livia, the mother of Tiberius (29), was followed by the banishment of Agrippina and her sons Nero and Drusus. Tiberius at last began to suspect the designs of Sejanus, and sent Sertorius Macro to Rome, with a commission to take the command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate, in which the emperor expressed his apprehensions of Sejanus. The consul Regulus conducted him to prison, and the people loaded him with insult and outrage. The senate on the same day decreed his death, and he was immediately executed. His body was dragged about the streets, and finally thrown into the Tiber (A.D. 31).

SĔLĒNĒ (Σελήνη), called LŪNA by the Romans, was the goddess of the moon, or the moon personified as a divine being. She is called a daughter of Hyperion and Thia, and accordingly a sister of Helios (Sol) and Eos (Aurora); but others speak of her as a daughter of Hyperion by Euryphaessa, or of Pallas, or of Zeus and Latona. Selene was represented with a crescent moon above her head. She drove, like her brother Helios, across the heavens in a chariot drawn by two white horses. In later myths Selene was identified with Artemis or Diana.

SELEUCĪA (-ae: Σελεύκεια), the name of several cities in Asia, built by Seleucus I., king of Syria. 1. S. AD TIGRIN, a great city on the confines of Assyria and Babylonia, and for a long time the capital of W. Asia, until it was eclipsed by CTESIPHON. It stood on the W. bank of the Tigris, N. of its junction with the Royal Canal, opposite to the mouth of the river Delas or Silla (*Diala*), and to the spot where Ctesiphon was afterwards built by the Parthians. It was a little to the S. of the modern city of *Bagdad*. It commanded the navigation of the Tigris and Euphrates, and it stood at the junction of all the chief caravan roads by which the traffic between E. and W. Asia was carried on. It was built in the form of an eagle with expanded wings, and was peopled by settlers from Assyria, Mesopotamia, Babylonia, Syria, and Judaea. In the reign of Titus, it had, according to Pliny, 600,000 inhabitants. It was burned by Trajan in his Parthian expedition, and again by L. Verus. It was again taken by Severus, and from this blow it never recovered.—2. S. PIERĬA, a great city and fortress of Syria, founded by Seleucus in April B.C. 300, one month before the foundation of Antioch. It stood on the site of an ancient fortress, on the rocks overhanging the sea, at the foot of M. Pieria, about four miles N. of the Orontes, and twelve miles W. of Antioch. Its natural strength was improved by every known art of fortification, to which were added all the works of architecture and engineering required to make it a splendid city and a great seaport, while it obtained abundant supplies from the fertile plains between the city and Antioch.—3. S. TRACHEŌTIS (*Selefkeh*), a city of Cilicia Aspera, was built by Seleucus I. on the W. bank of the river Calycadnus, about four miles from its mouth.

SĔLEUCIS (Σελευκίς). A fertile district of Syria, containing the NW. part of the country, between M. Amanus on the N., the Mediterranean on the W., the districts of Cyrrhestice and Chalybonitis on the NE., the desert on the E. and Coelesyria and the mountains of Lebanon on the S. It included the valley of the lower Orontes, and contained the four great cities of Antioch, Seleucia, Laodicea, and Apamea.

SĔLEUCUS (-i; Σελευκος), the name of several kings of Syria.—I., surnamed NĪCATOR, the founder of the Syrian monarchy, reigned B.C. 312–280. He accompanied Alexander on his expedition to Asia, and distinguished himself in the Indian campaigns. After the death of Alexander (323) he went with Perdiccas against Egypt; but he took a leading part in the mutiny of the soldiers which ended in the death of Perdiccas (321). In the second partition of the provinces which followed, Seleucus obtained the satrapy of Babylonia, but did not hold it securely till 312, from which year the Syrian monarchy is commonly dated. Seleucus gradually extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. In 306 Seleucus took the title of king. In 302 he joined the league formed for the second time by Ptolemy, Lysimachus, and Cassander, against Antigonus, and gained a decisive victory over Antigonus at IPSUS (301), in which Antigonus himself was slain. In the division of the spoil, Seleucus obtained the largest share, being rewarded for his service with a great part of Asia Minor (which was divided between him and Lysimachus) as well as with the whole of Syria, from the Euphrates to the Mediterranean. The empire of Seleucus was now by far the most powerful of those which had been formed out of the dominions of Alexander. It comprised the whole of Asia, from the remote provinces of Bactria and Sogdiana to the

coasts of Phoenicia, and from the Paropamisus to the central plains of Phrygia. A war between Seleucus and Lysimachus terminated in the defeat and death of Lysimachus (281), and Seleucus crossed the Hellespont in order to take possession of the throne of Macedonia, but he had advanced no farther than Lysimachia, when he was treacherously assassinated by Ptolemy Ceraunus, B.C. 63. Seleucus carried out with great energy the projects formed by Alexander himself for the *Hellenisation* of his Asiatic empire, and was a great builder of cities which became so many centres of civilisation. Of these no less than sixteen are mentioned as bearing the name of Antiochia after his father; five that of Laodicea, from his mother; seven were called after himself Seleucia; three from the name of his first wife, Apamea; and one Stratonica, from his second wife, the

Coin of Seleucus I. Nicator, King of Syria. B.C. 312-280.

Obv., head of Seleucus in helmet adorned with a horn and an ear; *rev.*, ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ; Victory crowning a trophy.

daughter of Demetrius. — II., surnamed CALLINICUS (246–226), was the eldest son of Antiochus II. by his first wife, Laodice. He put to death his stepmother Berenice, upon which her brother, Ptolemy Euergetes, king of Egypt, invaded the dominions of Seleucus, and made himself master of Antioch and the whole of Syria. Most of these provinces he recovered after Ptolemy's departure; but he was defeated by Arsaces, and lost his Parthian provinces; and was deprived of much of Asia Minor by Attalus, king of Pergamum. Seleucus was killed by a fall from his horse, in the twenty-first year of his reign, 226.—III., surnamed CERAUNUS (226–223), eldest son and successor of Seleucus II. He was assassinated after a reign of only three years, and was succeeded by his brother, Antiochus the Great. — IV., surnamed PHILOPATOR (187–175), was the son and successor of Antiochus the Great. The defeat of his father by the Romans had greatly diminished the power of the Syrian monarchy, and the reign of Seleucus was inglorious. He was assassinated in 175 by one of his own ministers.—V., eldest son of Demetrius II., was murdered in 125 by his mother, Cleopatra, who had herself put Demetrius to death. — VI., surnamed EPIPHANES and also NICATOR (95–93), was the eldest of the five sons of Antiochus VIII. Grypus. He was driven from Syria by Antiochus Eusebes, and perished in an insurrection at Mopsuestia.

SELGE (Σελγη), one of the chief of the independent mountain cities of Pisidia, stood on the S. side of M. Taurus, on the Eurymedon, just where the river breaks through the mountain chain.

SĔLĪNŪS (-untis; Σελινοῖς, -οῦντος), one of the most important towns in Sicily, situated upon a hill on the SW. coast, and upon a river of the same name. It is said to have derived its name from the quantity of wild parsley (σελινός) which grew in the neighbourhood. It was founded by the Dorians from Megara Hyblaea on the E. coast of Sicily, about B.C. 628. In 416 the dispute with the Segestans, who sought the aid of Athens, occasioned the Athenian expedition to Sicily. The Carthaginians took Selinus in 409, when most of its inhabitants were slain or sold as slaves, and the greater part of the city destroyed. It was restored; but in 249 it was again destroyed by the Carthaginians and its inhabitants transferred to Lilybaeum. The ruins of Selinus are of great magnificence.

SELLĂSIĂ (Σελλασία or Σελασία), a town in Laconica, N. of Sparta, was situated near the river Oenus, and commanded one of the principal passes leading to Sparta. Here Cleomenes III. was defeated by Antigonus Doson, B.C. 221.

SELLĒĪS (-entis; Σελλήεις). **1.** A river in Elis, on which the Homeric Ephyra stood, rising in mount Pholoë and falling into the sea, S. of the Peneus.—**2.** A river near Sicyon.—**3.** A river in Troas, near Arisbe, and a tributary of the Rhodius.

SELLI or HELLI. [DODONA.]

SĒLYMBRĬA or SELYBRĬA (Σηλυμβρια; *Selivria*), an important town in Thrace, on the Propontis. It was a colony of the Megarians, and was founded about 660 B.C., two years before Byzantium.

SĒMĒLĒ. [DIONYSUS.]

SĒMĪRĂMIS (Σεμίραμις) and NĪNUS (Νῖνος), the mythical founders of the Assyrian empire of Ninus or Nineveh. Ninus was the Greek name for the historical Rimmon Mirari who lived about 1330 B.C. [ASSYRIA.] According to the Greek legends about him, related by Diodorus, who derives his account from Ctesias, Ninus was a great warrior, who built the town of Ninus

or Nineveh, about B.C. 2182, and subdued the greater part of Asia. Semiramis was the daughter of the fish-goddess Derceto of Ascalon in Syria by a Syrian youth, and was brought up by the chief shepherd of the royal herds. Her beauty attracted the notice of Onnes, one of the king's generals, who married her. In the siege of Bactra, she planned an attack upon the citadel of the town, mounted the walls with a few brave followers, and obtained possession of the place. Ninus then took her as his wife, and on his death, which some said was by her contrivance, she succeeded him on the throne. She built numerous cities, and several of the most extraordinary works in the East which were extant in a later age, and the authors of which were unknown, were ascribed by popular tradition to this queen. After a reign of forty-two years she resigned the sovereignty to her son Ninyas, and disappeared from the earth, taking her flight to heaven in the form of a dove. It is probable that some of the myths connected with the worship of Ishtar or Astarte, the Eastern Aphrodite, gathered round the name of Semiramis.

SEMNŌNES, more rarely SENNŌNES, a German people, described by Tacitus as the most powerful tribe of the Suevic race, dwelt between the rivers Viadus (*Oder*) and Albis (*Elbe*).

SĒMŎ SANCUS. [SANCUS.]

SEMPRŌNĬA. **1.** Daughter of Tib. Gracchus, censor B.C. 169, and sister of the two celebrated tribunes, married Scipio Africanus minor. [SCIPIO.]—**2.** Wife of D. Junius Brutus, consul 77. She took part in Catiline's conspiracy, though her husband was not privy to it.

SEMPRŌNĬA GENS, was divided into many families, of which the ATRATINI were patrician, but all the others were plebeian: their names are ASELLIO, BLAESUS, GRACCHUS, SOPHUS, TUDITANUS.

SĒNA (-ae; Senensis). **1.** (*Senigaglia*), surnamed GALLICA, and sometimes called SENOGALLIA, a town on the coast of Umbria, at the mouth of the small river Sena, was founded by the Senones, a Gallic people, and was made a colony by the Romans after the conquest of the Senones, B.C. 283. Near it was fought the battle in which Hasdrubal was defeated and slain. [METAURUS.]—**2.** (*Siena*), a town in Etruria, on the road from Clusium to Florentia. Its importance, as a great city of Tuscany, dates from the middle ages.

SĔNĔCA (-ae). **1.** M. ANNAEUS, the rhetorician, was born at Corduba (*Cordova*) in Spain, B.C. 61. Seneca was at Rome early in the reign of Augustus, but he afterwards returned to Spain, and married Helvia, by whom he had three sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and M. Novatus. At a later period Seneca returned to Rome, where he resided till his death, which probably occurred near the end of the reign of Tiberius. Two of Seneca's works on rhetoric have come down to us.—**2.** L. ANNAEUS, the philosopher, the son of the preceding, was born at Corduba, probably a few years B.C., and brought to Rome by his parents when he was a child. He gained distinction as a pleader of causes. In the first year of the reign of Claudius (A.D. 41) Seneca was banished to Corsica, on account of his intimacy with Julia, the niece of Claudius, of whom Messallina was jealous. After eight years he was recalled (49) by the influence of Agrippina. He now obtained a praetorship, and was made the tutor of the young Domitius, afterwards the emperor Nero, who was the son of Agrippina by a former husband. On the accession of his pupil to the imperial throne (54) after the death of Claudius, Seneca became one of his chief advisers, and exerted all his influence to check Nero's vicious propensities. But he supported Nero in his contests with his mother, Agrippina, and approved of her murder. Burrus, the prefect of the praetorian guards, who had always been a firm supporter of Seneca, died in 63. His death broke the power of Seneca. Tigellinus and Fennius Rufus, who succeeded Burrus in the command of the praetorians, began an attack on Seneca. His enormous wealth, his gardens and villas, more magnificent than those of the emperor, his claims to eloquence, and his disparagement of Nero's skill in driving and singing, were all urged against him. The conspiracy of Piso (65) gave the emperor a pretext for putting Seneca to death, though there was not complete evidence of his being a party to the conspiracy. Seneca was at the time returning from Campania, and had rested at a villa four miles from the city. Nero sent a tribune to him with the order of death. His wife Paulina protested that she would die with him, and the veins in the arms of both were opened. Seneca died, as was the fashion among the Romans, with the courage of a Stoic, but with somewhat of a theatrical affectation. His fame rests on his numerous writings, among which are several on moral philosophy, and nine tragedies of a rhetorical style, intended rather for recitation than the stage.

SĔNĔCĬO, HERENNĬUS, was a native of Baetica in Spain, where he served as

quaestor. He was put to death by Domitian on the accusation of Metius Carus, because he had written the Life of Helvidius Priscus.

SENĪA (-ae), a Roman colony in Illyricum, on the coast, and on the road from Aquileia to Siscia.

SĔNŎNES (-um). **1.** A powerful people in Gallia Lugdunensis, dwelt along the upper course of the Sequana (*Seine*), and were bounded on the N. by the Parisii, on the W. by the Carnutes, on the S. by the Aedui, and on the E. by the Lingones and Mandubii. Their chief town was Agedincum, afterwards called Senones (*Sens*).— **2.** A branch (no doubt) of the same stock at an earlier period, which crossed the Alps about B.C. 400, and took up their abode on the Adriatic sea between the rivers Utis and Aesis (between Ravenna and Ancona), after expelling the Umbrians (Liv. v. 35). In this country they founded the town of Sena. They marched against Rome and took the city, B.C. 390. From this time we find them engaged in constant hostilities with the Romans, till they were at length completely subdued and the greater part of them destroyed by the consul Dolabella, 824.

SENTĪNUM (-i), a town in Umbria, not far from the river Aesis, famous for the battle in the third Samnite war, B.C. 295, when Q. Fabius and P. Decius defeated the Samnites and Gauls.

SĒPĪAS (Σηπιάς), a promontory in the SE. of Thessaly in the district Magnesia, on which a great part of the fleet of Xerxes was wrecked.

SEPTEM AQUAE, a place in the territory of the Sabini, near REATE.

SEPTEMPĔDA (-ae), a Roman municipium in the interior of Picenum, on the road from Auximum to Urbs Salvia.

SEPTĬMĬUS GETA. [GETA.]

SEPTĬMĬUS SEVERUS. [SEVERUS.]

SEPTĬMĬUS TĬTĬUS, a Roman poet, a contemporary of Horace, possibly the same as the *Septimius* in the sixth Ode of the second book, and in the ninth Epistle of the first book.

SĒQUĂNA (-ae; *Seine*), one of the principal rivers of Gaul, rising in the central parts of that country, and flowing through the province of Gallia Lugdunensis into the ocean opposite Britain.

SĒQUĂNI (-ōrum), a powerful Celti people in Gallia Belgica, separated from the Helvetii by Mons Jurassus, from the Aedui by the Arar, and from the province Narbonensis by the Rhone, inhabiting the country called *Franche Comté* and *Burgundy*. Their chief town was Vesontio (*Bezançon*).

SĔRĀPIS or SARĀPIS (Σάραπις; Serapis is the correct Latin form), an Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies, and into Rome with that of Isis. The Egyptian Serapis was originally the manifestation of Osiris on earth in the form of a bull; but his worship gradually superseded that of Osiris, whose functions were transferred to

Serapis. (From a statue in the Vatican.)

him. Hence, like Osiris, he was regarded as the god of the dead and of the underworld, worshipped with all the mysteries belonging to that religion, and as the husband of Isis. In art he was represented like Hades or Pluto with a three-headed dog and a serpent by his side; but is distinguished from Hades or Pluto by the modius or calathus upon his head.

SERBŌNIS LĂCUS. [SIRBONIS LACUS.]

SERDĬCA or SARDĬCA (-ae; *Sofia*), an important town in Upper Moesia, and the capital of Dacia Mediterranea, on the road from Naissus to Philippopolis.

SĔRĒNUS, ANNAEUS, one of the most intimate friends of the philosopher Seneca. He was praefectus vigilum under Nero.

SĒRES. [SERICA.]

SERGIUS. [CATILINA.]

SĒRĬCA (ἡ Σηρικὴ, Σῆρες; adj. Sēres), a country in the extreme E. of Asia, famous as the native region of the silkworm, which was also called σήρ; and hence the adjective 'sericus,' for *silken*. The name was

known to the W. nations at a very early period, through the use of silk, first in W. Asia, and afterwards in Greece. [*Dict. of Antiq. Sericum.*] At a later period some knowledge of the country was obtained from the traders, the results of which are recorded by Ptolemy. The Serica of Ptolemy corresponds to the NW. part of *China*, and the adjacent portions of *Thibet* and *Chinese Tartary*. The capital, SERA, is supposed by most to be *Singan*, on the *Hoang-ho*, but by some *Peking*.

SĔRĪPHUS (-i; Σέριφος; *Serpho*), an island in the Aegaean sea, and one of the Cyclades, lying between Cythnus and Siphnus. It was a small rocky island about twelve miles in circumference. It is celebrated in mythology as the island where Danaë and Perseus landed after they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. The island was employed by the Roman emperors as a place of banishment for state criminals.

SERMYLA (Σερμύλη), a town in Macedonia on the isthmus of the peninsula Sithonia.

SERRĀNUS, ATILĬUS. Serranus was originally an agnomen of C. Atilius Regulus, consul B.C. 257, but afterwards became the name of a distinct family of the Atilia gens. Most of the ancient writers derive the name from *serere*, and relate that Regulus received the surname of Serranus because he was engaged in sowing when the news was brought him of his elevation to the consulship. It appears, however, from coins, that *Saranus* is the proper form of the name, and it is possibly derived from Saranum, a town of Umbria.—**1.** C., praetor B.C. 218, the first year of the second Punic war, was sent into northern Italy.—**2.** C., curule aedile 193, with L. Scribonius Libo, and praetor 185.—**3.** A., praetor 192, when he obtained as his province Macedonia and the command of the fleet. He was consul in 170. —**4.** M., praetor 174, when he obtained the province of Sardinia.—**5.** M., praetor 152, in Further Spain, defeated the Lusitani.—**6.** SEX., consul 136.—**7.** C., consul 106 with Q. Servilius Caepio, the year in which Cicero and Pompey were born. **8.** SEX., surnamed GAVIANUS, because he originally belonged to the Gavia gens. He was quaestor in 63 in the consulship of Cicero, who treated him with favour; but in his tribunate of the plebs, 57, he took an active part in opposing Cicero's recall from banishment.

SERRHĪUM (Σέρρειον), a promontory of Thrace in the Aegaean Sea, opposite the island of Samothrace.

Q. SERTŌRĬUS, was a native of Nursia, a Sabine village. He served under Marius in the war against the Teutones; and as tribunus militum in Spain under T. Didius (97). On the outbreak of the Civil war in 88, he declared himself against the party of the nobles, and commanded one of the four armies which besieged Rome under Marius and Cinna. He was, however, opposed to the massacre which ensued after Marius and Cinna entered Rome, and he was so indignant at the horrible deeds committed by the slaves whom Marius kept as guards, that he fell upon them in their camp, and slew 4000 of them. In 83 Sertorius was praetor, and either in this year or the following he went into Spain, which had been assigned to him as his province by the Marian party. He gained great influence over the Lusitanians and other tribes in Spain, and soon succeeded in forming an army, which for some years successfully opposed all the powers of Rome. He also availed himself of the superstitious character of the people to strengthen his authority over them. A fawn was brought to him by one of the natives as a present, and always followed him, and at length was regarded as a divine attendant. In 79 Metellus Pius was sent into Spain with a considerable force against Sertorius; but could effect nothing. In 77 Sertorius was joined by M. Perperna with fifty-three cohorts [PERPERNA]. Pompey arrived in Spain in 76 with 30,000 infantry and 1000 cavalry, but for the next five years Sertorius kept both Metellus and Pompey at bay. He was at length assassinated in 72 at a banquet by Perperna and some other Roman officers, who had long been jealous of the authority of their commander.

SERVĪLĬA (-ae), daughter of Q. Servilius Caepio and the daughter of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs B.C. 91. Servilia was married twice: first to M. Junius Brutus, by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul 62.

SERVĪLĬA GENS, was divided into numerous families, of which the most important bore the names of AHALA, CAEPIO, CASCA, GLAUCIA, RULLUS, VATIA.

SERVĬUS MAURUS HONORĀTUS, or SERVĬUS MARĬUS HONORĀTUS, a Latin grammarian of the fourth century. His most celebrated production was a Commentary upon Virgil.

SERVĬUS TULLĬUS. [TULLIUS.]

SĔSOSTRIS (Σέσωστρις), the name given by the Greeks to the great king of Egypt, Ramses II. (Ra-messu Meri-Amen). He

belonged to the nineteenth dynasty, and reigned about 1333 B.C. He was a great conqueror. By the Greek historians he is said to have subdued Ethiopia, a great part of Asia, Thrace, and Scythia. It must not, however, be supposed that he ever reached any part of Europe. From the Egyptian monuments we learn that, besides his successful campaigns into Ethiopia, he overran Syria, and in the fifth year of his reign began his great campaigns against the Kheta—that is, the Hittite—empire [CETEI], in the course of which he won a great victory at Kadesh on the Orontes.

SESTĪNUM (-i; *Sestino*), a town in Umbria on the Apennines, near the sources of the Pisaurus.

SESTĬUS. [SEXTIUS.]

SESTUS (-i; Σηστός), a town in Thrace, situated at the narrowest part of the Hellespont opposite Abydos in Asia, from which it was only seven stadia distant. It was celebrated in poetry on account of the loves of Leander and Hero [LEANDER], and in history on account of the bridge of boats which Xerxes here built across the Hellespont. It was for some time in the possession of the Persians, but was retaken by the Greeks, B.C. 478, after a long siege. The Athenians held it till 404 B.C., and captured it again in 387.

SETĂBIS. [SAETABIS.]

SĔTHON (Σέθων), seems to have been a priest of Ptah (=Hephaestus) about the time of Taharaqa I. and the end of the Ethiopian dynasty (twenty-fifth) in Egypt (about 690 B.C.), who lived on into the reign of Psamtheh or Psammetichus I. in the twenty-sixth dynasty. He thus might have been living in the wars with Sennacherib. Herodotus relates that in Sethon's reign Sanacharibus, king of the Arabians and Assyrians, came against Egypt. But the god Hephaestus came to help Sethon; for while the two armies were encamped near Pelusium, the field-mice in the night gnawed to pieces the bow-strings, the quivers, and the shield-handles of the Assyrians, who fled on the following day. This miracle was attested by a statue of the king in the temple of Hephaestus, holding a mouse in his hand. In this account Herodotus seems to have wrongly made Sethon, or Sethos, a king. The statue to which he refers was probably one with a mouse upon it as an emblem, as in the statues of Apollo Smintheus, and possibly with the same meaning.

SĒTĬA (-ae), a town of Latium in the E. of the Pontine Marshes, famous for the wine produced in the neighbourhood.

SĔVĒRUS, M. AURĒLĬUS ALEXANDER, usually called ALEXANDER SEVERUS, Roman emperor, A.D. 222–235, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus, was born at Arce, in Phoenicia, A.D. 205. In 221 he was adopted by Elagabalus, on whose death, A.D. 222, he ascended the throne. After reigning in peace some years, he was involved in a war with Artaxerxes, king of Persia, whom he defeated in 232. In 234 he set out for Gaul, which the Germans were devastating; but he was waylaid by mutinous soldiers, instigated, it is said, by Maximinus, and slain in the early part of 235. Alexander Severus was distinguished by justice, wisdom, and clemency.

SĔVĒRUS, A. CAECĪNA. [CAECINA.]

SĔVĒRUS, CASSĬUS, an orator and satirical writer in the time of Augustus and Tiberius. He was banished by Augustus to the island of Crete on account of his libellous verses; and removed by Tiberius in A.D. 24 to the desert island of Seriphos, where he died A.D. 33.

SĔVĒRUS, CORNĒLĬUS, the author of a poem entitled *Bellum Siculum*, was contemporary with Ovid.

SĔVĒRUS, FLĀVĬUS VALĒRĬUS, Roman emperor, A.D. 306–307. He was defeated by Maxentius in 307, and compelled to put an end to his life.

SĔVĒRUS LIBĬUS, Roman emperor, A.D. 461–465, owed his accession to Ricimer, who placed him on the throne after the assassination of Majorian.

SĔVĒRUS, L. SEPTĬMĬUS, Roman emperor, A.D. 193–211, was born 146, near Leptis in Africa. After holding various important military commands he was proclaimed by the army in Pannonia emperor after the death of Pertinax (193). He forthwith marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city. [JULIANUS.] Severus then defeated Pescennius Niger, another claimant, near Issus, and laid siege to Byzantium, which was taken in 196. Severus returned to Italy in 196, and overthrew Albinus, who had been proclaimed emperor by the troops in Gaul. He next repelled the Parthians, crossing the Euphrates early in 198. Seleucia and Babylon were evacuated by the enemy: and Ctesiphon was taken and plundered after a short siege. In 208 he went to Britain with his sons Caracalla and Geta, and carried on war against the Caledonians. After

remaining two years in Britain he died at Eboracum (York) in 211, in the sixty-fifth year of his age, and the eighteenth of his reign.

SEUTHES (Σεύθης), the name of several kings of the Odrysians in Thrace. Of these the most important was the nephew of Sitalces, whom he succeeded on the throne in 424.

SEXTĬAE AQUAE. [AQUAE SEXTIAE.]

SEXTĬUS or SESTĬUS (-i) **1.** P., quaestor B.C. 63, and tribune of the plebs 57. In the latter year he took an active part in obtaining Cicero's recall from banishment. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partisans; and in the following year (56) he was accused of *Vis* on account of his violent acts during his tribunate. He was defended by Cicero in an oration still extant, and was acquitted, chiefly in consequence of the powerful influence of Pompey. On the breaking out of the Civil war in 49, Sextius first espoused Pompey's party, but he afterwards joined Caesar. **2.** L., son of the preceding. He served under M. Brutus in Macedonia, but subsequently became the friend of Augustus. One of Horace's Odes (i. 4) is addressed to him. **3.** T., one of Caesar's legates in Gaul, and afterwards governor of the province of Numidia.

SEXTUS RUFUS FESIUS, or perhaps more correctly RUFIUS FESTUS alone, is the name prefixed to an abridgment of Roman History in twenty-eight short chapters, and executed by command of the emperor Valens, to whom it is dedicated.

SIATUTANDA (Σιατούτανδα), is given by Ptolemy (ii. 1, 27) as the name of a town in Germany, but there is little doubt that this is an amusing and instructive mistake, and that Ptolemy invented the town from misunderstanding the words of Tacitus (*Ann.* iv. 73) '*ad sua tutanda* digressis rebellibus.'

SĬBYLLAE (Σίβυλλαι), the name by which several prophetic women are designated. The most celebrated of these Sibyls is the Cumaean, who is mentioned under the names of Herophile, Demo, Phemonoë, Deiphobe, Demophile, and Amalthea. She was consulted by Aeneas before he descended into the lower world. She is said to have come to Italy from the East, and she is the one who, according to tradition, appeared before king Tarquinius, offering him the Sibylline books for sale. [Respecting these see *Dict. of Antiq.* art. *Sibyllini Libri*.]

SĬCAMBRI. [SUGAMBRI.]

SĬCĀNI, SICĔLI, SICELIŌTAE. [SICILIA.]

SICCA VENERIA, a city of N. Africa, on the frontier of Numidia and Zeugitana, near the river Bagradas.

SĬCHAEUS. [ACERBAS.]

SĬCĬLĬA (-ae; Σικελία; *Sicily*), except Sardinia, is the largest island in the Mediterranean Sea. It is probable that its original name to the Greeks was THRINACIA (Θρινακία). It is probable also that the name of the island Thrinacia in the Odyssey is borrowed from it; but it is clear that the Homeric Thrinacia was conceived by the poet as different from Sicily. It was a small island, and it was reached after Scylla was passed: moreover it was not the island of the Cyclopes. The names TRINACRIA or TRINACRIS were believed by the ancients to express the triangular shape of the island, but may be merely corruptions of the old Thrinacia. At the same time it should not be forgotten that the words Θρῖναξ and Τρῖναξ are the same, and therefore that, though Thrinacia may have been the original Greek name, there is no reason why it should express any idea different from Trinacria. The island is of course *not* a regular triangle, but an irregular quadrilateral with a short fourth side to the W. between Eryx and Lilybaeum. Still there is a rough resemblance to a three-pointed island. The same idea is expressed by the name TRIQUETRA. Its more usual name was also its proper name, derived from its inhabitants, the Siceli, whence it was called SICELIA, which the Romans changed into SICILIA. And from the Sicani [see below] the island was also called SICANIA (Σικανία).—Sicily is separated from the S. coast of Italy by a narrow channel, the straits of Messina, called Fretum Siculum. The N. and S. sides of the island are about 175 miles each in length, not including the windings of the coast; and the length of the E. side is about 115 miles; the short western side, from Eryx to Lilybaeum, which blunts the triangle and makes it a quadrilateral, is about thirty miles. The NW. end, the *Prom. Lilybaeum*, is about ninety miles from C. Bon on the coast of Africa; the NE. point, *Prom. Pelorus*, is about three miles from the coast of Calabria in Italy. Sicily formed originally part of Italy, and was torn away from it by volcanic eruption, as the ancients generally believed. [RHEGIUM.] A range of mountains, which are a continuation of the Apennines, extends throughout the island from E. to W. The general name of this mountain-range was Nebrodes Montes (*Madonia*),

which rise to a height of about 3000 feet, and of which the HERAEI MONTES of Diodorus seem to be part. But the most important feature of the island is the separate volcanic mountain AETNA, which rises to a height of 10,874 feet on the east coast. The soil of Sicily was very fertile, and produced in antiquity a great quantity of wheat. Hence it was in mythology represented as the favourite abode of Demeter. [DEMETER; PERSEPHONE.] —It is probable that the mention of the Cyclopes and Laestrygones in the Odyssey was due to reports of a rough and savage people dwelling in Sicily. Apart from these legends the prevalent tradition was that the Sicani, being hard pressed by the Ligyes (Ligures), crossed the Alps and settled in Latium; that, being driven out of this country by the Aborigines with the help of Pelasgians, they migrated to the S. of the peninsula, where they lived for a considerable time with the Oenotrians; and that at last they crossed over to Sicily, to which they gave their name (Sicania). They spread over the greater part of the island, but in later times were found chiefly in the interior and in the W. and NW. parts, having been driven thither by the later invasion of Sicels. The next immigrants into the island are said to have been the ELYMI (Ἔλυμοι), who are described as a Trojan race who came there after the fall of Troy and settled in the country about Eryx. The Sicels (Σικελοί, Siculi) are described as having been driven out of Italy by the Oscans, and as having crossed the straits of Messina on rafts. It is on the whole probable that the Sicani were Iberians (i.e. of the same race as the Ligurians and the Basques), and that they were distinct from the Sicels. According to this view, the Sicani were a non-Aryan race and the earliest inhabitants; the Sicels were the vanguard of the Aryan settlers, who, pressed out of Italy by later immigrants, passed over the straits and dispossessed the Sicani and Elymi of most of the island. There is still more doubt about the Elymi. Some say they were a mixed race of Asiatic barbarians and Ionians from Asia Minor: some say they were Elamites. On the whole, it is most likely that there was an element of truth in the story about the Trojans, and that they were of Phrygian origin. The chief cities of Elymaean origin were Eryx, Segesta, and Entella. There were also Phoenician and Cretan settlements. But the most important of all the immigrants into Sicily were the Greeks. The first body of Greeks who landed in the island were Chalcidians from Euboea, and Megarians led by the Athenian Thucles. These Greek colonists built the town of Naxos, B.C. 735. Syracuse was founded by Corinthians in 734; Leontini and Catana by the Sicilian Naxos in 730; Megara Hyblea by Megarians from Greece in 728; Gela by Lindians from Rhodes and by Cretans in 690; Zancle, afterwards Camarina, by Camaeans and Chalcidians about 700; Himera, a colony from Zancle, in 648; Acrae, Casmenae and Camarina from Syracuse between 650 and 599; Selinus from Megara Hyblaea in 630, Acragas or Agrigentum from Gela in 582. The Greeks soon became the ruling race in the island, and received the name of SICELIŌTAE (Σικελιῶται) to distinguish them from the earlier inhabitants. The Sicel towns were mostly inland. The Carthaginians invaded Sicily in 480; but they were defeated by Gelo of Syracuse. Their second invasion, in 409, was more successful. They took Selinus, and four years afterwards (405) the powerful city of Agrigentum. They now became the permanent masters of the W. part of the island; and the struggle between the Carthaginians and Greeks continued down to the first Punic war; at the close of which (241) the Carthaginians were obliged to evacuate the island, the W. part of which now passed into the hands of the Romans, and was made a Roman province. The E. part still continued under the rule of Hiero of Syracuse as an ally of Rome; but after the revolt of Syracuse in the second Punic war, and the conquest of that city by Marcellus, the whole island was made a Roman province, and was administered by a praetor.

SICINĬUS. **1.** Sicinius Bellutus, the leader of the plebeians in their secession to the Sacred Mount in B.C. 494. He was one of the first tribunes.—**2.** L. Sicinius Dentatus, called by some writers the Roman Achilles, is said to have fought in 120 battles, to have slain eight of the enemy in single combat, and to have received forty-five wounds on the front of his body. He was tribune of the plebs in 454. He was put to death by the decemvirs in 450, because he tried to persuade the plebeians to secede to the Sacred Mount.

SICĬNUS (Σίκινος; Σικινίτης; *Sikino*), a small island in the Aegaean sea, one of the Sporades, between Pholegandrus and Ios, with a town of the same name.

SĬCŎRIS (*Segre*), a river in Hispania Tarraconensis, which had its source in the territory of the Cerretani, divided the Ilergetes and Lacetania, flowed by Ilerda and, after receiving the River Cinga (*Cinca*), fell into the Iberus, near Octogesa.

SĬCŬLI. [SICILIA.]

SĬCŬLUS FLACCUS. [FLACCUS.]

SĬCYŌNĬA (ae; Σικυωνία), a small district in the NE. of Peloponnesus, bounded on the E. by the territory of Corinth, on the W. by Achaia, on the S. by the territory of Phlius and Cleonae, and on the N. by the Corinthian gulf. The area of the country was probably somewhat less than 100 square miles. Its chief town was SĬCYŌN (Σικυών), which was situated a little to the W. of the river Asopus, and at the distance of twenty stadia from the sea, upon which it had a fortified harbour. At the time of the second Messenian war Sicyon became subject to a succession of tyrants, who administered their power with moderation and justice for 100 years. After the death of Cleisthenes, about 576, a republican form of government was established.—Sicyon gave its name to one of the great schools of painting, which was founded by Eupompus, and which produced Pamphilus and Apelles. It is also said to have been the earliest school of statuary in Greece, which was introduced into Sicyon by Dipoenus and Scyllis from Crete about 560; but its earliest native artist of fame was Canachus. Lysippus was also a native of Sicyon.—Part of the theatre and other remains of the ancient city have been discovered.

SĪDA, SĪDĒ (Σίδη). **1.** (*Eski Adalia*), a city of Pamphylia, on the coast, a little W. of the river Melas. It was an Aeolian colony from Cyme in Aeolis. **2.** The old name of POLEMONIUM.

SĬDĬCĪNI (-ōrum), an Ausonian people in the NW. of Campania and on the borders of Samnium, who being hard pressed by the Samnites, united themselves to the Campanians. Their chief town was TEANUM.

SĪDON (-ōnis, or -ŏnis), for a long time the most powerful of the cities of Phoenice. It stood in a plain, about a mile wide, on the coast of the Mediterranean, 200 stadia N. of Tyre. It was the chief seat of the maritime power of Phoenice, until eclipsed by its own colony, Tyre [TYRUS]. In the expedition of Xerxes against Greece, the Sidonians furnished the best ships in the whole fleet. Sidon received a great blow to her prosperity in the reign of Artaxerxes III. Ochus, when the Sidonians, having taken part in the revolt of Phoenice and Cyprus, and being betrayed to Ochus by their own king, Tennes, burnt themselves with their city, B.C. 351. The city was rebuilt, but the fortifications were not restored. [PHOENICE.]

SĪDŌNĬUS APOLLINĀRIS, was born at Lyons about A.D. 431. At an early age he married Papianilla, the child of Flavius Avitus, afterwards emperor, whom he accompanied to Rome. After passing some years in retirement during the reign of Severus, Sidonius went to Rome (467) as ambassador from the Arverni to Anthemius, and was raised to the rank of a patrician, again appointed prefect of the city, and afterwards made bishop of Clermont. The extant works of Sidonius are: (1) Poems, twenty-four in number, (2) Nine books of letters.

SIDUSSA (-ae; Σιδοῦσσα), a small place in Lydia, belonging to the territory of Erythra.

SĪGĒUM (*Yenisheri*), the NW. promontory of the Troad, and the S. headland at the entrance of the Hellespont. It is here that Homer places the Grecian fleet and camp during the Trojan war [TROJA]. Near it was a seaport town of the same name.

SIGNĬA (-ae; *Segni*), a town in Latium on the E. side of the Volscian mountains. It held a strong position on a hill commanding the valley of the Trerus and overlooking the plain towards Praeneste. There are still remains of the polygonal walls of the ancient town, including a gate which is a remarkable instance of Cyclopean building.

SĪLA SILVA (*Aspromonte*), a large forest in Bruttium on the Apennines, extending S. of Consentia to the Sicilian straits.

SILANĬON (-ōnis; Σιλανίων), a Greek sculptor, was an Athenian and a contemporary of Lysippus, about 324.

SĪLĀNUS, JŪNĪUS. **1.** M. was praetor 212. In 210 he accompanied P. Scipio to Spain. He fell in battle against the Boii in 196, fighting under the consul M. Marcellus. **2.** D., surnamed MANLIANUS, son of the jurist T. Manlius Torquatus, but adopted by a D. Junius Silanus. He was praetor 142, and obtained Macedonia as his province. He was condemned for extortion, and committed suicide.—**3.** M., consul 109, fought in this year against the Cimbri in Transalpine Gaul, and was defeated.—**4.** D., stepfather of M. Brutus, the murderer of Caesar, having married his mother Servilia. He was consul 62, with L. Licinius Murena.—**5.** M., son of No. 4 and of Servilia, served in Gaul as Caesar's legatus in 53. He was consul in 28.—**6.** M., consul 19, with L. Norbanus Balbus. In 33 his daughter Claudia was married to C. Caesar, afterwards the emperor Caligula. Silanus was governor of Africa in the reign

of Caligula, but was compelled by his father-in-law to put an end to his life.— **7.** APP., consul A.D. 28 with Silius Nerva. He was put to death by Claudius, on the accusations of Messallina and Narcissus. The first wife of Silanus was Aemilia Lepida, the *proneptis* or great-grand-daughter of Augustus.

SĪLĂRUS (-i; *Sele*), a river in lower Italy, forming the boundary between Lucania and Campania, rises in the Apennines, and after receiving the Tanager (*Negri*) and Calor (*Calore*), falls into the Sinus Paestanus a little to the N. of Paestum.

SĪLĒNUS (-i; Σειληνός). **1.** (Mythological.) Silenus is represented in poetry as the satyr-like attendant of Dionysus, or sometimes as the foster-father of the infant Dionysus. But originally he was a Lydian deity, the god of springs and

Silenus on a wine-skin. (From a bronze statue at Naples; originally belonging to a fountain.)

running water. In popular belief there were several Sileni, who were, in fact, male Naiads (among whom may be reckoned MARSYAS), and also inventors of the flute; but one Silenus was regarded as the Lydian water-god. As was the case with nymphs and other nature-deities in Greece, Silenus had prophetic power. This, as well as his connection with springs, appears in the Lydian story of Midas capturing him by mixing wine with the spring, and so extorting a prophecy. [MIDAS.] In Italy fountains were called 'silani,' and the water was made to flow from the head or from the water-skin of a sculptured Silenus. In art he is represented as an oldish man with shaggy hair and beard, crowned with ivy; sometimes he is seated astride on his wine-skin; sometimes he has the infant Dionysus in his arms; in the pictures and reliefs of Bacchic processions he is riding on an ass. **2.** (Literary.) A native of Calatia, and a writer upon Roman history in the second century B.C.

C. SĪLĬUS ITALĬCUS, a Roman poet, was born about A.D. 25. He acquired great reputation as an advocate, and was afterwards one of the Centumviri. He was consul in 68, and afterwards proconsul of Asia. After this he lived chiefly in the house near Naples once occupied by Virgil, until he had completed his seventy-fifth year, when, suffering from an incurable disease, he starved himself to death. The great work of Silius Italicus, was a heroic poem in seventeen books on the second Punic war.

SĪLŌ, Q. POMPAEDĬUS, the leader of the Marsi in the Social war. He fell in battle against Q. Metellus Pius, B.C. 88.

SĬLŪRES (-um), a powerful people in Britain, inhabiting *South Wales*, long offered a formidable resistance to the Romans.

SILVĀNUS (-i), an Italian deity of the country very nearly akin to Faunus, from whom he differed little, except that woods and trees were his especial province, but he also presided over flocks and herds, from which, like Faunus, he drove off wolves. As god of the fields and homestead, he was regarded as defender of boundaries. By agriculturists he was therefore worshipped as their protector in three ways: (1) As Silvanus Domesticus, who guarded the homestead; (2) as Silvanus Agrestis, who gave fertility to the fields; (3) as Silvanus Orientalis, who watched over the place where the boundary-fence started. For some reason not easy to explain, Silvanus was specially connected with the pine-tree and cypress, and a tradition arose that Silvanus loved the youth Cyparissus, who was turned into a cypress-tree.

SILVĬUM (-i), a town of the Peucetii in Apulia on the borders of Lucania.

SILVĬUS, the son of ASCANIUS. All the succeeding kings of Alba bore the cognomen Silvius.

SIMMĬAS (-ae; Σιμμίας). Of Thebes, first the disciple of the Pythagorean

philosopher Philolaüs, and afterwards the friend and disciple of Socrates, at whose death he was present.

SĬMŎĪS (-entis). [TROAS.] As a mythological personage, the river-god Simois is the son of Oceanus and Tethys, and the father of Astyochus and Hieromneme.

SĬMŌNĬDES (Σιμωνίδης). **1.** Of Amorgos, was the second, both in time and reputation, of the three principal iambic poets of the early period of Greek literature: namely, Archilochus, Simonides, and Hipponax. He was a native of Samos, whence he led a colony to the neighbouring island of Amorgos, where he founded three cities, Minoa, Aegialus, and Arcesine, in the first of which he fixed his own abode. He lived about B.C. 664. **2.** Of Ceos, one of the most celebrated lyric poets of Greece. He was born at Iulis, in Ceos, B.C. 556, and was the son of Leoprepes. From his native island he proceeded to Athens, probably on the invitation of Hipparchus. After remaining at Athens some time he went to Thessaly, where he lived under the patronage of the Aleuads and Scopads. He afterwards returned to Athens, and soon had the noblest opportunity of employing his poetic powers in the celebration of the great events of the Persian wars. In 489 he conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon. Ten years later he composed the epigrams which were inscribed upon the tomb of the Spartans who fell at Thermopylae; and he also celebrated the battles of Artemisium and Salamis, and the great men who commanded in them. He had completed his eightieth year when his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus (477), being the fifty-sixth prize which he had carried off. Shortly after this he was invited to Syracuse by Hiero, at whose court he lived till his death in 467.

SĪNAE (-ārum; Σῖναι), the easternmost people of Asia, of whom nothing but the name was known to the western nations, till about the time of Ptolemy, who describes their country as bounded on the N. by Serica, and on the S. and W. by India extra Gangem. It corresponded to the S. part of *China* and the E. part of the *Burmese peninsula.*

SINDA (-ae). **1.** A city of Pisidia, N. of Cibyra, near the river Caularis.

SINDI (Σινδοί). **1.** A people of Asiatic Sarmatia, on the E. coast of the Euxine, and at the foot of the Caucasus. They probably dwelt between the *Sea of Azov* and the *Black Sea.*

SINDUS (-i; Σίνδος), a town in Mygdonia on the Thermaic gulf.

SĪNGĂRA (-ōrum), a fortified city in the interior of Mesopotamia, eighty-four Roman miles S. of Nisibis.

SINGIDŪNUM (-i; *Belgrade*), a town in Moesia Superior at the confluence of the Savus and the Danube.

SINGUS (-i; Σίγγος), a town in Macedonia on the E. coast of the peninsula Sithonia, which gave its name to the Sinus Singiticus.

SĬNIS (-isi; Σίνις), a robber who frequented the isthmus of Corinth and killed the travellers whom he captured, by fastening them to the top of a fir-tree, which he bent down and then let spring up again. He himself was killed in this manner by Theseus.

SĬNON (-ōnis), son of Aesimus, or, according to Virgil, of Sisyphus, and grandson of Autolycus, was a relation of Odysseus, whom he accompanied to Troy. After the Greeks had constructed the wooden horse, Sinon mutilated himself, in order to make the Trojans believe that he had been maltreated by the Greeks, and then allowed himself to be taken prisoner by the Trojans. He told the Trojans that the wooden horse had been made as an atonement for the Palladium which had been carried off by the Greeks, and that if they would drag it into their own city, Asia would conquer Greece. The Trojans believed, and dragged the horse into the city; whereupon Sinon in the dead of night let out the Greeks, who thus took Troy.

SĬNŌPĒ (-es; Σινώπη), an important colony of Miletus, on the Euxine, stood on the N. coast of Asia Minor, on the W. headland of the great bay of which the delta of the river Halys forms the E. headland. Having been destroyed in the invasion of Asia by the Cimmerians, it was restored by a new colony from Miletus, B.C. 632, and soon became the greatest commercial city on the Euxine. Several colonies were established by the Sinopians on the adjacent coasts, the chief of which were Cotyora, Trapezus, and Cerasus. It remained an independent state till it was taken by Pharnaces I., king of Pontus. It was the birthplace and residence of Mithridates the Great, who enlarged and beautified it. After an obstinate resistance to the Romans under Lucullus, it was taken and proclaimed a free city. Diogenes, the cynic, and Diphilus were born at Sinope.

SINTĬCA, a district in Macedonia, E. of Crestonia and N. of Bisaltia as far as the Strymon and the lake Prasias. Its chief town was Heraclea Sintica.

SĬNŪESSA (-ae; *Rocca di Mandragone*), the last city of Latium on the confines of Campania, to which it originally belonged, was situated on the sea-coast, about six miles N. of the mouth of the Volturnus, and on the Via Appia.

SIPHNUS (-i; Σίφνος), an island in the Aegaean sea, forming one of the Cyclades, SE. of Seriphus. It is of an oblong form, and about forty miles in circumference. In consequence of their gold and silver mines, of which the remains are still visible, the Siphnians attained great prosperity, and were regarded in the time of Polycrates as the wealthiest of the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines, was equal in wealth to that of any other Greek state.

SĬPONTUM (-i; *Siponto*), a town in Apulia, in the district of Daunia, on the S. slope of Mt. Garganus, and on the coast. It is said to have been founded by Diomede, and was of Greek origin.

SĬPŸLUS (-i; Σίπυλος; *Sipuli-Dagh*), a mountain of Lydia, in Asia Minor, a branch of the Tmolus, from the main chain of which it proceeds NW. along the course of the river Hermus, as far as Magnesia and Sipylum. It was rich in metals, and many mines were worked in it.

SIRACĒNI or SIRĂCI (-ōrum), a people of Sarmatia Asiatica, dwelt in the district of Siracene, E. of the Palus Maeotis, as far as the river Rha (*Volga*).

SIRBŌNIS LACUS (Σιρβωνίδος λίμνη), a large and deep lake on the coast of Lower Egypt, E. of M. Casius. Its circuit was 1000 stadia. It was strongly impregnated with bitumen. Part of the army of Darius Ochus was swallowed up in it B.C. 350.

SĪRĒNES (-um; Σειρῆνες), sea-nymphs who had the power of charming by their songs all who heard them. When Odysseus came near the island, he stuffed the ears of his companions with wax, and tied himself to the mast of his vessel, until he was so far off that he could no longer hear their song [see p. 409]. According to Homer, the island of the Sirens was situated between Aeaea and the rock of Scylla, near the SW. coast of Italy; but the Roman poets place them on the Campanian coast. Homer says nothing of their number, but some writers say that they were two, Aglaopheme and Thelxiepīa; and others, that there were three, Pisinöe, Aglaope, and Thelxiepīa, or Parthenope, Ligīa, and Leucosia. The Sirens are also connected with the legends of the Argonauts and the rape of Persephone. When the Argonauts sailed by, the Sirens began to sing, but in vain, for Orpheus surpassed them; and as it had been decreed that they should live only till some one hearing their song should pass by unmoved, they threw themselves into the sea, and were changed into rocks. Later poets represent them as provided with wings, which they are said to have received at their own request, in order to be able to search after Persephone. Once, however, they contended with the Muses, and being defeated, were deprived of their wings.

SĪRIS (-is). **1.** (*Sinno*), a river in Lucania flowing into the Tarentine gulf, memorable for the victory which Pyrrhus gained on its banks over the Romans.—**2.** (*Torre di Senna*), a Greek town in Lucania at the mouth of the preceding river. It was destroyed by the people of Sybaris and Crotona about 550 B.C., and when the country was re-settled by Athenians from Thurii a hundred years later, the city was built at first on the site of Siris and then transferred to Heraclea, three miles distant.

SIRMĬO (-ōnis; *Sirmione*), a beautiful promontory on the S. shore of the Lacus Benacus (*Lago di Garda*), on which Catullus had a villa.

SIRMĬUM (-i; *Mitrovitz*), a city in Pannonia Inferior, on the left bank of the Savus. Under the Romans it became the capital of Pannonia, and their headquarters in their wars against the Dacians.

SĪSĂPON (-ōnis; *Almaden*, in the Sierra Morena), a town in Hispania Baetica, N. of Corduba, between the Baetis and Anas.

SISCĬA (-ae; *Sissek*), a town in Pannonia Superior, upon an island formed by the rivers Savus, Colapis, and Odra, and on the road from Aemona to Sirmium.

SĪSENNA, L. CORNĔLĬUS, a Roman annalist, was praetor in B.C. 78. He was a legate of Pompey in 67, and having been despatched to Crete in command of an army, died in that island at the age of about 52. He wrote a history of his own times, and also translated the Milesian tales of Aristides.

SISYGAMBIS (-is; Σισύγαμβις), mother of Darius Codomannus, the last king of Persia, fell into the hands of Alexander, after the battle of Issus, B.C. 333, together with the wife and daughters of Darius.

SĪSŸPHUS (-i; Σίσυφος), son of Aeolus

and Enarete, whence he is called *Aeolides*. He was married to Merope, a daughter of Atlas or a Pleiad, and became by her the father of Glaucus, Ornytion (or Porphyrion), Thersander and Halmus. In post-Homeric writers, as the type of a crafty man, he is also called a son of Autolycus, and the father of Odysseus by Anticlea [ANTICLEA]; whence we find Odysseus sometimes called *Sisyphides*. In the various stories about him Sisyphus is said to have built the town of Ephyra, afterwards Corinth. As king of Corinth he promoted navigation and commerce, but he was fraudulent, avaricious, and deceitful. His wickedness during life was punished in the lower world, where he had to roll uphill a huge stone, which as soon as it reached the top always rolled down again. The reasons for this punishment are not the same in all authors: some say that it was because he had betrayed the designs of the gods: others, because he had betrayed to Asopus that Zeus had carried off Aegina; others, that Sisyphus contrived to chain Death, whom Zeus had sent to fetch him, so that neither he himself nor other men could die, and there was no longer any fear of the gods, until Ares was sent and delivered Death.

SITĂCĒ or SITTĂCE (Σιτάκη, Σιττάκη), a great and populous city of Babylonia, near the Tigris, a little above Seleucia.

SITALCES (Σιτάλκης), king of the Thracian tribe of the Odrysians, was a son of Teres, whom he succeeded on the throne. His territory stretched from Abdera to the mouths of the Danube, and from Byzantium to the sources of the Strymon. At the beginning of the Peloponnesian war he made an alliance with the Athenians. He was defeated and killed in 424, fighting against the Triballi.

SĪTHŌNĬA (-ae; Σιθωνία), the central of the three peninsulas running out from Chalcidice in Macedonia, between the Toronaic and Singitic gulfs. The poets use *Sīthōnis* and *Sīthōnĭus* in the general sense of Thracian.

SITONES (-um), a German tribe in Scandinavia, belonging to the race of the Suevi.

SITTACE. [SITACE.]

SITTĬUS or SITĬUS, P., of Nuceria in Campania, went to Spain in B.C. 64, and thence to Mauretania, sent, it is said, by P. Sulla, to excite an insurrection against the Roman government. Sittius did not return to Rome. His property in Italy was sold to pay his debts, and he continued in Africa, where he fought in the wars of the kings of the country. He joined Caesar when the latter came to Africa, in 46, to prosecute the war against the Pompeian party. He was murdered by the son of Masinissa.

SMARAGDUS MONS, a mountain of Upper Egypt, near the coast of the Red Sea, N. of Berenice. The extensive emerald mines from which it obtained its name were worked under the ancient kings of Egypt, under the Ptolemies, and under the Romans.

SMERDIS (Σμέρδις), according to Herodotus, was the name of the son of Cyrus, and was murdered by order of his brother, Cambyses. His true name was BARDES, which appears in Aesch. *Pers.* 780 as Mardus; but his real name was Gomates. The death of Smerdis was kept a profound secret; and accordingly, when the Persians became weary of the tyranny of Cambyses, one of the Magians, whom Herodotus calls Patizīthes, who had been left by Cambyses in charge of his palace and treasures, availed himself of the likeness of his brother to the deceased Smerdis, to proclaim this brother as king, representing him as the younger son of Cyrus. The false Smerdis was acknowledged as king by the Persians, and reigned for seven months without opposition. But the Persian nobles suspected him, and Otanes, having found out the truth through his daughter, who was one of the wives of Smerdis, formed a conspiracy with six other noble Persians, and slew the false Smerdis with his brother Patizithes in the eighth month of his reign, 521. This is the story of Herodotus, and it agrees with the Persian inscriptions, except as regards the motives of Gomates. It was a religious movement of the Magians to establish more firmly their religion and the power of the priestly caste, by placing one of their own order on the throne. This attempt was defeated by the nobles, who disliked the innovation of a priest-king.

SMINTHEUS. [APOLLO.]

SMYRNA (Σμύρνα), or MYRRHA. For details see ADONIS.

SMYRNA and in many MSS. ZMYRNA (-ae), one of the most ancient and flourishing cities of Asia Minor, and the only one of the great cities on the W. coast which has survived to this day, stood in a position alike remarkable for its beauty and for other natural advantages. Lying just about the centre of the W. coast of Asia Minor—on the banks of the little river Meles, at the bottom of a deep bay, the Sinus Hermaeus or Smyrnaeus (*G. of*

Smyrna), which formed a safe harbour for the largest ships, at the foot of the rich slopes of Tmolus and at the entrance to the great and fertile valley of the Hermus, in which lay the great and wealthy city of Sardis—and in the midst of the Greek colonies on the E. shore of the Aegaean; it was marked out by nature as one of the greatest emporiums for the trade between Europe and Asia. Smyrna was probably an Aeolian colony from Cyme. At an early period it fell, by a stratagem, into the hands of the Ionians of Colophon, and remained an Ionian city from that time forth. It was taken and destroyed by ALYATTES; its inhabitants were left dwelling in village communities (κωμηδόν) for three centuries, but with something that could still be called a town. At length, at the end of the fourth cent. B.C. Antigonus rebuilt the city on the SE. side of the bay on which the old city had stood. The new city was enlarged and beautified by Lysimachus. It was especially favoured by the Romans on account of the aid it rendered them in the Syrian and Mithridatic wars.

SŌCRĂTES (-is; Σωκράτης). 1. The great Athenian philosopher, was born in the demus Alopece, near Athens, B.C. 469. His father, Sophroniscus, was a sculptor, and Socrates probably worked, like his father, as a sculptor for a time, but soon gave up that occupation for the work which has made him famous, and which he thought most useful to himself and his fellow-men. His physical constitution was robust and wonderfully enduring. He went barefoot in all seasons of the year, even during the winter campaign at Potidaea, under the severe frosts of Thrace; and the same homely clothing sufficed for him in winter as well as in summer. In features he is represented as having been singularly, and even grotesquely, ugly—with a flat nose, thick lips, and prominent eyes, like a Satyr or Silenus. Of the circumstances of his life we are almost wholly ignorant; he served with credit [ALCIBIADES] as a hoplite at Potidaea, Delium, and Amphipolis. He was married to Xanthippe, who is described as peevish and quarrelsome, and he had three sons, of whom nothing is recorded. He seems never to have filled any political office until 406, in which year he was a member of the senate of Five Hundred, and one of the Prytanes, when he refused, on the occasion of the trial of the six generals, to put an illegal proposal to the vote, in spite of all personal hazard. He displayed the same moral courage in refusing to obey the order of the Thirty for the apprehension of Leon the Salaminian. He believed that he had a religious mission, and thought that he constantly heard a prophetic or supernatural voice, interfering at times when he was about to do anything, not telling him what to do, but only what to avoid. This guidance, like the voice of conscience, he always followed. It was spoken of by later writers as the Daemon or Genius of Socrates. He never wrote anything, but he made oral instruction the business of his life, and that without any pay for his teaching. He frequented the market place, and the gymnasia and the public walks, conversing with young and old, rich and poor, with all, in short, who felt any desire for his instruction, fighting especially against all false appearance and conceit of knowledge, in order to pave the way for the search after truth. Consequently to the proud and the idle he appeared an intolerable bore, and often experienced their hatred and calumny. This was probably the reason why he was selected by Aristophanes and the other comic writers to be attacked as a general representative of philosophical and rhetorical teaching. That a reformer and destroyer, like Socrates, of ancient prejudices and beliefs, should have raised up a host of enemies is only what might be expected: but in his case this feeling was increased by the manner in which he fulfilled his mission. The oracle of Delphi had said in answer to Chaerephon that no man was wiser than Socrates. No one was more perplexed at this declaration than Socrates himself, since he did not claim to have any wisdom at all. He therefore went to a politician who enjoyed a high reputation for wisdom, and soon discovered, by his method of cross-examination, that this statesman's reputed wisdom was no wisdom at all. But of this he could not convince the man himself; whence Socrates concluded that he was wiser than the politician, since he was at least aware of his own ignorance. The same experiment was tried with the same result on various classes of men; on poets, mechanics, and especially on the rhetors and sophists, the chief of all the pretenders to wisdom, and that they did not like being convicted of ignorance may easily be imagined. The first indication of his unpopularity is the attack made upon him by Aristophanes in the "Clouds" in the year 423 B.C.: but it was not till B.C. 399 that he was brought to trial. In that year Melētus, a leather-seller, seconded by Anytus a poet, and Lycon, a rhetor, accused him of impiety in not worshipping the gods of the city, and in introducing new deities, and also as being

a corruptor of youth. Blameless though he was, it no doubt told against him in the popular opinion that Alcibiades and Critias had been among his pupils. Socrates made no preparations for his defence, and seems, indeed, not to have desired an acquittal. But although he addressed the dicasts in a bold, uncompromising tone, he was condemned only by a small majority of five or six in a court composed of between five and six hundred dicasts. After the verdict was pronounced, he was entitled by law to make some counter-proposition in place of the penalty of death, which the accusers had demanded; and if he had done so with any show of submission, it is probable that the sentence would have been mitigated. But his tone after the verdict was higher than before. Instead of a fine, he asserted that he ought to be maintained in the Prytanēum at the public expense, as a public benefactor. This enraged the dicasts, and he was condemned to death. It happened that the vessel which went every year to the festival at Delos had sailed the day before his condemnation; and during its absence it was unlawful to put any one to death. Socrates was thus kept in prison during thirty days, till the return of the vessel. He spent the interval in philosophical conversation with his friends. Crito, one of these, arranged a scheme for his escape by bribing the gaoler; but Socrates refused to save his life by a breach of the law. His last discourse, on the day of his death, turned on the immortality of the soul. His last words were addressed to Crito: "Crito, we owe a cock to Asclepius; discharge the debt, and by no means omit it." The cock was specially sacrificed to Asclepius (in Latin, Aesculapius): it is possible that it was regarded as the herald of dawn (i.e. of a new life). The greatness of Socrates, whose teaching is preserved mainly in the writings of Plato, is shown by the results he achieved. Out of his school sprang, not merely Plato, but all the other leaders of Greek Philosophy for the next half century, and all those who continued the great line of speculative philosophy down to later times.

SOEMIS or SOAEMĬAS, JŪLĬA, daughter of Julia Maesa, and mother of ELAGABALUS.

SOGDIĀNA (-ae; ἡ Σογδιανή; parts of *Turkestan* and *Bokhara*), the NE. province of the ancient Persian empire, separated on the S. from Bactriana and Margiana by the upper course of the Oxus; on the E., from the territory of the Sacae, by the upper course of the Jaxartes; and bounded on the NW. by the great deserts E. of the *Sea of Aral*. It was conquered by Cyrus, and afterwards by Alexander, both of whom marked the extreme limits of their advance by cities on the Jaxartes, Cyreschata and Alexandreschata.

SOGDIĀNUS (-i), an illegitimate son of Artaxerxes I., who got possession of the throne B.C. 425, but was put to death by Darius Ochus a few months afterwards.

SOL. [HELIOS.]

SŎLI (-orum; Σόλοι).—**1.** (*Mezetlu*), a city on the coast of Cilicia, SW. of Tarsus, between the rivers Lamus and Cydnus, said to have been colonised by Argives and Lydians from Rhodes. The city was destroyed by Tigranes, and restored by Pompey, who peopled it with the survivors of the defeated pirates, under the name of Pompeiopolis. It was the birthplace of Chrysippus and Aratus. Its name has been curiously perpetuated in the grammatical word *solecism* (*soloecismus*), which is said to have been first applied to the corrupt dialect of Greek spoken by the inhabitants of this city—or, as some say, of Soli in Cyprus.—**2.** (*Paleokhora*), a seaport town in the W. part of the N. coast of Cyprus.

SOLINUS C. JŪLĬUS, the author of a work containing a brief sketch of the geography of the world as known to the ancients. We know nothing of Solinus himself, but he must have lived after the reign of Alexander Severus, and before that of Constantine.

SOLLIUM (-i; Σόλλιον), a town on the coast of Acarnania, opposite the island of Leucas.

SŎLŎIS (-entis; Σολόεις; *C. Cantin*), a promontory running far out into the sea, in the S. part of the W. coast of Mauretania.

SŎLŌN (-onis; Σόλων), the great Athenian legislator, was born about B.C. 638. His father, Execestides, was a descendant of Codrus, and his mother was a cousin of the mother of Peisistratus. Solon early distinguished himself by his poems, in some of which he gave sage counsel, or incited his countrymen to deeds of patriotism. Hence he was reckoned one of the Seven Wise Men. The occasion which first brought Solon prominently forward was the contest between Athens and Megara respecting the possession of Salamis. The ill success of the attempts of the Athenians to make themselves masters of the island had led to the enactment of a law forbidding the writing or saying anything to urge the Athenians to renew the contest. Solon, it is said, hit upon the device of

feigning to be mad: and rushing into the agora, recited an elegiac poem in which he called upon the Athenians to retrieve their disgrace and reconquer Salamis. The law was rescinded; and Solon himself appointed to conduct the war in which the Megarians were driven out of the island. Soon after this, in consequence of the distracted state of Attica, Solon was called upon by all parties to mediate between them. He was chosen archon 594, with unlimited power for adopting such measures as might be needed. He relieved the distress of the people by his celebrated *disburdening ordinance* (σεισάχθεια), by which he cancelled outstanding debts: and for the future made it illegal to lend money on the security of the borrower's person, so that the selling into slavery for debt became impossible; a limit was placed to the rate of interest, and also to the accumulation of land. To facilitate and increase trade and commerce, he altered the standard of coinage from the *Pheidonian*, which circulated in the Peloponnesus and Boeotia, to the *Euboic*, which was used in Chalcis and Eretria, then great channels of commerce, so that the Attic currency was adapted to that of the chief Ionian trading centres. [See *Dict. of Ant.* art. *Pondera*.] It is a mistake to connect his monetary changes with the reliefs for debtors, and to suppose that he was *debasing* the coinage. He next dealt with reforms of the constitution, first repealing all the laws of Draco except those relating to murder. He then arranged the citizens in classes according to their property; he made the Boule consist of 400 members instead of 401 (100 from each of the four tribes), and transferred to it some of the functions of the Areopagus—the initiation of proposals for the Ecclesia, and the dealings with foreign ambassadors: he enlarged the functions of the *Ecclesia*, which no doubt existed before his time, though it probably possessed scarcely more power than the assemblies which we find described in the Homeric poems. He gave it the right of electing the archons and other magistrates, and what was even more important, made the archons and magistrates accountable directly to it when their year of office was expired. He made also marriage laws, and regulations for trade and commerce. One of the most curious of his regulations was that which disfranchised any citizen who on the outbreak of a sedition remained neutral. The laws of Solon were inscribed on wooden rollers (ἄξονες) and triangular tablets (κύρβεις), and were set up at first in the Acropolis, afterwards in the Prytaneum. It is said that Solon exacted from the people an oath, that they would observe his laws without alteration for a certain number of years, and then set out on his travels. He first visited Egypt, then Cyprus, and afterwards is said to have had his famous interview with Croesus in Lydia. [CROESUS.] During the absence of Solon the old dissensions were renewed, and shortly after his arrival at Athens the supreme power was seized by Peisistratus. Solon probably died about 558, two years after the overthrow of the constitution, at the age of eighty.

SŌLŪS (-untis) or SŌLUNTUM, a town on the N. coast of Sicily, between Panormus and Thermae, a colony of the Phoenicians.

SŌLŸMA (-ōrum; τὰ Σόλυμα). **1.** (*Taktalu-Dagh*), the mountain range which runs parallel to the E. coast of Lycia, and is a southern continuation of M. Climax.—**2.** Another name of JERUSALEM.

SŌLŸMI. [LYCIA.]

SOMNUS (Ὕπνος), the personification and god of sleep, is described as a brother of Death (Θάνατος, *Mors*), and as a son of Night. In works of art Sleep and Death are represented alike as two youths, sleeping or holding inverted torches in their hands. [MORS.]

SONTĬUS (*Isonzo*), a river in Venetia in the N. of Italy, rising in the Carnic Alps and falling into the Sinus Tergestinus E. of Aquileia.

SŌPHĒNĒ (-es; Σωφηνή), a district of Armenia Major, lying between the ranges of Antitaurus and Masius; separated from Melitene in Armenia Minor by the Euphrates, from Mesopotamia by the Antitaurus, and from the E. part of Armenia Major by the river Nymphius.

SŎPHŎCLES (-is; Σοφοκλῆς). **1.** The great tragic poet, was born at Colonus, a village little more than a mile to the NW. of Athens, B.C. 495. He was thirty years younger than Aeschylus, and fifteen years older than Euripides. His father was Sophilus, or Sophillus, who traded as an iron-worker, i.e. he employed slaves as smiths. In the two leading branches of Greek education, music and gymnastics, he was carefully trained, and in both he gained the prize of a garland; and when the Athenians celebrated their victory over the fleet of Xerxes, Sophocles was chosen to lead, naked and with lyre in hand, the chorus which sang the songs of triumph (480). His first appearance as a dramatist took place in 468, when he won the prize against Aeschylus, who was placed second, and soon afterwards retired

to Sicily. From this time Sophocles held the supremacy of the Athenian stage, not without rivals, by whom he was sometimes defeated—even the *Oedipus Tyrannus* only obtained the second prize—but even against Euripides (whose first victory was in 441) he maintained his place till his death as the favourite poet of the Athenians. In 442 he was on the board of the Hellenotamiae, or treasurers of the tribute paid by allies. In the spring of 440 he brought out the earliest of his extant dramas, the *Antigone*, and in the same year, but probably for reasons apart from poetical merit, he was appointed one of the ten *strategi*, of whom Pericles was the chief, in the war against Samos. It would seem that in this war Sophocles neither obtained nor sought for any military reputation: he is represented as good-humouredly repeating the judgment of Pericles concerning him, that he understood the making of poetry, but not the commanding of an army. It was probably for this reason that Pericles sent him to look after supplies at Lesbos. The family quarrels which troubled his last years are connected with a well-known story, concerning which, however, there is some doubt. His family consisted of two sons, Iophon, the son of Nicostrate, who was a free Athenian woman, and Ariston, his son by Theoris of Sicyon; and Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, who was by the laws of Athens his father's rightful heir, jealous of his love for the young Sophocles, and fearing that he might receive a large portion, is said to have brought an action to show that his father was no longer of sound mind. As his reply Sophocles read from his *Oedipus at Colonus*, which was lately written, but not yet brought out, the magnificent chorus, beginning—

Εὐίππου, ξένε, τᾶσδε χώρας,

whereupon the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct. Sophocles died soon afterwards, in 406, in his ninetieth year. Sophocles first increased the number of actors from two to three: and this he must have done early in his career, since the change was adopted by Aeschylus in his *Oresteia* in B.C. 460. He also raised the number of the chorus from twelve to fifteen. Of the three additional members one was intended to act as coryphaeus of the whole, the other two to lead the sections in a divided chorus; and his chorus takes a less leading part than the chorus of Aeschylus. The subjects and style of Sophocles are human, while those of Aeschylus are essentially heroic: on the other hand, Sophocles does not, in the same manner as Euripides, bring tragedy to the level of every-day life, nor does he in a like degree use a miserable condition of life as a means of exciting pity. A characteristic difference between the two poets is illustrated by the saying of Sophocles that 'he himself represented men as they ought to be, but Euripides exhibited them as they are.' A modern critic has well said: 'There is no other Greek poet whose genius belongs so peculiarly to the best Greek time. Aeschylus has an element of Hebrew grandeur: Euripides has strong elements of modern pathos and romance; these things come easily home to us. But in order fully to appreciate Sophocles we must place ourselves in sympathy with the Greek mind in its most characteristic modes of thought, and with the Greek sense of beauty in its highest purity.'—Sophocles wrote 130 plays; but of these only 7 are extant.—**2.** Son of Ariston, and grandson of the elder Sophocles, was also an Athenian tragic poet. In 401 he brought out the *Oedipus at Colonus* of his grandfather; but he did not begin to exhibit his own dramas till 396.—**3.** Son of Sostratides, was an Athenian commander in the Peloponnesian war, sent to reinforce the fleet in Sicily and to aid the popular party at Corcyra; was banished because he assented to the peace in Sicily in B.C. 424.

SŌPHŎNISBA, daughter of the Carthaginian general, Hasdrubal, the son of Gisco. She had been betrothed by her father, at a very early age, to the Numidian prince Masinissa, but Hasdrubal, being desirous to gain over Syphax, offered him the hand of his daughter in marriage. Syphax married her, and from that time became the ally of Carthage. After the defeat of Syphax, and the capture of his capital city of Cirta by Masinissa, Sophonisba fell into the hands of the conqueror, upon whom her beauty exercised so powerful an influence, that he determined to marry her himself, but Scipio, fearing lest she should exercise the same influence over Masinissa which she had previously done over Syphax, ordered Masinissa to give her up. Masinissa, to save her from captivity, sent her a bowl of poison, which she drank without hesitation, and thus put an end to her own life.

SŌPHRŌN (Σώφρων), of Syracuse, was the principal writer of the *Mime* (μῖμος), which was one of the varieties of the Dorian Comedy. He lived about B.C. 460-420. They consisted of dramatic dialogues

representing scenes of social life. The second Idyll of Theocritus is borrowed from the Ἀκεστρίαι of Sophron, and the fifteenth (*Adoniazusae*) from Sophron's Ἰσθμιάζουσαι.

SOPHRONISCUS. [SOCRATES.]

SOPHUS, P. SEMPRŌNĬUS, consul 304, and one of the first plebeian pontifices B.C. 300.

SŌRA (-ae). 1. (*Sora*), a town in Latium, on the right bank of the river Liris and N. of Arpinum.—2. (*Zora*) A town in Paphlagonia, NW. of Tavium.

SŌRACTĔ (*Monte di S. Oreste*), a mountain in Etruria, in the territory of the Falisci, near the Tiber, about twenty-six miles from Rome, the summit of which, in winter covered with snow, was clearly visible from the city. (*Vides ut alta stet nive candidum Soracte*, Hor. *Od.* i. 9.) On its summit was a temple of Apollo SORANUS.

SŌRĀNUS (-i), a Sabine divinity worshipped on Mt. Soracte. Soranus was apparently a sun-god of the district, and hence was identified with Apollo as Apollo Soranus. At his festival the worshippers were supposed to pass over burning embers without injury. The rite may have been originally a sun-charm, like the 'St. John's fires,' and had the additional meaning of purification from evil influences which belonged to the similar rites of PALES.

SŌSĬGĒNES (-is; Σωσιγένης), the Peripatetic philosopher, was the astronomer employed by Julius Caesar to superintend the correction of the calendar (B.C. 46).

SŎSĬUS. 1. C., quaestor B.C. 66, and praetor 49. He was appointed by Antony, in 38, governor of Syria and Cilicia in the place of Ventidius, was consul in 32, and Sosius commanded the left wing of Antony's fleet at the battle of Actium. He was afterwards pardoned by Octavian.—2. The name of two brothers (Sosii), booksellers at Rome in the time of Horace.

SŌTĂDES (Σωτάδης). 1. An Athenian comic poet of the so-called Middle Comedy. —2. A native of Maronea in Thrace, lived at Alexandria about B.C. 280, and wrote licentious poems in the Ionic dialect.

SOTTIĀTES or SOTIĀTES, a warlike people in Gallia Aquitanica, on the frontiers of Gallia Narbonensis, were subdued by P. Crassus Caesar's legate.

SPARTA (-ae; Σπάρτη, Dor. Σπάετα), also called LACEDAEMON (Λακεδαίμων), the capital of Laconica and the chief city of Peloponnesus, was situated on the right bank of the Eurotas, about twenty miles from the sea. It was bounded on the E. by the Eurotas, on the NW. by the small river Oenus (*Kelesina*), and on the SE. by the small river Tisia (*Magula*). Both of these streams fell into the Eurotas, which here for some distance is less narrowly enclosed by the mountains on either side. Below its confluence with the Oenus the river runs for eighteen miles in a valley or plain about four miles broad. On its left bank the ground is marshy; on its right there are low spurs running down from Taygetus, and forming a space of ground elevated above the river upon which Sparta was built. Below, the river is again confined by mountain gorges. The actual plain of Sparta was therefore difficult of approach and easily defended against invaders. The city was about six miles in circumference, and consisted of several distinct quarters, which were originally separate villages, and which were never united into one regular town. During the flourishing times of Greek independence, Sparta was never surrounded by walls, since the bravery of its citizens, and the difficulty of access to it, were supposed to render such defences needless. It was first fortified by the tyrant Nabis, B.C. 195, but it did not possess regular walls till the time of the Romans. Five quarters (originally distinct villages) are mentioned: (1) *Pitane* (Πιτάνη), towards the N. of the city, in which was situated the Agora, containing the council-house of the senate, and the offices of the public magistrates, and other public buildings. (2) *Limnae* (Λίμναι), a suburb of the city in which stood the famous temple of Artemis Orthia, on the banks of the Eurotas, probably NE. of Pitane. (3) *Mesoa* (Μεσόα), also by the side of the Eurotas, probably in the SE. part of the city. (4) *Cynosūra* (Κυνόσουρα: Κυνοσουρεύς), in the SW. of the city, and S. of Pitane. (5) *Aegīdae* (Αἰγεῖδαι), in the NW. of the city, and W. of Pitane. The hills on the outskirts of the city were the Dictynnaeum (above mentioned) on the S., the Issorion on the W., and the Alpion on the N. To the SE., on the left bank of the Eurotas, was the hill Menelaium (*Hag. Elias*), so called from the sanctuary of Menelaus and Helen which stood upon it. The most important remains of ancient Sparta are the ruins of the theatre, which was near the Agora.—In the Homeric period, Argos was the chief city of Peloponnesus, and Sparta is represented as subject to it. Here reigned Menelaus, the younger brother of Agamemnon; and, according to tradition, by the marriage of Orestes, the son of Agamemnon, with Hermione, the

daughter of Menelaus, the two kingdoms of Argos and Sparta became united. The Dorian conquest of Peloponnesus made Sparta the capital of the country. The old inhabitants of the country maintained themselves at Amyclae, which was not conquered for a long time. After the complete subjugation of the country we find three distinct classes in the population: the pure Dorians, who resided in the capital, and who were called Spartiatae or Spartans; the Perioeci or old Achaean inhabitants (but probably with some admixture of Dorian blood), who became tributary to the Spartans, and possessed no political rights; and the Helots, who were also a portion of the old Achaean inhabitants, but were reduced to a state of slavery. The Spartans reduced Messenia in a succession of wars [MESSENIA]: they defeated the Tegeans, and wrested the district of Thyreae from the Argives. At the time of the Persian invasion, the haughtiness of Pausanias disgusted most of the Greek states, particularly the Ionians, and led them to transfer the supremacy to Athens (477). From this time the power of Athens steadily increased, and Sparta possessed little influence outside the Peloponnesus. The Spartans, however, made several attempts to check the rising greatness of Athens, and their jealousy led at length to the Peloponnesian war (431). This war ended in the overthrow of Athens, and the restoration of the supremacy of Sparta over the rest of Greece (404). But the Spartans did not retain this supremacy more than thirty years. Their decisive defeat by the Thebans under Epaminondas at the battle of Leuctra (371) gave the Spartan power a shock from which it never recovered; and the restoration of the Messenians to their country two years afterwards completed the humiliation of Sparta. Under the later Macedonian monarchs the power of Sparta still further declined. Agis endeavoured to restore the ancient institutions of Lycurgus, but he perished in the attempt (240). Cleomenes III., who began to reign 236, was more successful. He succeeded in putting the Ephors to death, and overthrowing the existing government (225); and he then made a redistribution of the landed property, and augmented the number of the Spartan citizens by admitting some of the Perioeci to this honour. His reforms infused new blood into the state; and for a short time he carried on war with success against the Achaeans. But the mistaken policy of Aratus, the general of the Achaeans, called in the assistance of Antigonus Doson, the king of Macedonia, who defeated Cleomenes at the decisive battle of Sellasia (221), and followed up his success by the capture of Sparta. Sparta now sank into insignificance, and was ruled by a succession of native tyrants till compelled to join the Achaean League. Shortly afterwards it fell, with the rest of Greece, under the Roman power.

SPARTĂCUS (-i), by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. He was taken prisoner, and sold to a trainer of gladiators. In 73 he was a member of the company of Lentulus, and was detained in his school at Capua in readiness for the games at Rome. He persuaded his fellow-prisoners to make an attempt to gain their freedom. About seventy of them broke out of the school of Lentulus, and took refuge in the crater of Vesuvius. Spartacus was chosen leader, and was soon joined by a number of runaway slaves. They were blockaded by C. Claudius Pulcher at the head of 3000 men, but Spartacus attacked the besiegers and put them to flight. For two years (B.C. 73–71) he defeated one Roman army after another, and laid waste Italy from the foot of the Alps to the southernmost corner of the peninsula. After both the consuls of 72 had been defeated by Spartacus, M. Licinius Crassus, the praetor, was appointed to the command of the war. Crassus carried on the contest with vigour and success, and after gaining several advantages over the enemy, at length defeated them on the river Silarus in a decisive battle, in which Spartacus was slain.

SPARTI (Σπαρτοί from σπείρω), the Sownmen, was the name given to the armed men who sprang from the dragon's teeth sown by Cadmus, and who were believed to be the ancestors of the five oldest families at Thebes. [CADMUS; THEBAE.]

SPARTIĀNUS, AELĬUS. One of the writers of the Historiae Augustae, lived in the time of Diocletian and Constantine.

SPARTŌLUS (-i; Σπάρτωλος), a town in the Macedonian peninsula of Chalcidice, N. of Olynthus.

SPERCHĒUS (-i; Σπερχειός: *Elladha*), a river in the S. of Thessaly, which rises in Mt. Tymphrestus, runs in an easterly direction through the territory of the Aenianes and through the district Malis, and falls into the innermost corner of the Sinus Maliacus. As a river-god Spercheus is a son of Oceanus and Ge, and the father of Menesthius.

SPĒS, the personification of Hope, was

worshipped at Rome, where she had several temples, the most ancient of which was built in B.C. 354, by the consul Atilius Calatinus, near the Porta Carmentalis in the Forum Olitorium, and was rebuilt in 17 A.D.

SPEUSIPPUS (-i; Σπεύσιππος), the philosopher, was a native of Athens, and the son of Eurymedon and Potone, a sister of Plato. He succeeded Plato as president of the Academy, but was at the head of the school for only eight years (B.C. 347–339).

SPHACTĒRĬA. [PYLOS, No. 1.]

SPHAERĬA (Σφαιρία: *Poros*), an island off the coast of Troezen in Argolis.

SPHAERUS (Σφαῖρος), a Stoic philosopher, studied first under Zeno of Citium, and afterwards under Cleanthes. He lived at Alexandria during the reigns of the first two Ptolemies.

SPHINX (Σφίγξ, gen. Σφιγγός), according to the Greek tradition, a she-monster, daughter of Orthus and Chimaera, born in the country of the Arimi, or of Typhon and Echidna, or, lastly, of Typhon and Chimaera. She is said to have proposed a riddle to the Thebans, and to have murdered all who were unable to guess it. Oedipus solved it, whereupon the Sphinx slew herself. [For details see OEDIPUS.] The legend appears to have come from Egypt, but the figure of the Sphinx is represented somewhat differently in Greek mythology and art. The Egyptian Sphinx is the figure of a lion without wings in a lying attitude, the upper part of the body being that of a human being. This Sphinx was male, and represented the god Horemkhu (= Horus, Harmachis, or Kheper), whereas the Greek Sphinx was represented as a female figure with wings. The Sphinx in Greece was an emblem of the mysterious power of death. Hence she is represented, like the Harpy or the Siren, bearing a slain body; and especially she is the slayer of those who die prematurely. Her appearance in the Theban story is due to her being regarded as both pitiless and mysterious.

SPINTHĂRUS (Σπίνθαρος), of Heraclea on the Pontus, a tragic poet, ridiculed by Aristophanes.

SPŌLĒTĬUM or SPOLĒTUM (-i; *Spoleto*), a town in Umbria, on the Via Flaminia, colonised by the Romans B.C. 242.

SPŎRĂDES (-um), a group of scattered islands in the Aegaean sea, off the island of Crete and the W. coast of Asia Minor, so called in opposition to the Cyclades, which lay in a circle around Delos.

SPURINNA, VESTRITĬUS. A Roman general, who fought on the side of Otho against the Vitellian troops in the N. of Italy. He was an intimate friend of the younger Pliny.

STĂBĬAE (-ārum), a town in Campania, between Pompeii and Surrentum, which was destroyed by Sulla in the Social war, but which continued to exist as a small place down to the great eruption of Vesuvius in A.D. 79, when it was overwhelmed along with Pompeii and Herculaneum. It was at Stabiae that the elder Pliny perished.

STĂGĪRUS or STAGEIRUS (also Stageira; Στάγειρος, Στάγειρα: *Stavro*), a town of Macedonia, in Chalcidice, on the Strymonic gulf and a little N. of the isthmus which unites the promontory of Athos to Chalcidice. It is celebrated as the birthplace of Aristotle, and was in consequence restored by Philip, by whom it had been destroyed.

STASĪNUS (Στασῖνος), of Cyprus, an epic poet, to whom some of the ancient writers attributed the poem of the Epic Cycle entitled *Cypria* (Κύπρια), because Cyprus was the birthplace of its supposed author It relates the marriage of Thetis, the judgment of Paris to award the golden apple, the rape of Helen, and the first nine years of the Trojan war. Its substance is preserved in the prose summary by PROCLUS.

STATIELLI (-ōrum), a small tribe in Liguria, S. of the Po, whose chief town was Statiellae Aquae (*Acqui*), on the road from Genua to Placentia.

STATILĬA MESSALLINA. [MESSALLINA.]

STATILĬUS TAURUS. [TAURUS.]

STATĪRA (Στάτειρα). **1.** Wife of Artaxerxes II., king of Persia, was poisoned by Parysatis, the mother of the king.—**2.** Sister and wife of Darius III. She was taken prisoner by Alexander, together with her mother-in-law, Sisygambis, and her daughters, after the battle of Issus, B.C. 333. They were well treated by the conqueror, but Statira died shortly before the battle of Arbela, 331. [BARSINE.]

STĀTĬUS, P. PAPĬNĬUS, was born at Neapolis, about A.D. 61, and was the son of a distinguished grammarian. He went to Rome with his father, who was tutor to Domitian. The young Statius gained the prize for poetry three times in the Alban contests; but having, after a long career of popularity, been vanquished in the quinquennial Capitoline contests, he retired to Neapolis with his wife, Claudia. He

died about A.D. 96. The story of the secret conversion of Statius to Christianity, mentioned by Dante (*Purgat.* xxii. 89), rests on no authority, and is in itself extremely improbable. Dante was glad to believe possible for the most eminent imitator of Virgil what he knew was impossible for Virgil himself. The chief work of Statius was *Thebaidos Libri XII*, a heroic poem in twelve books, embodying the ancient legends with regard to the expedition of the Seven against Thebes. He has left also a collection of poems in 5 books called "Silvae," and an unfinished poem on Achilles.

STĂTOR. [JUPITER.]

STELLAS or STELLATINUS CAMPUS, a part of the Campania plain, N. of M. Tifata, between Cales and the Volturnus.

STENTŌR (-ŏris; Στέντωρ), a herald of the Greeks in the Trojan war, whose voice was as loud as that of fifty other men together.

STENTŎRIS LACUS. [HEBRUS.]

STĔNŸCLĀRUS (-i; Στενύκληρος), a town in the N. of Messenia, which was the residence of the Dorian kings of the country.

STĔRŎPES. [CYCLOPES.]

STĒSĬCHŎRUS (-i; Στησίχορος), of Himera in Sicily, a Greek poet, contemporary with Sappho, Alcaeus, Pittacus, and Phalaris, is said to have been born B.C. 632, and to have died in 552 at the age of eighty. His real name was Tisias, the name by which he is known being merely a surname, meaning 'organiser of choruses.' He is said to have been educated at Catana, and afterwards to have enjoyed the friendship of Phalaris, the tyrant of Agrigentum. Many writers relate the fable of his being miraculously struck with blindness after writing an attack upon Helen, and recovering his sight when he had composed a Palinodia. [HELENA.] Another story told of him is that he warned the citizens of the designs of Phalaris by telling them the fable of the horse and the stag, and in consequence had to fly from Agrigentum to Catana. He stands, with Alcman, at the head of one branch of the lyric art, the choral poetry of the Dorians. The subjects of his poems were chiefly heroic (hence 'graves Camenae,' Hor. *Od.* iv. 9, 8); he transferred the subjects of the old epic poetry to the lyric form.

STĒSIMBRŎTUS (-i; Στησίμβροτος), of Thasos, a rhapsodist and historian in the time of Cimon and Pericles.

STHĔNĔBOEA. [BELLEROPHONTES.]

STHĔNĔLUS (-i; Σθένελος). **1.** Son of Perseus and Andromeda, king of Mycenae, and husband of Nicippe, by whom he became the father of Alcinoë, Medusa, and Eurystheus, who as the enemy of Heracles is called *Stheneleïus hostis*.—**2.** Son of Androgeos, or, in other accounts, of Actor. He accompanied Heracles against the Amazons.—**3.** Son of Capaneus and Evadne. He was one of the Epigoni, by whom Thebes was taken, and he commanded the Argives under Diomedes, in the Trojan war.—**4.** Father of Cycnus, who was changed into a swan. Hence we find the swan called by Ovid *Stheneleis volucris* and *Stheneleia proles*.—**5.** A tragic poet, contemporary with Aristophanes.

STHENO. [GORGONES.]

STĬLĬCHO (-ōnis), son of a Vandal captain under the emperor Valens, became one of the most distinguished generals of Theodosius I. and Honorius. His military abilities saved the Western empire; and after gaining several victories over the barbarians, he defeated Alaric at the battle of Pollentia, 403, and compelled him to retire from Italy. In 405 he gained another great victory over Radagaisus, who had invaded Italy at the head of a formidable host of barbarians. It was alleged that Stilicho aspired to make himself master of the Roman empire; but there is no proof of this. The influence of Stilicho was undermined by the intrigues of Olympius, who, for his own purposes, persuaded Honorius to put Stilicho to death.

STILO, L. AELĬUS PRAECONĪNUS, a Roman grammarian, one of the teachers of Varro and Cicero.

STĪLPO (Στίλπων), the philosopher, was a native of Megara, and taught philosophy there about 300 B.C.

STĬMŬLA, originally an Italian deity, worshipped among the Indigetes as the Power which in childhood and youth incited to emulation or love; but, perhaps only from likeness of sound, the name was applied also to Semele after the introduction of the Bacchanalian worship into Italy. This Stimula (=Semele) had a sanctuary near Ostia.

STŎBI (-ōrum; Στόβοι), a town of Macedonia, situated on the river Erigon, at its junction with the Axius, NE. of Heracles.

STOECHĂDES INSŪLAE (*I. d'Hyères*), a group of five small islands in the Mediterranean, off the coast of Gallia Narbonensis and E. of Massilia, on which the Massiliotes kept an armed force to protect their trade against pirates. The

three larger islands were called Prote, Mese or Pomponiana, and Hypaea.

STOENI (-ōrum), a Ligurian people in the Maritime Alps, conquered by Q. Marcius Rex B.C. 118.

STRĂBO, a cognomen in many Roman gentes, properly signified a person who squinted. *Paetus* implies the same defect, but in a milder form.

STRĂBO (-ōnis), the geographer, was a native of Amasia in Pontus, born about B.C. 54. He lived during the whole of the reign of Augustus, and during the early part, at least, of the reign of Tiberius. He lived some years at Rome, and also travelled much in various countries. We learn from his own work that he was with his friend Aelius Gallus in Egypt in B.C. 24 (pp. 110, 818). He wrote a historical work in forty-three books, which is lost. It began where the History of Polybius ended, and was probably continued to the battle of Actium. But his work on Geography (Γεωγραφικά), in seventeen books, has come down to us entire, with the exception of the seventh, of which we have only an epitome. Strabo's *Geography* is the most important ancient work on that subject which has been preserved. It is a book intended for reading, a kind of historical geography: not merely a list of names like Ptolemy's work.

STRĂBO, FANNĬUS. 1. C., Consul 122. He owed his election chiefly to the influence of C. Gracchus, who was anxious to prevent his enemy Opimius from obtaining the office. But in his consulship Fannius supported the aristocracy, and opposed the measures of Gracchus. He wrote a History, of which Brutus made an abridgment.—2. The son-in-law of Laelius, whom Cicero introduces as one of the speakers in the *de Republica* and *de Amicitia*.

STRĂBO SEIUS. [SEJANUS.]

STRĂTON (-ōnis; Στράτων), son of Arcesilaus, of Lampsacus, was a Peripatetic philosopher, and the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the school in B.C. 288, and, after presiding over it eighteen years, was succeeded by Lycon. He devoted himself especially to the study of natural science, whence he was called *Physicus*.

STRĂTŌNĪCĒA (-ae; Στρατονίκεια): *Eski-Hisar*, one of the chief inland cities of Caria, built by Antiochus I. Soter, who fortified it strongly, and named it in honour of his wife, Stratonice. It stood E. of Mylasa and S. of Alabanda, near the river Marsyas, a S. tributary of the Maeander, and on the road from Alabanda to Idyma.

STRĂTUS (-i; Στράτος). *Surovigli*; near *Lepanu*, the chief town in Acarnania, ten stadia W. of the Achelous. Its territory was called STRATICE. It was a strongly fortified town, and commanded the ford of the Achelous on the high road from Aetolia to Acarnania.

STROMBICHĬDES (Στρομβιχίδης), son of Diotimus, was an Athenian admiral on the coast of Asia B.C. 412. He recovered Lampsacus, which had revolted, in 411. He was put to death by the Thirty, because he opposed the policy of Theramenes.

STRŎPHĂDES INSŪLAE, formerly called PLŌTAE (*Strofadia* and *Strivali*), two islands in the Ionian sea, off the coast of Messina and S. of Zacynthus. The Harpies were pursued to these islands by the sons of Boreas; and it was from their *returning* from these islands after the pursuit that the islands are supposed to have obtained the name of Strophades. [HARPYIAE.]

STRŎPHĬUS (Στρόφιος), king of Phocia, son of Crissus and father of Astydamia and Pylades. [See ORESTES.]

STRŸMON (-ŏnis), a river in Macedonia, forming the boundary between that country and Thrace down to the time of Philip. It rose in Mt. Scomius, passed through the lake Prasias, and, immediately S. of Amphipolis, fell into a bay of the Aegaean sea called after it STRYMONĬCUS SĪNUS. Its bank was a favourite haunt of cranes.

STUBĔRA or STYMBĂRA, a town of Macedonia, on the river Erigon.

STYMPHĀLIDES. [STYMPHALUS.]

STYMPHĀLIS. 1. A lake in Arcadia. [STYMPHALUS.]—2. A district in Macedonia, between Atintania and Elimiotis.

STYMPHĀLUS (-i; Στύμφαλος), a town in the NE. of Arcadia. The territory of Stymphalus is a plain about six miles in length, shut in on all sides by mountains. On the N. rises the Cyllene, from which a projecting spur, called Mt. Stymphalus, descends into the plain. The mountain at the southern end of the plain, opposite Cyllene, was called Apelaurum, and at its foot is the *katavothra* or subterraneous outlet of the lake of Stymphalus, now called *Zaraka*. The water which flows from it, after an underground course of twenty-two miles, is said to appear again a few miles from Argos (where its ancient name was Erasīnus). On the shores of the lake dwelt, according to tradition, the birds called STYMPHĀLĬDES, destroyed by Heracles.

STŸRA (-ōrum; τὰ Στύρα: *Stura*), a town in Euboea on the SW. coast, not far from

Carystus, and nearly opposite Marathon in Attica.

STYX (-ȳgis; Στύξ), connected with the verb στυγέω, to hate or abhor, is the name of the principal river in the nether world, around which it flowed seven times. Styx is described as a daughter of Oceanus and Tethys. In the Iliad the Styx is the only river of the lower world, but in the Odyssey the Acheron is the chief river, into which Pyriphlegethon and Styx with its affluent Cocytus flow. By Pallas Styx became the mother of Zelus (zeal), Nike (victory), Bia (strength), and Kratos (power). She was the first of all the immortals who took her children to Zeus to assist him against the Titans; and in return for this her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom the most solemn oaths were sworn. When one of the gods had to take an oath by Styx, Iris fetched a cup full of water from the Styx, and the god, while taking the oath, poured out the water.

STYX (-ygis; Στύξ: *Mavra-neria*), a river in the N. of Arcadia, near Nonacris, descending from a high rock and falling into the Crathis. The description of the mythical Styx, as falling from a high rock, evidently suits this real stream, and the wild and gloomy character of its ravine led to the traditions attached to it.

SUBLĂQUĔUM (-i; *Subiaco*), a place on the Anio, near its source.

SUBLICĬUS PONS. [ROMA.]

SŬBŪRA, SŬBURRA. [ROMA.]

SUCRO (-ōnis). 1. (*Xucar*), a river in Hispania Tarraconensis, rising in the territory of the Celtiberi, and falling S. of Valentia into the Mediterranean. 2. (*Cullera*), a town of the Edetani in Hispania Tarraconensis, on the preceding river.

SUDĒTI MONTES, a range of mountains in the SE. of Germany, in which the ALBIS takes its rise.

SUEBI. [SUEVI.]

SŪESSA AURUNCA (*Sessa*), a town of the Aurunci in Latium, E. of the Via Appia, between Minturnae and Teanum.

SŬESSA PŌMĔTĬA, also called PŌMĔTĬA simply, a town of the Volsci in Latium, S. of Forum Appii, conquered by the Romans under Tarquinius Priscus, and taken a second time and sacked by the consul Servilius.

SUESSETĀNI (-orum), a people in Hispania Tarraconensis.

SUESSIŌNES or SUESSŎNES (-um), a people in Gallia Belgica. Their king Divitiacus, shortly before Caesar's arrival in the country, was reckoned the most powerful chief in all Gaul. They possessed twelve towns, of which the capital was Noviodunum, subsequently Augusta Suessonum or Suessones (*Soissons*).

SUESSŬLA (-ae; *Torre di Sessola*), a town in Samnium, on the S. slope of Mt. Tifata.

SUĒTŌNĬUS PAULĪNUS. [PAULINUS.]

C. SUĒTŌNĬUS TRANQUILLUS, the Roman historian, was born about the beginning of the reign of Vespasian. His father was Suetonius Lenis, who was a tribune of the thirteenth legion in the battle of Bedriacum, in which Otho was defeated. Suetonius practised as an advocate at Rome in the reign of Trajan. He was afterwards appointed private secretary (Magister Epistolarum) to Hadrian, but was deprived of this office by the emperor, on the ground of his showing too little respect to Sabina, the emperor's wife. His chief work is his Lives of the Twelve Caesars, of whom the first is C. Julius Caesar and the last is Domitian. He has left also two treatises, *De illustribus Grammaticis*, and *De claris Rhetoribus*, which, with some lives of authors, formed part of a series *De Viris illustribus*, comprising the lives of poets, orators and historians.

SŪĒVI or SŪĒBI (-ōrum), one of the most powerful peoples of Germany, or, more properly speaking, the collective name of a great number of German tribes, who were grouped together. The Suevi occupied the greater half of Germany, but not always the same districts. In Caesar's time they dwelt E. of the Ubii and Sugambri, and W. of the Cherusci; but Tacitus gives the name of Suebia to the whole of the E. of Germany from the Danube to the Baltic.

SUGAMBRI, SYGAMBRI, SIGAMBRI, SYCAMBRI or SICAMBRI, a powerful tribe of Germany at an early time, belonged to the Istaevones, and dwelt originally N. of the Ubii, on the Rhine, from whence they spread towards the N. as far as the Lippe. The Sugambri are mentioned by Caesar, who invaded their territory. They are described as warlike people. They were conquered by Tiberius in the reign of Augustus, and a large number of them were transplanted to Gaul, where they received settlements between the Maas and the Rhine as Roman subjects. The portion of the Sugambri who remained in Germany withdrew further S., probably to the mountainous country in the neighbourhood of the Taunus.

SŪĬDAS (-ae; Σουίδας), a Greek lexicographer, of whose life nothing is known.

SUIONES, the general name of all the German tribes inhabiting Scandinavia. [SCANDIA.]

SULLA, CORNĒLĬUS, the name of a patrician family. This family was originally called Rufinus [RUFINUS], and the first member of it who obtained the name of Sulla was P. Cornelius Sulla, mentioned below [No. 1]. **1.** P., great-grandfather of the dictator Sulla, and grandson of P. Cornelius Rufinus, who was twice consul in the Samnite wars.—**2.** P., a son of No. 1 and grandfather of the dictator, Sulla, was praetor in 186.—**3.** L., son of No. 2, and father of the dictator Sulla, lived in obscurity, and left his son only a slender fortune.—**4.** L. surnamed FELIX, the dictator, was born in 138. He was quaestor in 107, when he served under Marius in Africa. Hitherto he had only been known for his profligacy; but he displayed zeal and ability in this campaign. It was to Sulla that Jugurtha was delivered by Bocchus; and the quaestor thus shared with the consul the glory of bringing this war to a conclusion. He continued to serve under Marius with distinction in the campaigns against the Cimbri and Teutones; but Marius becoming jealous of the rising fame of his officer, Sulla took a command under the other consul, Q. Catulus, who entrusted the chief management of the war to him. Sulla was praetor in 93, and in the following year was sent as propraetor into Cilicia, with orders from the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Sulla met with complete success. He defeated Gordius, the general of Mithridates, in Cappadocia, and placed Ariobarzanes on the throne. The enmity between Marius and Sulla, who was now regarded as one of the leaders of the aristocratic party, assumed a more deadly form. Both were anxious to obtain the command of the impending war against Mithridates; but the breaking out of the Social war stopped all private quarrels for the time. Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years; and he had the mortification of finding that his achievements were thrown into the shade by the superior energy of his rival. Sulla gained some brilliant victories over the enemy, and took Bovianum, the chief town of the Samnites. He was elected consul for 88, and received from the senate the command of the Mithridatic war. The events which followed—his expulsion from Rome by Marius, his return to the city at the head of his legions, and the proscription of Marius and his leading adherents—are related in the Life of Marius. Sulla set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. He landed at Dyrrhachium, and marched against Athens, which had become the headquarters of the Mithridatic cause in Greece. Athens was taken by storm on March 1, 86, and was given up to plunder. Sulla then marched against Archelaus, the general of Mithridates, whom he defeated near Chaeronea in Boeotia; and in the following year he again gained a decisive victory over the same general near Orchomenus. But meantime his enemies had obtained the upper hand in Italy. The consul Cinna, who had been driven out of Rome by his colleague Octavius, soon after Sulla's departure from Italy, had entered it again with Marius at the close of the year. Both Cinna and Marius were appointed consuls 86, and all the regulations of Sulla were swept away. Sulla, however, would not return to Italy till he had brought the war against Mithridates to a conclusion. After driving the generals of Mithridates out of Greece, he crossed the Hellespont, and early in 84 concluded a peace with the king of Pontus. He now turned his arms against Fimbria, who had been appointed by the Marian party as his successor in the command. But the troops of Fimbria deserted their general, who put an end to his own life. Sulla landed at Brundusium with 40,000 soldiers in the spring of 83. He had halted at Athens on the way, and brought back with him the books of Apellicon of Teos, among which were the works of Aristotle and Theophrastus. The Marian party outnumbered him in troops, and had every prospect of victory; but Cinna had been murdered the year before, and Carbo, the oldest survivor of the Marian party, was in Cisalpine Gaul. Two consular armies opposed Sulla in S. Italy, but he routed one under Norbanus at Capua, and induced the troops of the other consul, Scipio, to desert the Marian cause and join his standard. He wintered in Campania, and in the following year (82) the struggle was brought to a close by the decisive victory which he gained over the Samnites and Lucanians under Pontius Telesinus before the Colline gate of Rome. This victory was followed by the surrender of Praeneste and the death of the younger Marius, who had taken refuge in this town. In N. Italy his lieutenants, Metellus, C. Pompeius and Crassus, had been equally successful, and the surviving leaders of the

opposite party had quitted Italy in despair. Sulla was now master of Rome and Italy; and one of his first acts was to draw up a list of his enemies who were to be put to death, called a *Proscriptio*. All persons in this list were outlaws who might be killed by anyone with impunity, and their property was confiscated to the state. The number of persons who perished by the proscriptions is stated differently, but it appears to have amounted to many thousands. Sulla had been appointed dictator towards the close of 82, for as long a time as he judged to be necessary, his object being to carry out his reforms in the constitution and in the administration of justice. At the beginning of 81, he celebrated a triumph on account of his victory over Mithridates. In a speech which he delivered to the people at the close of the ceremony, he claimed the name of *Felix*, as he attributed his success in life to the favour of the gods. The general object of Sulla's reforms was to restore, as far as possible, the ancient Roman constitution, and to give back to the senate and the aristocracy the power which they had lost. He restored to the senate the sole right of sitting as judices, which had been granted before to the equestrian order, and in other ways he strengthened the senatorial power. His reforms in criminal jurisdiction were the wisest and the only enduring part of his constitution. He constituted permanent courts for the trial of particular offences (*quaestiones perpetuae*), in which courts the praetors presided, or, if their number was insufficient, a *judex quaestionis*. In order to strengthen his power, Sulla established military colonies throughout Italy. These colonies had the strongest interest in upholding the institutions of Sulla, which secured their possessions. Sulla likewise created at Rome a kind of body-guard for his protection by giving the citizenship to a great number of slaves who had belonged to persons proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Cornelii after him as their patron. After holding the dictatorship till the beginning of 79, Sulla resigned this office, and retired to his estate at Puteoli, where he died in 78 in the sixtieth year of his age.—**5**. FAUSTUS, son of the dictator by his fourth wife, Caecilia Metella, and a twin brother of Fausta, was born not long before 88, the year in which his father obtained his first consulship. He and his sister received the names of Faustus and Fausta respectively on account of the good fortune of their father. Faustus accompanied Pompey into Asia, and was the first who mounted the walls of the Temple of Jerusalem, in 63. In 54 he was quaestor. He married Pompey's daughter, and sided with his father-in-law in the Civil war. After the battle of Thapsus in 46, he attempted to escape into Mauretania, but was taken prisoner by P. Sittius, and carried to Caesar. Upon his arrival in Caesar's camp he was murdered by the soldiers in a tumult.—**6**. P., nephew of the dictator, was elected consul along with P. Autronius Paetus for the year 65, but neither he nor his colleague entered upon the office, as they were accused of bribery by L Torquatus the younger, and were condemned. In the Civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia (48). He died in 45.—**7**. SERV., brother of No. 6, took part in both of Catiline's conspiracies. His guilt was so evident that no one was willing to defend him, but there is no record of his punishment.

SULMO (-ōnis ; *Sulmona*), a town of the Paeligni, seven miles S. of Corfinium and ninety miles from Rome, on the road to Capua. The district of the Paeligni was very cold in winter, hence we find the town called by the poets *gelidus Sulmo*. It is famous as the birthplace of Ovid.

SULPĬCĬA, a Roman poetess who flourished towards the close of the first century A.D., and wrote love poems addressed to her husband Calenus.

SULPĬCĬA GENS, was one of the most ancient Roman gentes. The chief families of the Sulpicii during the republican period bore the names of CAMERINUS, GALBA, GALLUS, RUFUS (given below), SAVERRIO.

SULPĬCĬUS RUFUS. **1**. P., one of the most distinguished orators of his time, was born B.C. 124. In 93 he was quaestor, and in 89 he served as legate of the consul Cn. Pompeius Strabo in the Marsic war. In 88, he was elected to the tribunate, but he deserted the aristocratic party, and joined Marius, being probably bought over. When Sulla marched upon Rome at the head of his army, Marius and Sulpicius took to flight. Marius succeeded in making his escape to Africa, but Sulpicius was discovered in a villa, and put to death.—**2**. P., probably son or grandson of the last, was one of Caesar's legates in Gaul and in the Civil war.—**3**. SER., with the surname LEMONIA, indicating the tribe to which he belonged, was a contemporary and friend of Cicero, and one of the best jurists as well as most eloquent orators of his age. He was consul in 51 with M. Claudius Marcellus. He died in 43 in the

camp of M. Antony, having been sent by the senate on a mission to Antony, who was besieging Dec. Brutus in Mutina.

SUMMĀNUS, an ancient Roman or Sabine divinity, who may be regarded as the Jupiter of the night; for as Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and hurled his thunderbolts during the night. Summanus had a temple at Rome near the Circus Maximus.

SŪNĬUM (-is; Σούνιον: *C. Colonni*), a promontory forming the S. extremity of Attica, with a town of the same name upon it. At the highest part was a splendid temple of Athene, fully 300 feet above the sea, eleven columns of which are still extant, and have given the modern name to the cape.

SŪPERBUS, TARQUINĬUS. [TARQUINIUS.]

SURA, LENTŬLUS. [LENTULUS, No. 9.]

SURRENTUM (-i; *Sorrento*), a town of Campania, opposite Capreae, and situated about seven miles from the promontory (*Prom. Minervae*) separating the Sinus Paestanus from the Sinus Puteolanus.

SŪSA (-ōrum; τὰ Σοῦσα: O. T. Shushan), the winter residence of the Persian kings, stood on the E. bank of the river Choaspes or Eulaeus (the modern *Kerkhah*), and between that river and the Pasitigris. Susa was of a quadrangular form, fifteen miles in circuit, with a strongly fortified citadel, containing the palace and treasury of the Persian kings. The Greek name of this citadel, Memnonice or Memnonium, is perhaps a corruption of a native name, whence may have arisen the idea of connecting the place with the myth of Memnon and asserting that Tithonus founded the city. It is also possible that the citadel may have been built for Cyrus by some Memnon.

SŪSĂRĬŌN (Σουσαρίων), to whom the origin of the Attic Comedy is ascribed, was a native of Megara, whence he removed into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus. He seems, between 580 and 564, to have developed the dialogue of the comic chorus and a single actor, customary at village festivals of Dionysus, into a kind of short farce, so as to lay the foundation of Comedy, properly so called. [See *Dict. of Ant.* art. COMOEDIA.]

SUSĬĀNA (-ae), one of the chief provinces of the ancient Persian empire, lay between Babylonia and Persis, and between M. Parachoatras and the head of the Persian gulf.

SUTRĬUM (-i; *Sutri*), a town of Etruria, on the E. side of the Saltus Ciminius, and on the road from Vulsinii to Rome.

SŸBĂRIS (-is; Σύβαρις). 1. A river in Lucania, flowing by the city of the same name, and falling into the Crathis. It was said to have derived its name from the fountain Sybaris, near Bura, in Achaia (Strab. p. 386).—2. A Greek town in Lucania, was situated between the rivers Sybaris and Crathis at a short distance from the Tarentine gulf, and near the confines of Bruttium. It was founded B.C. 720 by Achaeans and Troezenians. It carried on an extensive commerce with Asia Minor and other countries on the Mediterranean, and its inhabitants became so notorious for their love of luxury and pleasure, that their name was employed to indicate any voluptuary. But their prosperity was of short duration. A war broke out between Croton and Sybaris, in which the Sybarites were completely conquered by the Crotoniates, who followed up their victory by the capture of Sybaris, which they destroyed by turning the waters of the river Crathis against the town, B.C. 510. The greater number of the surviving Sybarites took refuge in other Greek cities in Italy; but a few remained near their ancient town, and their descendants formed part of the population of Thurii, which was founded in 443 near Sybaris. [THURII.]

SŸBŎTA (τὰ Σύβοτα), a number of small islands off the coast of Epirus, and opposite the promontory Leucimne in Corcyra, with a harbour of the same name on the mainland. It was here that a naval battle was fought between the Corcyraeans and Corinthians, B.C. 432.

SYCHAEUS. [DIDO.]

SŸĒNĒ (-es; Συήνη: *Assouan*), a city of Upper Egypt, on the E. bank of the Nile, just below the First Cataract. It was the S. frontier city of Egypt towards Aethiopia, and under the Romans it was kept by a garrison of three cohorts. From its neighbourhood was obtained the fine red granite called *Syenites lapis*.

SYENNĒSIS (Συέννεσις), a common name of the kings of Cilicia. Of these the most important are:—1. A king of Cilicia who joined with Labynetus in mediating between Cyaxares and Alyattes, the kings respectively of Media and Lydia, probably in B.C. 610.—2. Contemporary with Darius Hystaspis, to whom he was tributary.—3. Contemporary with Artaxerxes II. (Mnemon), ruled over Cilicia, when the younger

Cyrus marched through his country in his expedition against his brother Artaxerxes.

SYGAMBRI. [SUGAMBRI.]

SYLLA, an incorrect spelling of the name SULLA.

SŸMAETHUS (-i; Σύμαιθος: *Simeto*, or *Giarretta*), a river on the E. coast of Sicily, which flows into the sea eight miles S. of Catania.

SYMĒ (-es; Σύμη: *Symi*), a small island off the SW. coast of Caria, lay in the mouth of the Sinus Doridis to the W. of the promontory of Cynossema.

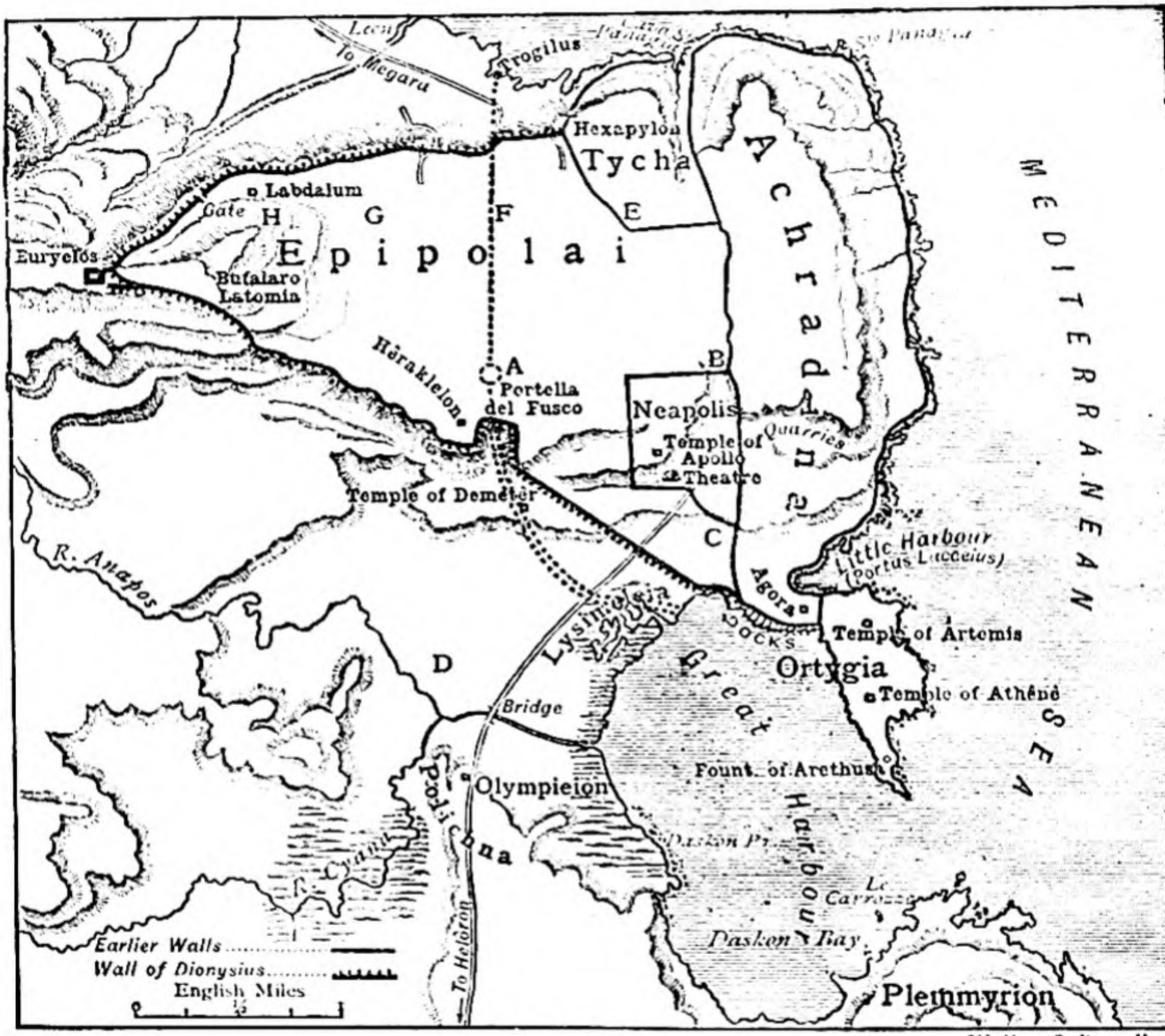
SYMMĂCHUS, Q. AURĒLĬUS. **1.** A distinguished scholar, statesman, and orator in the latter half of the fourth century of the Christian era. He was educated in Gaul, and having discharged the functions of quaestor and praetor, he was afterwards appointed (A.D. 365) Corrector of Lucania and the Bruttii, and in 373 he was proconsul of Africa. His zeal for the ancient religion of Rome involved him in disgrace. Having been chosen by the senate to remonstrate with Gratian on the removal of the altar of Victory (382) from their council hall, and on the curtailment of the sums annually allowed for the maintenance of the Vestal Virgins, and for the public celebration of sacred rites, he was ordered by the emperor to quit his presence, and to withdraw himself to a distance of 100 miles from Rome. He was afterwards raised to the consulship by Theodosius in 391. Of his works, ten books of Letters and parts of orations remain.—**2.** Father-in-law of BOETHIUS, and put to death at the same time. [THEODORICUS.]

SYNNĂDA (-ōrum; τὰ Σύνναδα: *Tschifut Cassaba*), a city at first inconsiderable, but afterwards a place of much importance, from the time of Constantine the capital of Phrygia Salutaris.

SŸPHAX (-ācis), king of the Massaesylians, the westernmost tribe of the Numidians. His history is related in the Life of his contemporary and rival, MASINISSA.

SŸRĀCŪSAE (-ōrum; Συράκουσαι), the wealthiest and most populous town in Sicily, was situated on the S. part of the E. coast, 400 stadia N. of the promontory Plemmyrium, and ten stadia NE. of the mouth of the river Anapus, near the lake or marsh called *Syraco* (Συρακώ), from which it derived its name. It was founded B.C. 743, one year after the foundation of Naxos, by a colony of Corinthians and other Dorians, led by Archias the Corinthian.—Syracuse was situated on a tableland forming the prolongation of a ridge which branches off from the still more elevated table-land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse and the more extensive bay which stretches on the N. as far as the peninsula of THAPSUS or *Magnisi*. Syracuse consisted of two parts: the Outer and the Inner city. The former of these—the original settlement — was comprised in Ortygia, formerly an island, but already connected with the mainland by a narrow causeway, and was completely separated from the Outer city by a fortified wall; the latter, of uncertain area, occupied the land north of Ortygia. The island, or rather peninsula, of Ortygia, to which the modern city is now confined, is of an oblong shape, about two miles in circumference, lying between the Great Harbour on the west and the Little Harbour on the east. The Outer city stretched down to both harbours, on either side of Ortygia, and was defended by walls on its landward side. The Great Harbour is a splendid bay, about five miles in circumference, and the Little Harbour was spacious enough to receive a large fleet of ships of war. North and NW. of the Outer city stretched the upland plateau of Epĭpŏlae, sloping back towards the mountains of the interior. This ground was included within the later walls of Dionysius; probably its eastern portion, bordered by the sea, was called Achradīna, though some consider that this name belonged to the flat ground below Epipolae. Two unfortified suburbs existed at the time of the Athenian siege on a part of Epipolae, Temenītes (afterwards Neapolis) immediately to the north of the Outer city, and Tyche some way further to the north and near the sea. Not many years afterwards the city was permanently extended so as to include within the walls both these districts: the high ground of Temenites and the lower slopes to the S. were called 'New City' (Neapolis). Neapolis contained the chief theatre of Syracuse, which was the largest in all Sicily. The highest point of Epipolae was called *Euryēlus*, on which stood the fort *Labdalum*. After Epipolae had been added to the city, the circumference of Syracuse was 180 stadia or upwards of twenty-two English miles; and the entire population of the city is supposed to have amounted to 500,000 at the time of its greatest prosperity.—There were several stone quarries (*lautumiae*) in Syracuse, which are frequently mentioned by ancient writers, and in which the Athenian prisoners were confined. These quarries were in higher ground above Achradina, and in Neapolis under the S. cliff of Epipolae. From them

was taken the stone of which the city was built. The so-called 'Ear of Dionysius,' which is shown in the modern *Latomia del Paradiso*, as a place where the tyrant overheard the conversations of his captives, is an invention of a writer of the Renaissance. Round the Olympieum, or Temple of Zeus, which stood on a height a mile and a half S. of Neapolis and on the other side of the Anapus, grew up a collection of houses called ἡ πολίχνη. It was important as commanding the passage of the Anapus. The government of Syracuse was at an early period an aristocracy, and the political power was in the hands of the landed proprietors called Geomori or Gamori. In course of time the people, having increased in numbers and wealth, expelled the Geomori and established a democracy. But in 485 Gelo made himself tyrant or sovereign of Syracuse. Under his rule and that of his brother Hiero, Syracuse was raised to an unexampled degree of wealth and prosperity. Soon after Hiero's death a democracy was established. The next most important event in the history of Syracuse was the siege of the city by the Athenians, which ended in the total destruction of the great Athenian armament in 413. The democracy continued to exist in Syracuse till 406, when the elder Dionysius made himself tyrant of the city. After a long and prosperous reign he was succeeded in 367 by his son, the younger



Plan of Ancient Syracuse (based on a map in Freeman's *Sicily*).

A, circular fort (κυκλος) of Athenian siege; dotted line from Trogilus to Portella del Fusco, Athenian wall (double thence to the sea); B A, direction of 1st Syracusan cross-wall; C D direction of 2nd Syracusan cross-wall; E F G H direction of last Syracusan counter-wall and forts.

Dionysius, who was finally expelled by Timoleon in 343. A republican form of government was again established; but it did not last long, and in 317 Syracuse fell under the sway of Agathocles. This tyrant died in 280; and the city being distracted by factions, the Syracusans voluntarily conferred the supreme power upon Hiero II., with the title of King, in 270. Hiero cultivated friendly relations with the Romans; but on his death in 216, at the advanced age of ninety-two, his grandson, Hieronymus, who succeeded him, espoused the side of the Carthaginians. A Roman army, under Marcellus, was sent against Syracuse, and after a siege of two years, during which Archimedes assisted his fellow-citizens by the construction of various engines of war [ARCHIMEDES], the city was taken by Marcellus in 212. From this time Syracuse became a town of the Roman province of Sicily.

SŸRĬA DEA (Συρίη θεός), 'the Syrian goddess,' a name by which the Syrian Atargartis was commonly spoken of by Greeks and Romans. She was a goddess of the productiveness of nature = Derceto = Astarte, and the Eastern equivalent of Aphrodite. The chief seat of her worship was Hierapolis in Syria. Her worship was introduced into Italy under the empire, especially by Nero; and she had a temple at Rome in the Transtiberine district.

SŸRĬA (-ae; ἡ Συρία), a country of W. Asia, lying along the E. end of the Mediterranean sea, between Asia Minor and Egypt. In a wider sense the word was used for the whole tract of country bounded by the Tigris on the E., the mountains of Armenia and Cilicia on the N., the Mediterranean on the W., and the Arabian Desert on the S.; the whole of which was peopled by the Aramaean branch of the great Semitic (or Syro-Arabian) race, who occupied a great part of the country which had formerly belonged to the Kheta or Hittites. In the narrower sense, Syria was bounded on the W. (beginning from the S.) by M. Hermon, at the S. end of Antilibanus, which separated it from Palestine, by the range of Libanus, dividing it from Phoenice, by the Mediterranean, and by M. Amanus, which divided it from Cilicia; and the Euphrates formed the E. boundary, dividing Syria, first from a very small portion of Armenia, and then from Mesopotamia. The name COELE SYRIA (ἡ κοίλη Συρία: 'hollow Syria') was first given to the low-lying part between Libanus and Antilibanus in the valleys of the upper Orontes and the Lita; but it was extended so as to include the country E. of Antilibanus up to, and beyond, Damascus. —Having been a part successively of the Assyrian, Babylonian, Persian, and Macedonian empires, Syria fell, after the battle of Ipsus (B.C. 301), to the share of Seleucus Nicator, and formed a part of the great kingdom of the Seleucidae, until it was conquered by TIGRANES, king of Armenia, B.C. 79. Soon afterwards, when the Romans had conquered Tigranes as well as Mithridates, Syria was added by Pompey to the empire of the republic and was constituted a province, B.C. 64; but its N. district, Commagene, was not until a later period included in this arrangement. [COMMAGENE.]

SYRĬAE PORTAE (αἱ Συρίαι πύλαι: *Pass of Beilan*), a most important pass between Cilicia and Syria, lying between the shore of the Gulf of Issus on the W. and M. Amanus on the E.

SŸRINX, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and was changed into a reed, of which Pan then made his flute. [PAN.]

SŸROS, or SŸRUS (Σῦρος, in Homer, Συρίη: *Syra*), an island in the Aegaean sea, and one of the Cyclades, lying between Rhenea and Cythnus.

SYRTES (-is or -ĭdos; Σύρτις, gen. -ιδος and -εως), the Greek name for each of the two great gulfs in the E. half of the N. coast of Africa. Both these gulfs were proverbially dangerous: the Greater Syrtis from its sandbanks and quicksands, and its unbroken exposure to the N. winds; the Lesser from its shelving rocky shores, its exposure to the NE. winds, and the consequent variableness of the tides in it. **1.** SYRTIS MAJOR (ἡ μεγάλη Σύρτις: *Gulf of Sidra*), the E. of the two, is a wide and deep gulf on the shores of Tripolita and Cyrenaica, exactly opposite to the Ionic sea, or mouth of the Adriatic, between Sicily and Peloponnesus.—**2.** SYRTIS MINOR (ἡ μικρὰ Σύρτις: *Gulf of Gabes*) lies in the SW. angle of the great bend formed by the N. coast of Africa as it drops down to the S. from the neighbourhood of Carthage, and then bears again to the E.: in other words, in the angle between the E. coast of Zeugitana and Byzacena (*Tunis*) and the N. coast of Tripolitana (*Tripoli*).

SYRTĬCA RĒGĬŌ, the special name of that part of the N. coast of Africa which lay between the two Syrtes, from the river Triton, at the bottom of the Syrtis Minor, on the W., to the Philaenorum Arae, at the bottom of the Syrtis Major, on the E. It was for the most part a very narrow strip of sand, interspersed with salt

marshes, between the sea and a range of mountains forming the edge of the Great Desert (*Sahara*).

SŸRUS, PUBLILIUS, a slave brought from Antioch to Rome, who was freed by his master, and soon became celebrated as a writer of mimes, about B.C. 45, and still more as an *improvisatore*. A collection of moral sayings extracted from his works appears to have been used as a school-book in the boyhood of St. Jerome. A compilation of this description is extant under the title *Publilii Syri Sententiae*. These proverbs have been drawn from various sources, and are evidently the work of many different hands; but a considerable number may be ascribed to Syrus and his contemporaries.

T.

TĂBAE, a city of Caria, on the borders of Phrygia.

TĂBERNAE. [TRES TABERNAE.]

TĂBURNUS (-i; *Taburno*), a mountain belonging half to Campania and half to Samnium. It shut in the Caudine pass on its S. side.

TĂCĂPĒ (-es; Ταχάπη: *Gabes*), a city of N. Africa, in the Regio Syrtica, at the innermost angle of the Syrtis Minor, to which the modern town gives its present name.

TACFARINAS, a Numidian in the reign of Tiberius, had originally served among the auxiliary troops in the Roman army, but he deserted; and, having collected a body of freebooters, he became at length the acknowledged leader of the Musulamii, a powerful people in the interior of Numidia, bordering on Mauretania. For some years he defied the Roman arms, in spite of the successful campaign of Blaesus against him; but he was at length defeated and slain in battle by Dolabella, A.D. 24.

TACHOS (Ταχώς), king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time towards the end of the reign of Artaxerxes II., B.C. 364–361. He invited Chabrias, the Athenian, to take the command of his fleet, and Agesilaus to undertake the supreme command of all his forces. Both Chabrias and Agesilaus came to Egypt; but the latter was much aggrieved in having only the command of the mercenaries entrusted to him. Accordingly, when Nectanabis laid claim to the Egyptian crown, Agesilaus deserted Tachos, and espoused the cause of Nectanabis, who thus became king of Egypt, B.C. 361.

TĂCĬTUS. **1.** CORNELIUS, the historian: whether his praenomen was C. or P. remains doubtful. The time and place of his birth are unknown. He was a little older than the younger Pliny, who was born A.D. 61. His father was probably Cornelius Tacitus, a Roman eques, who is mentioned as a procurator in Gallia Belgica, and who died in 79. The most probable account is that Tacitus was appointed tribunus militum laticlavus by Vespasian, quaestor by Titus, and praetor by Domitian. In 78 he married the daughter of C. Julius Agricola, to whom he had been betrothed in the preceding year, while Agricola was consul. In the reign of Domitian, and in 88, Tacitus was praetor, and he assisted as one of the quindecimviri at the solemnity of the Ludi Seculares which were celebrated in that year. Agricola died at Rome in 93, but neither Tacitus nor the daughter of Agricola was then with him. It is not known where Tacitus was during the last illness of Agricola, but he may have been, as some think, praetorian legate in Germany, or propraetor of Belgica. In the reign of Nerva, 97, Tacitus was appointed consul suffectus, in the place of T. Virginius Rufus, who had died in that year, and whose funeral oration he delivered. Tacitus and Pliny were most intimate friends. In the collection of the letters of Pliny, there are eleven letters addressed to Tacitus. The time of the death of Tacitus is unknown, but he appears to have survived Trajan, who died in 117. As a historian Tacitus wrote undoubtedly with a bias from his intense political sympathies with the senate of the older period as against the imperial constitution. But for acuteness of thought, for insight into character, he is among the greatest of historians and for power of description in a few telling words he is unrivalled. The following are the extant books of Tacitus in the order in which they were written: (1) *Dialogus de Oratoribus*, an essay to show the decay of oratory under the empire, written in the form of a dialogue, the speakers being literary men of Vespasian's reign, Curiatius Maternus, M. Aper, Julius Secundus, and Vipstanus Messalla. — (2) *Vita Agricolae*, the Life of Agricola, which was written, as we may probably conclude from the introduction, after Trajan's accession, *i.e.* after 98. This Life is not merely an admirable biography: it has also especial interest for its history of the Roman conquest of Britain.—(3) *Germania*, a treatise also written early in

Trajan's reign, describing the Germanic nations, their political institutions, religion, and habits.—(4) *Historiae*, which were written after the death of Nerva, 98, and before the *Annales*. They comprehended the period from the second consulship of Galba, 68, to the death of Domitian, 96. The first four books alone are extant in a complete form, and they comprehend only the events of about one year. Book v. is imperfect, and goes no further than the commencement of the siege of Jerusalem by Titus, and the war of Civilis in Germany. —(5) *Annales* (of which the genuine title appears to be *Ab excessu divi Augusti*, though Tacitus himself describes it also as *annales*), which begin with the death of Augustus, 14, and comprise the period to the death of Nero, 68, a space of fifty-four years. The greater part of the fifth book is lost; and also the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth, which is the last book. These lost parts comprised the whole of Caligula's reign, the first five years of Claudius, and the last two of Nero.—**2.** M. CLAUDĬUS, Roman emperor from the 25th of September, A.D. 275, until April, A.D. 276. He was elected emperor by the senate at the age of 70, after the death of Aurelian. He endeavoured to repress the luxury of the age by sumptuary laws, and he himself set an example to all around by the simplicity of his own habits. The only military achievement of this reign was the defeat and expulsion from Asia Minor of some invading Goths. He died either at Tarsus or at Tyana, 276.

TAENĂRUM (Ταίναρον: *C. Matapan*), a promontory in Laconica, forming the southerly point of the Peloponnesus, on which stood a temple of Poseidon. On this promontory was a cave, one of the supposed entrances to the underworld (probably so considered because of the stern and gloomy character of its rocks), through which Heracles is said to have dragged Cerberus to the upper world.

TĂGĒS (-ētis), a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. Once when an Etruscan, of the name of Tarchon, was ploughing in the neighbourhood of Tarquinii, there suddenly rose out of the ground Tages, the son of a Genius Jovialis, and grandson of Jupiter. Tages instructed the Etruscans in the art of the haruspices, and died immediately after. The Etruscans wrote down all he had said, and thus arose the books of Tages.

TĂGUS (-i), one of the chief rivers in Spain, rising in the land of the Celtiberians, and, after flowing in a westerly direction, falling into the Atlantic. The whole course of the Tagus exceeds 550 English miles. At its mouth stood Olisippo (*Lisbon*). The ancient writers relate that much gold sand was found in the Tagus.

TALASSIO or TALASSIUS, an old Italian, probably Sabine, deity invoked as a god presiding over marriage. During the bridal procession in the songs which attended it there were cries of 'Talasse,' as if calling for his presence. A legend was invented to account for the custom: that Talassus or Talus was a companion of Romulus in the rape of the Sabines.

TĂLĂUS (-i; Τάλαος), son of Bias and Pero, and king of Argos. He was married to Lysimache, and was father of Adrastus, Parthenopaeus, Pronax, Mecisteus, Aristomachus, and Eriphyle. The patronymic *Talaïonides* is given to his sons Adrastus and Mecisteus.

TALOS (-i; Τάλως). **1.** Son of Perdix, the sister of DAEDALUS. He is one of those mythical persons to whom were ascribed various inventions, of which the origin was unknown. Talos is said to have invented the saw, from observing the teeth of a serpent, or the backbone of a fish. He was credited also with the invention of the chisel, the compasses, and the potter's wheel. Daedalus was jealous of his skill and threw him down from the Acropolis. Some writers confused Talos and Perdix. [PERDIX.]—**2.** A man of brass, the work of Hephaestus. This wonderful being was given to Minos by Zeus or Hephaestus, and watched the island of Crete by walking round the island thrice every day. Whenever he saw strangers approaching, he made himself red-hot in fire, and then embraced the strangers when they landed. In the Argonaut story Talos receives the voyagers with a shower of stones. He had a vein running down to his foot, where the flow of blood was stopped by a nail: Medea made this nail fall out by her magic (or, as some said, Poeas shot it out with an arrow), and Talos bled to death. It will be observed that the story of Talos burning strangers by his embrace may well have arisen from an image of Moloch and human sacrifices offered to it.

TALTHŸBĬUS (Ταλθύβιος), the herald of Agamemnon at Troy.

TAMASSUS or TAMĂSUS (-i), probably the same as the Homeric TEMĒSE, a town in the middle of Cyprus, NW. of Olympus.

TĂMĒSIS or TAMĒSA (*Thames*), a

river in Britain flowing into the sea on the E. coast, on which stood Londinium.

TAMŌS (Ταμώς), a native of Memphis in Egypt, was lieutenant-governor of Ionia under Tissaphernes (Thuc. viii. 31, 87). He afterwards attached himself to the service of the younger Cyrus, upon whose death he sailed to Egypt, where he hoped to find refuge with Psammetichus, on whom he had conferred an obligation. Psammetichus, however, put him to death, in order to possess himself of his money and ships.

TAMPHĬLUS or TAMPĬLUS, BAEBĬUS. **1.** CN., praetor 199, when he was defeated by the Insubrians; and consul 182, when he fought against the Ligurians with success.—**2.** M., brother of the last, was praetor 192, and served in Greece both in this year and the following, in the war against Antiochus. In 181 he was consul, when he defeated the Ligurians.

TĂMŸNAE (Ταμύνα : *Aliveri*), a town in Euboea, on Mt. Cotylaeum, in the territory of Eretria. Here the Athenians under Phocion gained a victory over Callias of Chalcis, B.C. 354.

TĂNAGER (-gri; *Tanagro*), a river of Lucania, rising in a north-easterly direction, loses itself under the earth near *Polla* for a space of about two miles, emerging from a cleft called *La Pertusa*, and finally falls into the Silarus near Forum Popilii. This disappearance is alluded to in the epithet *siccus* (Verg. *Georg.* iii. 151).

TĂNAGRA (-ae; Τάναγρα : *Grimadha*), a town of Boeotia, on the left bank of the Asopus, 130 stadia from Oropus, and 200 stadia from Plataeae. Being near the frontiers of Attica, it was frequently exposed to the attacks of the Athenians; and near it the Athenians sustained a great defeat, B.C. 457. In its tombs were discovered the numerous terracotta statuettes, or 'figurines,' with which the name of Tanagra is now chiefly associated. [See *Dict. of Ant.* art. *Terracotta.*]

TĂNAĬS (-is; Τάναϊς). **1.** (*Don*), a great river, which rises in the N. of Sarmatia Europaea (about the centre of *Russia*), and flows to the SE. till it comes near the *Volga*, when it turns to the SW. and falls into the NE. angle of the Palus Maeotis (*Sea of Azov*).—**2.** A city of Sarmatia Asiatica, on the N. side of the S. mouth of the Tanaïs, at a little distance from the sea. It was founded by a colony from Miletus, and became a flourishing commercial city.

TĂNAQUIL. [TARQUINIUS.]

TANETUM (-i; *Taneto*), a town of the Boii in Gallia Cispadana between Mutina and Parma.

TANIS (Τάνις: O. T. Zoan), a very ancient city of Lower Egypt, in the E. part of the Delta, on the right bank of the arm of the Nile which was called after it the Tanitic. It was one of the capitals of Lower Egypt in early times, fortified by the kings of the twelfth and thirteenth dynasties, who raised great buildings there (about B.C. 2400).

TANTĂLUS (-i; Τάνταλος). **1.** Son of Zeus and Pluto, daughter of Himantes. He was the father of Pelops and Niobe. Tantalus is represented as a wealthy king of Lydia, especially of the region about the Hermus and Mt. Sipylus. He is selected by poets as the type of extreme prosperity followed by a sudden and fearful downfall. The causes of his punishment after death are differently stated by the ancient authors. According to the common account Zeus invited him to his table, and communicated his divine counsels to him. Tantalus divulged the secrets thus entrusted to him; and he was punished in the lower world by being afflicted with a raging thirst, and at the same time placed in the midst of a lake, the waters of which always receded from him as soon as he attempted to drink them. Over his head, moreover, hung branches of fruit, which receded in like manner when he stretched out his hand to reach them. Another version related that there was suspended over his head a huge rock ever threatening to crush him. In another story Tantalus, wishing to test the gods, cut his son Pelops in pieces, boiled them, and set them before the gods at a repast. [PELOPS.] In another, Tantalus stole nectar and ambrosia from the table of the gods and gave them to his friends. The patronymic *Tantalides* is given not only to his son Pelops, but also to Atreus, Thyestes, Agamemnon, Menelaus, and Orestes. [See PELOPS; MYCENAE.]—**2.** Son of Thyestes, who was killed by Atreus. He was married to Clytaemnestra before Agamemnon, and is said by some to have been killed by Agamemnon.

TAŎCHI (-ōrum; Τάοχοι), a people of Pontus, on the borders of Armenia.

TAPHĬAE INSŬLAE, a number of small islands in the Ionian sea, lying between the coasts of Leucadia and Acarnania, the largest of which was called Taphus or Taphiusa. They were also called the islands of the Teleboae, and their inhabitants were in like manner named TAPHĬI (Τάφιοι) or TELEBŎAE (Τηλεβόαι).

TAPRŌBĂNĒ (-es; Ταπροβάνη : *Ceylon*),

a great island of the Indian Ocean, opposite to the S. extremity of India intra Gangem.

TĂRAS. [TARENTUM.]

TARBELLI (-ōrum), one of the most important people in Gallia Aquitanica, between the Ocean and the Pyrenees. Their country contained gold and mineral springs. Their chief town was AQUAE TARBELLICAE or AUGUSTAE, on the Aturus (*Dax* on the *Adour*).

TARCHON, son of Tyrrhenus, who is said to have built the town of Tarquinii. [TARQUINII.]

TĂRENTĪNUS SINUS (*G. of Tarentum*), a gulf in the S. of Italy, between Bruttium, Lucania, and Calabria, beginning W. near the Prom. Lacinium, and ending E. near the Prom. Iapygium, and named after the town of Tarentum.

TĂRENTUM (-i), called TARAS by the Greeks (Τάρας, -αντος: *Taranto*), an important Greek city in Italy, situated on the W. coast of the peninsula of Calabria, and on a bay of the sea about 100 stadia in circuit forming an excellent harbour, and being a portion of the great Gulf of Tarentum. The city stood in the midst of a beautiful and fertile country, S. of Mt. Aulon and W. of the mouth of the Galaesus. According to some traditions, it was originally built by the Iapygians and some Cretan colonists. The greatness of Tarentum (and probably its real origin) dates from B.C. 708, when the town was built or taken possession of by a strong body of Lacedaemonian Partheniae under the guidance of Phalanthus. [PHALANTHUS.] It soon became the most powerful and flourishing city in the whole of Magna Graecia. In the time of Darius Hystaspis, Herodotus speaks of a king (*i.e.* a tyrant) of Tarentum; but at a later period the government was a democracy. Archytas, who was born at Tarentum, and who lived about B.C. 400, drew up a code of laws for his native city. The citizens, being hard pressed by the Lucanians, were obliged to apply for aid to the mother-country. Archidamus, son of Agesilaus, was the first who came to their assistance, in B.C. 338; and he fell in battle fighting on their behalf. The next prince whom they invited to succour them was Alexander, king of Epirus, and uncle to Alexander the Great. At first he met with considerable success, but was eventually defeated and slain by the Bruttii in 326, near Pandosia, on the banks of the Acheron. Shortly afterwards they were involved in war with Rome, and were saved for a time by Pyrrhus, king of Epirus who came to their help in 281; but two years after the defeat of this monarch and his withdrawal from Italy the city was taken by the Romans (272). In the second Punic war Tarentum revolted from Rome to Hannibal (212); but it was retaken by the Romans in 207, and was treated by them with great severity. From this time Tarentum declined in prosperity and wealth. Its inhabitants retained their love of luxury and ease, and it is described by Horace as *molle Tarentum* and *imbelle Tarentum*. Some part of the district close to Tarentum was called SATURIUM. Hence Virgil applies this word as an epithet of Tarentum, and Horace uses it to describe the Tarentine breed of horses.

TARNE (-es; Τάρνη), a city of Lydia, on M. Tmolus.

TARPA, SP. MAECĬUS, was engaged by Pompeius to select the plays that were acted at his games exhibited in B.C. 55. Tarpa was likewise employed by Augustus as a censor (perhaps as Magister Collegii) at the public readings of the poets in the Collegium Poetarum.

TARPĒIA (-ae), dau. of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered, they threw upon her their shields, and thus crushed her to death. She was buried on the hill, and her memory was preserved by the name of the Tarpeian rock, which was given to a part of the Capitoline. There are similar stories of the betrayal of a fortress and its punishment in other places. One very like it is still told on the site of Gergovia in *Auvergne*. A legend still exists at Rome which relates that Tarpeia ever sits in the heart of the hill, covered with gold and jewels, and bound by a spell.

TARQUĬNĬA. [TARQUINIUS.]

TARQUĬNĬI (-ōrum; *Turchina*, nr. *Corneto*), a city of Etruria, on the river Marta, SE. of Cosa and on a road leading from the latter town to Rome. It was one of the twelve Etruscan cities, and was said to have been founded by Tarchon, the son or brother of Tyrrhenus, who was the leader of the Lydian colony from Asia to Italy. There can be no doubt that Tarquinii was an original Etruscan city, and that Tarchon is merely a personification of the race of the Tyrrhenians. It was at Tarquinii that Demaratus, the father of Tarquinius Priscus, is said to have settled. After the expulsion of Tarquinius Superbus from Rome, the Tarquinienses, in

conjunction with the Veientes, are said to have espoused his cause, but to have been defeated by the Romans. They were finally obliged to submit to Rome about B.C. 310. There are few remains of the ancient city itself; but the cemetery of Tarquinii, consisting of a vast number of subterraneous caves in the hill on which Corneto stands, is still in a state of excellent preservation, and contains numerous Etruscan paintings.

TARQUINIUS (-i), the name of a family in early Roman history to which the fifth and seventh kings of Rome belonged. The legend of the Tarquins ran as follows. Demaratus, their ancestor, belonged to the noble family of the Bacchiadae at Corinth, and fled from his native city when the power of his order was overthrown by Cypselus. He settled at Tarquinii, in Etruria, where he had mercantile connexions. He married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. The latter died in the lifetime of his father, leaving his wife pregnant; but as Demaratus was ignorant of this, he bequeathed all his property to Lucumo, and died himself shortly afterwards. Lucumo was excluded, as a stranger, from all power and influence in the state. Discontented with this, he resolved to leave Tarquinii, and remove to Rome. He accordingly set out for Rome with his wife. When they had reached the Janiculum an eagle seized his cap, and after carrying it away to a great height placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. The stranger, as she foretold, was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. TARQUINIUS, to which Livy adds PRISCUS. His wealth, his courage and his wisdom gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children; and, when he died, the senate and the people unanimously elected Tarquinius to the vacant throne. The reign of Tarquinius was distinguished by great exploits in war, and by great works in peace. He defeated the Latins and Sabines; and the latter people ceded to him the town of Collatia, where he placed a garrison under the command of Egerius, the son of his deceased brother, Aruns, who took the surname of Collatinus. Among the important works which Tarquinius executed in peace, the most celebrated are the vast sewers by which the lower parts of the city were drained, and which still remain. Tarquinius was murdered, after a reign of thirty-eight years, at the instigation of the sons of Ancus Marcius. But they did not secure the reward of their crime, for Servius Tullius, with the assistance of Tanaquil, succeeded to the vacant throne. Tarquinius left two sons and two daughters. His two sons, L. Tarquinius and Aruns, were subsequently married to the two daughters of Servius Tullius. One of his daughters was married to Servius Tullius, and the other to M. Brutus, by whom she became the mother of L. Brutus, the first consul at Rome. Servius Tullius, whose life is given under TULLIUS, was murdered after a reign of forty-four years, by his son-in-law, L. Tarquinius, who ascended the vacant throne.—L. TARQUINIUS SUPERBUS began his reign without any of the forms of election. One of the first acts of his reign was to abolish the rights which had been conferred upon the plebeians by Servius; and at the same time all the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. He surrounded himself by a body-guard, by means of which he was enabled to do what he liked. His cruelty and tyranny obtained for him the surname of *Superbus*. But he raised Rome to great influence and power among the surrounding nations. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs; and under his sway Rome became the head of the Latin Confederacy. He defeated the Volscians, and took the town of Suessa Pometia, with the spoils of which he began the temple on the Capitol, which his father had vowed. In the vaults of this temple he deposited the Sibylline books, which the king purchased from a Sibyl or prophetess. She had offered to sell him nine books for 300 pieces of gold. The king refused the offer with scorn. Thereupon she went away, and burned three, and then demanded the same price for the six. The king still refused. She again went away and burnt three more, and still demanded the same price for the remaining three. The king now purchased the three books, and the Sibyl disappeared. He next engaged in war with Gabii, one of the Latin cities which refused to enter into the League. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The inhabitants intrusted him with the command of their troops: whereupon he sent a messenger to his father to inquire how he should deliver the city into his hands. The king, who was walking in his

garden when the message arrived, made no reply, but kept striking off the heads of the tallest poppies with his stick. Sextus took the hint. He put to death or banished all the leading men of the place, and then had no difficulty in compelling it to submit to his father. Tarquinius and his family were expelled from Rome by the insurrection caused by an outrage offered to Lucretia, wife of Collatinus, by Sextus, son of Tarquin. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned twenty-four years. He was banished B.C. 510. The people of Tarquinii and Veii espoused his cause, and marched against Rome. The two consuls advanced to meet them. A battle was fought, in which Brutus and Aruns, the son of Tarquinius, slew each other. Tarquinius next repaired to Lars Porsena or Porsenna, the powerful king of Clusium, who marched against Rome at the head of a vast army. [See under PORSENA.] Next Tarquinius took refuge with his son-in-law, Mamilius Octavius of Tusculum, and the Latin states declared war against Rome. The contest was decided by the battle of the lake Regillus, in which the Romans gained the victory. Tarquinius fled to Cumae, where he died. Such is the story of the Tarquins according to the ancient writers; but this story must not be received as a real history. It is the attempt to assign a definite origin to certain Roman institutions, to some features in the military organisation, and to some ancient public works in the city, of which the history had been obscured by lapse of time. There can be little doubt that it indicates as the time when these things were carried out a period during which a family of Etruscan origin held the chief power at Rome; and there is at least great probability that this rule was imposed upon Rome by the dominant power of the Etruscans.

TARRĂCĪNA (-ae; *Terracina*), also called ANXUR (Anxurates), an ancient town of Latium situated fifty-eight miles SE. of Rome on the Via Appia and upon the coast, with a strongly fortified citadel upon a high hill.

TARRĂCO (-onis; *Tarragona*), a town on the coast of Spain situated on a rock 760 feet high, between the river Iberus and the Pyrences, on the river Tulcis. It was founded by the Massilians. Augustus, who wintered here (B.C. 26) after his Cantabrian campaign, made it the capital of one of the three Spanish provinces (*Hispania Tarraconensis*).

TARSĬUS (-i; *Karadere*), a river of Mysia, rising in M. Temnus, and flowing NE. into the Macestus.

TARSUS, TARSOS (Ταρσός, *Tersus*), the chief city of Cilicia, stood near the centre of Cilicia Campestris, on the river Cydnus, about twelve miles above its mouth, in a very large and fertile plain at the foot of M. Taurus, the chief pass through which (Pylae Ciliciae) led down to Tarsus. It had an excellent harbour, twelve miles from the city, formed by a lagoon into which the Cydnus flows, but this has now been filled up with sand. The city was of unknown antiquity. All that can be determined with certainty seems to be that it was a very ancient city of the Syrians, who were the earliest known inhabitants of this part of Asia Minor, and that it received Greek settlers at an early period. In the time of Xenophon, it was the capital of the Cilician prince Syennesis, and was taken by Cyrus. Under the Syrian kings, it became the frontier city of the Syrian kingdom on the NW. Pompey made it the capital of the new Roman province of Cilicia, B.C. 66. In the Civil war, it took part with Caesar, and assumed, in his honour, the name of JULIOPOLIS. For this the inhabitants were punished by Cassius, but were recompensed by Antony, who made Tarsus a free city.

TARTĀRUS (-i; Τάρταρος), son of Aether and Ge, and by his mother Ge, the father of the Gigantes Typhoeus and Echidna. [For Tartarus in the underworld, see HADES.]

TARTARUS (*Tartaro*), a river of Venetia between the Athesis (*Adige*) and the Po. Its waters now pass by canals into these rivers.

TARTESSUS (-i), a district in the S. of Spain colonised, or occupied for trading purposes, by the Phoenicians. It extended on both sides of the Baetis (*Guadalquivir*) in the lower part of its course, and that river itself was sometimes called Tartessus. The country was rich in metals, iron, tin, lead, silver, and (to some extent) gold; and it is probably (though some writers deny it) the *Tarshish* of Scripture.

T. TĀTĬUS, king of the Sabines. [ROMULUS.]

TAUCHĪRA or TEUCHĪRA, a colony of Cyrene, on the NW. coast of Cyrenaïca, in N. Africa.

TAULANTĬI (-ōrum; Ταυλάντιοι), a people of Illyria, in the neighbourhood of Epidamnus. One of their most powerful

kings was Glaucias, a contemporary and opponent of Alexander the Great, who at a later period afforded an asylum to the infant Pyrrhus, and refused to surrender him to Cassander.

TAUNUS (-i; *Taunus*), a range of mountains in Germany, at no great distance from the confluence of the Moenus (*Main*) and the Rhine.

TAURASIA (-ae). 1. An ancient city of Samnium, in the country of the Hirpini, on the right bank of the Calor. 2. [TAURINI.]

TAURI (-ōrum), the inhabitants of the Chersonesus Taurica (*Crimea*), the remnant of a people, perhaps the Cimmerians, who had retreated before the Scythians. They are described as a rude and savage people, addicted to piracy. In particular their religious rites were cruel, according to which they offered human sacrifices to their goddess, whom the Greeks identified with ARTEMIS.

TAURĪNI, a people of Liguria dwelling on the upper course of the Po, at the foot of the Alps. Their chief town was Taurasia, afterwards colonised by Augustus, and called Augusta Taurinorum (*Turin*).

TAUROĪS, TAUROENTIUM, a colony of the Massaliots between Massilia and Telo Martius (*Toulon*). Its site is marked by the modern *Tarente*.

TAUROMĒNĬUM (-i; *Taormina*), a city on the E. coast of Sicily, situated on the hill Taurus, from which it derived its name, between Messana and Catana, and founded B.C. 358 by Andromachus with the remains of the inhabitants of Naxos, whose town had been destroyed by Dionysius nearly fifty years before. [NAXOS, No. 2.]

TAURUS, STATILĬUS, a general of Octavian. At the battle of Actium, B.C. 31, he commanded the land-forces of Octavian, which were drawn up on the shore. In 29 he defeated the Cantabri, Vaccaei, and Astures. He was consul in 26; and in 16, when the emperor went to Gaul, the government of the city and of Italy was left to Taurus, with the title of praefectus urbi. In the fourth consulship of Augustus, 30, Taurus built an amphitheatre of stone at his own expense.

TAURUS (-i), a great mountain chain of Asia. In its widest extent the name was applied to the whole of the great chain which runs through Asia from W. to E., but it usually denotes the mountain chain in the S. of Asia Minor which begins at the Sacrum or Chelidonium Prom. at the SE. angle of Lycia, surrounds the gulf of Pamphylia, passing through the middle of Pisidia; then along the S. frontier of Lycaonia and Cappadocia, which it divides from Cilicia and Commagene; thence, after being broken through by the Euphrates, it proceeds almost due E. through the S. of Armenia, forming the water-shed between the sources of the Tigris on the S. and the streams which feed the upper Euphrates and the Araxes on the N.; thus it continues as far as the S. margin of the lake Arsissa, where it ceases to bear the name of Taurus, and is continued in the chain which, under the names of Niphates, Zagros, &c., forms the NE. margin of the Tigris and Euphrates valley.

TĀVĬUM (-i; *Nefez Keni*), the capital of the Trocmi, in Galatia, stood on the E. side of the Halys, but at some distance from the river, and formed the centre of meeting for roads leading to all parts of Asia Minor.

TAXĬLA (-ōrum), a city of India intra Gangem, in a large and fertile plain between the Indus and the Hydaspes, and the capital of the Indian king Taxiles, in the time of Alexander.

TAXĬLES. [TAXILA.]

TĀŸGĒTUS (-i; Ταΰγετος), a range of mountains, separating Laconica and Messenia, and extending from the frontiers of Arcadia down to the Prom. Taenarum.

TĒĀNUM (-i). 1. APŪLUM (*Civitate*), a town of Apulia on the river Frento and the confines of the Frentani, eighteen miles from Larinum.—2. SIDICĪNUM (*Teano*), a town of Campania, and the capital of the Sidicini, situated on the N. slope of Mt. Massicus and on the Via Praenestina, six miles W. of Cales.

TĒĂRUS (-i; Τέαρος: *Teara*, *Deara*, or *Dere*), a river of Thrace, which falls into the Contadesdus; this into the Agrianes; and the latter again into the Hebrus.

TĒĀTĒ (-is; *Chieti*), the capital of the Marrucini, on the river Aternus, and on the road from Aternum to Corfinium.

TECMESSA (-ae; Τέκμησσα), the daughter of the Phrygian king Teleutas. Tecmessa was taken prisoner by the Greeks and was given to Ajax, the son of Telamon, by whom she had a son, Eurysaces. [AJAX.]

TECMŌN (-ōnis), a town of the Molossi in Epirus.

TECTŎSĂGES (Τεκτόσαγες). 1. In Gallia. [VOLCAE.]—2. In Asia Minor. [GALATIA.]

TĒGĒA (-ae, Τεγέα). 1. (*Piali*), an important city of Arcadia, and the capital of the district TEGEĀTIS, which was

bounded on the E. by Argolis and Laconica, on the S. by Laconica, on the W. by Maenalia, and on the N. by the territory of Mantinea. It was formed out of nine small townships, which were united into one city by Aleus, who was thus regarded as the real founder of the city. At a later time we find Tegea divided into four tribes, each of which possessed a statue of Apollo Agyieus, who was especially honoured in Tegea. The Tegeātae long resisted the supremacy of Sparta; and, according to tradition, it was not till the Spartans discovered the bones of Orestes that they were enabled to conquer this people. The Tegeātae sent 3000 men to the battle of Plataea. They remained faithful to Sparta in the Peloponnesian war, but after the battle of Leuctra they became independent. During the wars of the Achaean League Tegea was taken both by Cleomenes, king of Sparta, and Antigonus Doson, king of Macedonia, and the ally of the Achaeans. —**2**. A town in Crete.

TĔGŸRA (-ae; Τεγύρα), a town of Boeotia, near Orchomenus, with a temple and oracle of Apollo. Here Pelopidas defeated the Lacedemonians B.C. 375.

TĔLĂMŌN (-ōnis; Τελαμών), son of Aeacus and Endeïs, and brother of Peleus. For the murder of his half-brother, Phocus [PELEUS], Telamon was expelled from Aegina, and came to Salamis. Here he was first married to Glauce, daughter of Cychreus, king of the island, on whose death Telamon became king of Salamis. He afterwards married Periboea or Eriboea, daughter of Alcathous, by whom he became the father of Ajax, who is hence frequently called *Telamoniades*, and *Telamonius heros*. [AJAX.] Telamon himself was one of the Calydonian hunters and one of the Argonauts. He was also a friend of Heracles, whom he joined in his expedition against Laomedon of Troy. Heracles gave to him Theanira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus. Telamon likewise accompanied Heracles on his expedition against the Amazons, and slew Melanippe.

TĔLĂMŌN (-ōnis; *Telamone*), a town of Etruria, S. of the river Umbro. In its neighbourhood a great victory was gained over the Gauls in B.C. 225.

TELCHĪNES (-um; Τελχῖνες), a family or tribe of mythical beings or demons, analogous in some respects to the trolls or goblins of Northern, and the genii of Oriental, folk-lore. They came from Crete to Cyprus and from thence to Rhodes, where they founded Camirus, Ialysus, and Lindus. Rhodes, which was named after them *Telchinis*, was abandoned by them, because they foresaw that the island would be inundated. They then spread in different directions. Lycus went to Lycia, where he built the temple of the Lycian Apollo. There is a further indication of their connexion with a sea-going people in the Rhodian story that Poseidon was intrusted to them by Rhea, and they brought him up in conjunction with Caphira, a daughter of Oceanus. Poseidon wedded Halia, the sister of the Telchines, who bore six sons and a daughter, Rhodos, from whom the island was named. The sons drove Aphrodite from the island, and she sent madness upon them, which caused Poseidon to bury them beneath the earth. In their operation they are represented in different aspects:—(1) As sorcerers and malicious sprites. Their very eyes and aspect are said to have been destructive. They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased. (2) As inventors of agriculture. (3) As artists and handicraftsmen. They are said to have invented useful arts and institutions, and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon. The origin of these myths seems to be partly the widespread superstition of gnomes or goblins working at metals, or rich in metals, dwelling beneath mountains, and acting sometimes in malice, sometimes in kindness—but partly also the attempt to explain the origin of certain works and inventions in Rhodes or elsewhere. It is probable that in this respect the myth is really describing how Phoenician arts and metal-working were introduced by this maritime people from the side of Crete, and how the ingenious race of artisans migrated from Rhodes to Lycia and elsewhere. The account of the Telchines may be compared with that of the Idaean DACTYLI.

TĔLĔBŎAE. [TAPHIAE.]

TĒLĔGŎNUS (-i; Τηλέγονος), son of Odysseus and Circe. After Odysseus had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger, he began to plunder the fields. Odysseus and Telemachus being informed of the ravages caused by the stranger, went out to fight against him; but Telegonus ran Odysseus through with a spear which he had received from his mother. At the command of Athene, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeaea,

there buried the body of Odysseus, and married Penelope, by whom he became the father of Italus. In Italy Telegonus was believed to have been the founder of the towns of TUSCULUM and PRAENESTE.

TĒLĔMĂCHUS (-i; Τηλέμαχος), son of Odysseus and Penelope. He was still an infant when the Trojan war began, and when his father had been absent from home nearly twenty years, Telemachus went to Pylos and Sparta to gather information concerning him. He was hospitably received by Nestor, who sent his own son to conduct Telemachus to Sparta. Menelaus also received him kindly, and communicated to him the prophecy of Proteus concerning Odysseus. From Sparta Telemachus returned home; and on his arrival there he found his father, whom he aided in slaying the suitors. [ODYSSEUS.] In some accounts he afterwards married a daughter of Circe: in others he founded Clusium in Etruria.

TĒLĔMUS (-i; Τήλεμος), son of Eurymus, and a celebrated soothsayer.

TELĔPHUS (-i; Τήλεφος), son of Heracles and Auge, the daughter of king Aleus of Tegea, and priestess of Athene. As soon as he was born he was exposed by his grandfather, who was angry because his daughter had broken the vows of her office. In some accounts she was set adrift, like Danaë, with her child and cast on the Mysian coast. In other versions of the story Telephus was reared by a hind (ἔλαφος), and educated by king Corythus in Arcadia. On reaching manhood, he consulted the Delphic oracle to learn his parentage, and was ordered to go to king Teuthras in Mysia. He there found his mother, and succeeded Teuthras on the throne of Mysia. He married Laodice or Astyoche, a daughter of Priam; and he attempted to prevent the Greeks from landing on the coast of Mysia. Dionysus, however, caused him to stumble over a vine, whereupon he was wounded by Achilles. Being informed by an oracle that the wound could only be cured by 'the wounder,' Telephus repaired to the Grecian camp; and as the Greeks had likewise learnt from an oracle that without the aid of Telephus they could not reach Troy, Achilles cured Telephus by means of the rust of the spear by which he had been wounded. Telephus, in return, pointed out to the Greeks the road which they had to take. The story of Telephus (unknown to the Iliad) formed the subject of numerous vase paintings, and of a tragedy of Euripides, who was ridiculed because he introduced Telephus in so miserable and ragged a condition.

TELESĪA (-ae; *Telese*), a town in Samnium in the valley of the Calor, on the road from Allifae to Beneventum. It was the birthplace of PONTIUS, who fought against Sulla, and who was hence surnamed Telesinus.

TĒLĔSILLA (-ae; Τελέσιλλα), a lyric poetess of Argos, about B.C. 510. In the war of Argos against Sparta, she took up arms at the head of a band of her countrywomen.

TĒLĒSĪNUS, PONTĬUS. [PONTIUS.]

TELEUTIAS (-ae; Τελευτίας), half-brother of Agesilaus II., was a Spartan admiral, who served in the Corinthian war B.C. 393, off the coast of Asia B.C. 390–388, and against the Olynthians B.C. 382.

TELLUS. [GAEA.]

TELMESSUS or TELMISSUS (Τελμησσός, Τελμισσός: *Macri*), a city of Lycia, near the borders of Caria.

TELO MARTIUS (*Toulon*), a port-town of Gallia Narbonensis on the Mediterranean.

TĒLOS (-i; Τῆλος), a small island of the Carpathian sea, one of the Sporades, lay off the coast of Caria SW. of the mouth of the Sinus Doridis, between Rhodes and Nisyrus.

TĒMĔNĪTES. [SYRACUSAE.]

TĒMĒNUS (Τήμενος), son of Aristomachus, was one of the Heraclidae who invaded Peloponnesus. After the conquest of the peninsula, he received Argos as his share. His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called themselves Temenidae.

TĒMĒSA or TEMPSA (-ae), a town in Bruttium on the Sinus Terinaeus, famous for its copper mines.

TEMNUS (*Kayajik*), a city of Aeolis, in the NW. of Lydia, thirty miles S. of Cyme.

TEMPĒ (Τέμπη, contr. of Τέμπεα), a beautiful and romantic valley in the N. of Thessaly, between Mts. Olympus and Ossa, through which the Peneus escapes into the sea. So celebrated was the scenery of Tempe that its name was given to any beautiful valley. Cicero so calls a valley in the land of the Sabines near Reate, through which the river Velinus flowed, and there was a Tempe in Sicily through which the river Helorus flowed.

TEMPȳRA (-ae), a town in Thrace at the foot of a narrow mountain pass between Mt. Rhodope and the coast.

TENCTĔRI or TENCHTĔRI (-ōrum),

a people of Germany dwelling on the Rhine between the Ruhr and the Sieg, S. of the Usipetes, in conjunction with whom their name usually occurs. They crossed the Rhine together with the Usipetes, with the intention of settling in Gaul; but they were defeated by Caesar with great slaughter, and those who escaped took refuge in the territories of their S. neighbours, the SUGAMBRI.

TĔNĔDOS or TĔNĔDUS (-i; Τένεδος), a small island of the Aegaean sea, off the coast of Troas, about 12 miles from the mouth of the Hellespont. It appears in the legend of the Trojan war as the station to which the Greeks withdrew their fleet in order to induce the Trojans to think that they had departed, and to receive the wooden horse. In the Persian war it was used by Xerxes as a naval station. It afterwards became a tributary ally of Athens.

TENES or TENNES. [CYCNUS, 2.]

TĒNOS (-i; Τῆνος), a small island in the Aegaean sea, SE. of Andros and N. of Delos.

TENTŸRA (-ōrum; *Denderah*), a city of Upper Egypt, on the W. bank of the Nile, between Abydos and Coptos.

TĔŌS (-i; ἡ Τέως: *Sighajik*), one of the Ionian cities on the coast of Asia Minor, renowned as the birthplace of the lyric poet ANACREON. It stood on the S. side of the isthmus which connects the peninsula of M. Mimas with the mainland of Lydia, at the bottom of the bay between the promontories of Coryceum and Myonnesus.

TĔRENTĬA (-ae). **1.** Wife of M. Cicero, the orator, to whom she bore two children, a son and a daughter. After Cicero's banishment in B.C. 58, Terentia by her letters endeavoured to keep up his spirits, and exerted herself on his behalf among his friends in Italy. During the Civil war, however, Cicero was offended with her conduct in money matters, and divorced her in 46.—**2.** Also called TERENTILLA, the wife of Maecenas.

TERENTIĀNUS MAURUS, a Roman poet, probably lived near the end of the second century of our era, and was a native of Africa.

P. TĒRENTĬUS AFER, usually called TERENCE, the comic poet, was born at Carthage probably about 190 B.C., and at an early age came to Rome, where he became the slave of P. Terentius Lucanus, a Roman senator, by whom he was freed, taking his patron's name Terentius, having been previously called Publius or Publipor. The *Andria* was the first play offered by Terence for representation. The curule aediles referred the piece to Caecilius, then one of the most popular play-writers at Rome. Unknown and meanly clad, Terence began to read from a low stool his opening scene. A few verses showed the elder poet that no ordinary writer was before him, and the young aspirant, then in his twenty-seventh year, was invited to share the couch and supper of his judge. This reading of the *Andria*, however, must have preceded its performance nearly two years, for Caecilius died in 168, and it was not acted till 166. The chief patrons of Terence were Laelius and the younger Scipio, both of whom treated him as an equal, and are said even to have helped him in the composition of his plays. After living some years at Rome, Terence went to Greece, and while there he translated 108 of Menander's comedies, from some of which his plays were adapted. He never returned to Italy, and we have various accounts of his death. According to one story, after embarking at Brundusium, he was never heard of more; according to others, he died at Stymphalus in Arcadia. He died in the thirty-sixth year of his age, in 159 or in the year following. Six comedies, *Andria*, *Hecyra*, *Heautontimorumenos*, *Eunuchus*, *Phormio*, and *Adelphi*, are all that remain to us; and they are probably all that Terence produced. His later versions of Menander were, in all likelihood, from their number and the short time in which they were made, merely studies for future dramas of his own.

TERENTĬUS VARRO. [VARRO.]

TĒRES (Τήρης). **1.** King of the Odrysae and father of SITALCES, was the founder of the Odrysian monarchy.—**2.** King of a portion of Thrace in the time of Philip of Macedon.

TĒREUS (Τηρεύς), son of Ares, king of the Thracians in Daulis, afterwards Phocis. Pandion, king of Attica, who had two daughters, Philomela and Procne, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her in the country, that he might dishonour her sister Philomela, whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue. [Ovid (*Met.* vi. 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead.] Philomela, however, soon learned the truth, and made it known to her sister by a few words which she wove into a peplus. Procne thereupon killed her own son Itys, and served up the

flesh of the child in a dish before Tereus. She then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopoe. It is clear that this story is a development of the older myth about Aedon, daughter of Pandareus [AEDON], and that the plaintive song of the nightingale had much to do with its origin.

TERGESTĒ (-is; *Trieste*), a town of Istria, on a bay in the NE. of the Adriatic gulf, called after it Tergestinus Sinus.

TĔRĬAS (-ae), a river in Sicily near Leontini.

TERIDĀTES. [TIRIDATES.]

TERĪNA (-ae; *S. Eufemia*), a town on the W. coast of Bruttium, from which the Sinus Terinaeus derived its name.

TERMĔRA (-ōrum: *Assarlik*), a Dorian city in Caria, on the NW. headland of the Sinus Ceramicus.

TERMESSUS (-i; Τερμησσός), a city of Pisidia, high up on the Taurus, in the pass through which the river Catarrhactes flowed.

TERMĪNUS, a Roman divinity presiding over boundaries and frontiers. His worship is said to have been instituted by Numa, who ordered that everyone should mark the boundaries of his landed property by stones consecrated to Jupiter, and at these boundary-stones every year sacrifices should be offered at the festival of the Terminalia. The Terminus of the Roman state originally stood between the fifth and sixth milestones on the road towards Laurentum, near a place called Festi. Another public Terminus stood in the temple of Jupiter in the Capitol. The statue of Terminus was merely a stone or post placed at boundaries. This stone was consecrated by a sacrifice; the blood of the victim was poured into a trench with the body of the victim and offerings of fruits: the whole was consumed by a fire of pine-branches, and the stone set upon the bed of ashes. Periodical festivals were held, when the owners of the adjacent properties crowned the stone with garlands and offered a lamb or a pig, corn, honey, and wine.

TERPANDER (-dri; Τέρπανδρος), the father of Greek music, and through it of lyric poetry. He was a native of Antissa in Lesbos, and lived between B.C. 700 and 650. He removed from Lesbos to Sparta, and there introduced his new system of music, and established the first musical school or system that existed in Greece. He added three strings to the lyre, which before his time had only four strings, thus making it seven-stringed. But other accounts seem to show that he only raised the scale to the compass of an octave, without altering the number of strings. [See *Dict. of Ant.* art. *Lyra*.]

TERPSĬCHŌRĒ. [MUSAE.]

TERRA. [GAEA.]

TERRACĪNA. [TARRACINA.]

TESTA, C. TREBĀTĬUS, a Roman jurist, and a contemporary and friend of Cicero.

TĒTHYS (-yŏs; Τηθύς), daughter of Uranus and Gaea, and wife of Oceanus, by whom she became the mother of the Oceanides and of the numerous river-gods.

TĒTRĬCA (perh. the *Gran Sasso*), a mountain on the frontiers of Picenum and the land of the Sabines, belonging to the great chain of the Apennines.

TETRĬCUS, C. PESUVĬUS, one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the Empire under Gallienus and his successor. He reigned in Gaul from A.D. 267 to 274, and was defeated by Aurelian in 274, at the battle of Châlons.

TEUCER (-cri; Τεῦκρος). 1. Son of the river-god Scamander, was the first king of Troy, whence the Trojans are sometimes called *Teucri*. [DARDANUS.]—2. Son of Telamon and Hesione, was a half-brother of Ajax, and the best archer among the Greeks at Troy. On his return from the Trojan war, Telamon refused to receive him in Salamis, because he had not avenged the death of his brother Ajax. Teucer thereupon sailed away in search of a new home, which he found in the island of Cyprus, which was given to him by Belus, king of Sidon. He there founded the town of Salamis, and married Eune, the daughter of Cyprus, by whom he became the father of Asteria.

TEUCRI. [MYSIA; TROAS.]

TEUTA (-ae; Τεῦτα), wife of Agron, king of the Illyrians, assumed the sovereign power on the death of her husband, B.C. 231. On account of the piracy of her subjects war was declared against her by the Romans. The greater part of her territory was soon conquered.

TEUTHRANIA. [MYSIA.]

TEUTHRAS. [TELEPHUS.]

TEUTOBURGIENSIS SALTUS, a range of hills in Germany covered with wood, extending N. of the Lippe, from Osnabrück to Paderborn, and known in the

present day by the name of the *Teutoburger Wald* or *Lippische Wald*. It is celebrated on account of the defeat and destruction of Varus and three Roman legions by the Germans under Arminius, A.D. 9. [VARUS.]

TEUTŎNES or TEUTŎNI, a powerful people in Germany, who invaded Gaul and the Roman dominions with the Cimbri, at the end of the second century B.C. The history of their invasion is given under CIMBRI. The name Teutones is not a collective name of the whole people of Germany, but only of one particular tribe, who probably dwelt on the coast of the Baltic, near the Cimbri.

THABRĂCA or TABRACA (Θάβρακα, Τάβρακα: *Tabarca*), a city of Numidia, at the mouth of the river Tusca, and on the frontier towards Zeugitana.

THAĪS (Θαΐς), an Athenian courtesan, who accompanied Alexander the Great on his expedition into Asia. Her name is best known from the story of her having stimulated the conqueror during a great festival at Persepolis to set fire to the palace of the Persian kings; but this anecdote, immortalised as it has been by Dryden's famous ode, is in all probability a mere fable. After the death of Alexander, Thaïs attached herself to Ptolemy Lagi, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Irene.

THALA (-ae; *Thala*), a city of Numidia, NE. of Theveste, and seventy-one Roman miles NW. of Capsa.

THĂLASSĬUS. [TALASSIUS.]

THĂLĒS (-ētis; Θαλῆς), the Ionic philosopher, a contemporary of Solon and Croesus, and one of the Seven Sages, was born at Miletus about B.C. 636, and died about 546, at the age of ninety. He is said to have predicted the eclipse of the sun which happened in the reign of the Lydian king Alyattes; to have diverted the course of the Halys in the time of Croesus; and later, in order to unite the Ionians when threatened by the Persians, to have instituted a federal council in Teos. He is said to have travelled and acquired knowledge in Egypt. He may be regarded as the founder of Greek philosophy, as being the first who looked for a physical origin of the world instead of resting upon mythology. Thales maintained that water is the origin of things, meaning thereby that it is water out of which everything arises, and into which everything resolves itself, and that the earth floated upon the water.

THĂLĪA. **1.** [MUSAE.]—**2.** One of the Nereides.—**3.** One of the Charites.

THALLO. [HORAE.]

THĂMŸRIS or THAMŸRAS (Θάμυρις), an ancient Thracian bard, was a son of Philammon and the nymph Argiope. In his presumption he challenged the Muses to a trial of skill, and being overcome in the contest, was deprived by them of his sight and of the power of singing. He was represented with a broken lyre in his hand.

THANĂTOS. [MORS.]

THAPSĂCUS (-i; Θάψακος: O. T. Tiphsah: *Dibsi*), a city of Syria, in the province of Chalybonitis, on the left bank of the Euphrates, 2000 stadia S. of Zeugma, and fifteen parasangs from the mouth of the river Chaboras (the Araxes of Xenophon). At this place was the usual, and for a long time the only, ford of the Euphrates, by which a passage was made between Upper and Lower Asia.

THAPSUS (-i; Θάψος). **1.** A city on the E. coast of Sicily, founded by Dorian colonists from Megara, who soon abandoned it in order to found Megara Hyblaea.—**2.** (*Demas*), a city on the E. coast of Byzacena, in Africa Propria, where Caesar finally defeated the Pompeian army, and finished the Civil war, B.C. 46.

THĂSOS or THĂSUS (-i; Θάσος), an island in the N. of the Aegaean sea, off the coast of Thrace and opposite the mouth of the river Nestus. It was at a very early period taken possession of by the Phoenicians, on account of its valuable gold mines. Thasos was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus. Besides the gold mines in Thasos itself, the Thasians possessed still more valuable gold mines at Scapte Hyle on the opposite coast of Thrace. They were subdued by the Persians under Mardonius, and subsequently became part of the Athenian maritime empire. They revolted, however, from Athens in B.C. 465, and after sustaining a siege of three years, were subdued by Cimon in 463. They again revolted from Athens in 411, and called in the Spartans, but the island was again restored to the Athenians by Thrasybulus in 407.

THAUMAS (-antis; Θαύμας), son of Pontus and Ge, and by the Oceanid Electra the father of Iris and the Harpies. Hence Iris is called *Thaumantias*, *Thaumantis*, and *Thaumantĕa virgo*.

THĔĀNO (-ūs; Θεανώ). **1.** Daughter of Cisseus, wife of Antenor, and priestess of Athene at Ilion. **2.** The most celebrated of the female philosophers of the Pythagorean school, appears to have been the wife of Pythagoras.

THĒBAE (-arum : Θῆβαι), in the poets sometimes THEBE, aft. *Diospŏlis Magna*, in O.T. *No* or *No Ammon*, which represents its sacred name Nu-Amun or Amon (the city of Amun), was the capital of Thebaïs, or Upper Egypt, and, for a long time, of the whole country. It stood in about the centre of the Thebaïd, on both banks of the Nile, above Coptos, and in the Nomos Coptites. Thebes was made their capital by the kings of the eleventh dynasty (between 3030 and 2500 B.C.). The great temple of Ammon (the Egyptian Amun or Amen), who was specially worshipped at Thebes [AMMON], was founded by Amenenhat I., of the twelfth dynasty, about 2460 B.C. Thebes was the capital of the dynasties 11, 12, 13, 18, 19 and 20. Its time of greatest splendour was probably in the nineteenth dynasty, especially in the reign of RAMSES II. (1330 B.C.), who was a great builder as well as a great conqueror. Thebes was in great measure destroyed and left in ruins by Ptolemy Lathyrus B.C. 86. The fame of its grandeur had reached the Greeks as early as the time of Homer, who describes it as having a hundred gates, from each of which it could send out 200 war chariots fully armed. It may be noted that in the time of the Trojan war (according to the most probable theory as to that date) Thebes was still the capital of the Egyptian kings; but before the probable date of the Odyssey the capital was in Lower Egypt [cf. HOMERUS]. Its ruins, which are perhaps the most magnificent in the world, enclose within their site the four modern villages of *Karnak*, *Luxor*, *Medinet Habou*, and *Gurnah*: the two former on the E., and the two latter on the W. side of the river.

THĒBAE, in *Europe*. **1.** (Θῆβαι: in poetry Θήβη), the chief city in Boeotia, in a plain SE. of the lake Hylice and NE. of Plataeae. Its acropolis was called CADMĒA (Καδμεία), because it was said to have been founded by Cadmus, the leader of a Phoenician colony. On each side of this acropolis is a small valley, running up from the Theban plain into the low ridge of hills by which it is separated from that of Plataeae. Of these valleys, the one to the W. is watered by the Dirce; and the one to the E. by the Ismenus; both of which are insignificant streamlets. The greater part of the city stood in these valleys, and was built some time after the acropolis. Theban legends said that the fortifications of the lower city were constructed by Amphion and his brother Zethus; and that when Amphion played his lyre the stones moved of their own accord and formed the wall. [AMPHION.] No city is more celebrated in the mythical ages of Greece than Thebes. It was here that the use of letters was first introduced from Phoenicia into W. Europe. [CADMUS.] It was the reputed birthplace of the two great divinities DIONYSUS and HERACLES. It was the scene of the tragic fate of Oedipus, and of one of the most celebrated wars in the mythical annals of Greece. Polyneices, who had been expelled from Thebes by his brother, Eteocles, induced six other heroes to espouse his cause, and marched against the city; but they were all defeated and slain by the Thebans, with the exception of Adrastus—Polyneices and Eteocles falling by each other's hands. This is usually called the war of the 'Seven against Thebes.' [ADRASTUS.] A few years afterwards the 'Epigoni,' or descendants of the seven heroes, marched against Thebes to revenge their fathers' death; they took the city and razed it to the ground. It is probable that in these stories of the foundation and early history of Thebes there are elements of truth. It is likely enough that the Phoenicians at an early period established a trading station at Thebes a few miles inland, with the fortified citadel ascribed to the Phoenician Cadmus. In the movement of tribes about the time of the Dorian migrations, the Aeolian Arnaeans or Boeotians were pushed southwards from Thessaly, and drove out the Cadmeans from Thebes. If there is any chronological order in the wars of the Seven and of the Epigoni, the former (which is before the Trojan war) may represent an attack by Achaean Argives on the Cadmeans; the story of the latter may be based on traditions about the capture of Thebes by the Boeotians. Thebes is not mentioned by Homer in the catalogue of the Greek cities which fought against Troy, and this may point to the fact that in the Homeric traditions of the period before the Dorian migration Thebes was still Cadmean, or mainly Phoenician, and did not cast in its lot with the Greeks. In the Iliad the Thebans are in fact called Cadmeans. Its government, after the abolition of monarchy, was an aristocracy, or rather an oligarchy, which continued to be the prevailing form of government for a long time. Towards the end of the Peloponnesian war, however, the oligarchy suddenly disappears: and Thebes appears under a democratic form of government from this time till it becomes with the rest of Greece subject to the Romans. The Thebans were from an early period inveterate enemies of their neighbours, the Athenians. In the Peloponnesian war the

Thebans naturally espoused the Spartan side, and contributed not a little to the downfall of Athens. But, in common with the other Greek states, they soon became disgusted with the Spartan supremacy, and joined the confederacy formed against Sparta in B.C. 394. The peace of Antalcidas, in 387, put an end to hostilities in Greece; but the treacherous seizure of the Cadmea by the Lacedaemonian general Phoebidas in 382, and its recovery by the Theban exiles in 379, led to a war between Thebes and Sparta, in which the former not only recovered its independence, but for ever destroyed the Lacedaemonian supremacy. This was the most glorious period in the Theban annals; and the decisive defeat of the Spartans at the battle of Leuctra, in 371, made Thebes the first power in Greece. Her greatness, however, was mainly due to the abilities of her citizens Epaminondas and Pelopidas; and with the death of the former at the battle of Mantinea, in 362, she lost the supremacy which she had gained. The Thebans were induced, by the eloquence of Demosthenes, to forget their old animosities against the Athenians, and to join them in protecting the liberties of Greece; but their united forces were defeated by Philip, at the battle of Chaeronea, in 338. Soon after the death of Philip and the accession of Alexander, the Thebans made a last attempt to recover their liberty, but were cruelly punished by the young king. The city was taken by Alexander in 336, and was entirely destroyed, with the exception of the temples, and the house of the poet Pindar; 6000 inhabitants were slain, and 30,000 sold as slaves. [ALEXANDER.] In 316 the city was rebuilt by Cassander. In 290 it was taken by Demetrius Poliorcetes, and again suffered greatly. After the Macedonian period Thebes rapidly declined in importance; and it received its last blow from Sulla, who gave half of its territory to the Delphians.—**2.** Surnamed PHTHIOTICAE, a city of Thessaly in the district Phthiotis, at a short distance from the coast, and with a good harbour.

THĒBĒ (Θήβη Ὑποπλακίη), a city of Mysia, on the wooded slope of M. Placus, destroyed by Achilles. It was said to have been the birthplace of Andromache and Chryseïs.

THELPŪSA or TELPHUSSA (Θέλπουσα, Τέλφουσσα: nr. *Vanena*), a town in Arcadia, on the river Ladon. It was famous for the worship of Demeter-Erinnys.

THĒMIS (-ĭdis; Θέμις), daughter of Uranus and Ge, was married to Zeus, by whom she became the mother of the Horae, Eunomia, Dike (Astrea), Irene, and of the Moerae. In the Homeric poems, Themis is the personification of the order of things established by law, custom and equity: whence she is described as reigning in the assemblies of men, and as convening, by the command of Zeus, the assembly of the gods. As the divine exponent of law and order Themis is said to have been in possession of the Delphic oracle after Ge and before Apollo. She is represented on coins with a figure like that of Athene, holding a cornucopia and a pair of scales.

THĔMISCYRA (Θεμίσκυρα: *Terme*), a city and a plain on the coast of Pontus, extending E. of the river Iris beyond the Thermodon, celebrated in ancient myths as the country of the Amazons. [AMAZONES.]

THĔMĬSON (Θεμίσων), a Greek physician, and the founder of the medical sect of the Methodici, was a native of Laodicea in Syria, and lived in the first century B.C. The physician mentioned by Juvenal was probably a contemporary of the poet, and consequently a different person from the founder of the Methodici.

THĔMISTŌCLES (-is; Θεμιστοκλῆς), the celebrated Athenian, was the son of Neocles and Abrotonon, a Thracian woman, and was born about B.C. 514. He is said to have obtained the archonship in 493 B.C., and, convinced by the war with Aegina of the importance of a strong navy, to have persuaded the Athenians to fortify Peiraeus as a naval arsenal. His rival Aristeides was ostracised in 483, to which event Themistocles contributed; and from this time he was the political leader in Athens. In 482 hē was Archon Eponymus. It was about this time that he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens. His great object was to draw the Athenians to the sea, as he was convinced that it was only by her fleet that Athens could repel the Persians and obtain the supremacy in Greece. Upon the invasion of Greece by Xerxes, Themistocles was appointed to the command of the Athenian fleet; and to his energy, prudence, foresight, and courage the Greeks mainly owed their salvation from the Persian dominion. Upon the approach of Xerxes, the Athenians, on the advice of Themistocles, deserted their city, and removed their women, children, and infirm persons to Salamis, Aegina, and Troezen; but as soon as the Persians took possession of Athens, the Peloponnesians were anxious to retire to the Corinthian isthmus. Themistocles used all his influence in inducing

the Greeks to remain and fight with the Persians at Salamis, and with the greatest difficulty and by means of bribes persuaded the Spartan commander, Eurybiades, to stay at Salamis. But as soon as the fleet of Xerxes made its appearance, the Peloponnesians were again anxious to sail away; and when Themistocles saw that he should be unable to persuade them to remain, he sent a faithful slave to the Persian commanders, informing them that the Greeks intended to make their escape, and that the Persians had now the opportunity of accomplishing a great enterprise, if they would only cut off the retreat of the Greeks. The Persians believed what they were told, and in the night their fleet occupied the whole of the channel between Salamis and the mainland. The Greeks were thus compelled to fight, and the result was the glorious victory in which the greater part of the fleet of Xerxes was destroyed. Looking to the character of Themistocles, it is difficult to avoid the conclusion that in this struggle he was securing himself for either event. If it resulted in a Greek victory, as he doubtless expected, he would be the saviour of his country; but if the battle favoured the Persians, he would win the gratitude of Xerxes. However that may be, this victory, as being due to Themistocles, established his reputation among the Greeks. The Athenians began to restore their ruined city after the Persians had left the country, and Themistocles advised them to rebuild the walls, and to make them stronger than before. The Spartans sent an embassy to Athens to dissuade them from fortifying their city, for which we can assign no motive except a miserable jealousy. Themistocles, who was at that time Προστάτης τοῦ δήμου (*i.e.* one of the leaders of the popular party), went on an embassy to Sparta, where he amused the Spartans with lies, till the walls were far enough advanced to be in a state of defence. It was upon his advice also that the Athenians fortified the port of Peiraeus. In 471, in consequence of the political strife between Themistocles and Aristeides, the former was ostracised from Athens, and retired to Argos. After the discovery of the treasonable correspondence of Pausanias with the Persian king, the Lacedaemonians sent to Athens to accuse Themistocles of being privy to the design of Pausanias. Thereupon the Athenians sent off persons with the Lacedaemonians with instructions to arrest Themistocles (466). Themistocles, hearing of what was designed against him, first fled from Argos to Corcyra, and then to Epirus, where he took refuge in the house of Admetus, king of the Molossi, who happened to be from home. Admetus was no friend to Themistocles, but his wife told the fugitive that he would be protected if he would take their child in his arms, and sit on the hearth. The king soon came in, and respecting his suppliant attitude, raised him up, and refused to surrender him to the Lacedaemonian and Athenian agents. Themistocles finally reached the coast of Asia in safety. Xerxes was now dead (465), and Artaxerxes was on the throne. Themistocles went up to visit the king at his royal residence; and on his arrival he sent the king a letter, in which he promised to do the king a good service, and prayed that he might be allowed to wait a year and then to explain personally what brought him there. In a year he made himself master of the Persian language. The king, being led to hope that Themistocles might help him to subdue Greece, gave him a handsome allowance, after the Persian fashion; Magnesia supplied him with bread nominally, but paid him annually fifty talents. Lampsacus supplied wine, and Myus the other provisions. Before he could accomplish anything he died; some say that he poisoned himself, finding that he could not perform his promise to the king. A monument was erected to his memory in the Agora of Magnesia, which place was within his government.

THEOCLŸMĒNUS (-i; Θεοκλύμενος), a soothsayer, who in consequence of a murder was obliged to take to flight, and came with Telemachus to Ithaca.

THEŎCRĬTUS (-i; Θεόκριτος), the great bucolic poet, was a native of Syracuse, and the son of Praxagoras and Philinna. He visited Alexandria towards the end of the reign of Ptolemy Soter, where he received the instruction of Philetas and Asclepiades. Other accounts make him a native of Cos, which would bring him more directly into connection with Philetas. He was favoured by Ptolemy Philadelphus, in whose praise, therefore, the poet wrote the fourteenth, fifteenth, and seventeenth Idyls. At Alexandria he became acquainted with the poet Aratus, to whom he addressed his sixth Idyl. Theocritus afterwards returned to Syracuse, and lived there under Hiero II. Theocritus was the creator of bucolic poetry in Greek, and, through imitators, such as Virgil, in Roman literature. The Idyls of Theocritus are *pictures* of the ordinary life of the common people of Sicily; whence their name, εἴδη, εἰδύλλια. The poems of Theocritus of this class may be compared with those of HERONDAS, who

belonged, like Theocritus, to the literary school of Philetas at Cos. In genius, however, Theocritus was greatly the superior.

THEŎDECTĒS (-is; Θεοδέκτης), of Phaselis, in Pamphylia, was a rhetorician and tragic poet in the time of Philip of Macedon.

THEODŌRĪCUS or THEODĒRĪCUS. **1.** I., king of the Visigoths from A.D. 418 to 451, was the successor of Wallia, but appears to have been the son of the great Alaric. He fell fighting on the side of Aëtius and the Romans at the great battle of Châlons, in which Attila was defeated 451.—**2.** II., king of the Visigoths A.D. 452–466, second son of Theodoric I. He succeeded to the throne by the murder of his brother Thorismond. He ruled over the greater part of Gaul and Spain. He was assassinated in 466 by his brother Euric, who succeeded him on the throne.—**3.** Surnamed the GREAT, king of the Ostrogoths (who appears in the *Niebelungen Lied* as Dietrich of Bern, *i.e.* of Verona), succeeded his father Theodemir, in 475. He was at first an ally of Zeno, the emperor of Constantinople, but was afterwards involved in hostilities with the emperor. In order to get rid of Theodoric, Zeno gave him permission to invade Italy, and expel the usurper Odoacer from the country. Theodoric entered Italy in 489, defeated and slew Odoacer, and became master of Italy, which he ruled thirty-three years, till his death in 526.

THĔŎDŌRUS (-i; Θεόδωρος). **1.** Of Byzantium, a rhetorician, and a contemporary of Plato.—**2.** A philosopher of the Cyrenaic school, a pupil of the younger Aristippus. He went from Cyrene to Athens, and thence to Alexandria about 307 B.C.—**3.** A rhetorician of the age of Augustus, was a native of Gadara, in the country E. of the Jordan. He settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (B.C. 6–A.D. 2) to that island, was one of his hearers.

THĔŎDŎSĬUS (-i). I., surnamed the GREAT, Roman emperor of the East, A.D. 378–395, was the general Theodosius, born in pain about 346. He learned the art of war under his father, whom he accompanied in the British campaigns which restored Britain to the empire. During his father's lifetime he was raised to the rank of Duke (*dux*) of Moesia, where he defeated the Sarmatians (374) and saved the province. After the death of Valens, he was proclaimed emperor of the East by Gratian, gained two signal victories over the Goths, and concluded a peace in 382. In the following year (383) Maximus assumed the imperial purple in Britain, and invaded Gaul with a powerful army. In the war which followed Gratian was slain; and Theodosius acknowledged Maximus as emperor of the countries of Spain, Gaul, and Britain, but secured to Valentinian, the brother of Gratian, Italy, Africa, and western Illyricum. But when Valentinian was expelled from Italy by Maximus in 387, Theodosius defeated Maximus and put him to death. In 390, while the emperor was at Milan, a serious riot broke out at Thessalonica, in which the imperial officer and several of his troops were murdered. Theodosius avenged this by ordering a cruel massacre of the people. Ambrose, the archbishop of Milan, forced him to humble himself and sue for pardon. Theodosius died at Milan, in 395. II., Roman emperor of the East, A.D. 408–450, was born in 401, and was only seven years of age at the death of his father Arcadius, whom he succeeded. In his reign, and that of Valentinian III., was made the compilation of laws called the *Codex Theodosianus*.

THEOGNIS (-ĭdis; Θέογνις). **1.** Of Megara, an elegiac poet, was born about 570. He was a noble by birth, and he was banished with the leaders of the oligarchic party. The genuine fragments of Theognis, with some passages which are poetical in thought, have much that helps us to understand his times.—**2.** A tragic poet, contemporary with Aristophanes.

THĔŌN (Θέων), the name of two mathematicians who are often confounded together. The first is Theon the elder, of Smyrna, best known as an arithmetician, who lived in the time of Hadrian. The second is Theon the younger, of Alexandria, the father of HYPATIA.

THĔŎNŎĒ (Θεονόη), also called Idothea, daughter of Proteus and Psamathe. [IDOTHEA.]

THEŎPHĂNES (-is; Θεοφάνης). **1.** Cn. POMPEIUS THEŎPHĂNES, of Mytilene in Lesbos, a learned Greek, and one of the most intimate friends of Pompey. After the death of Pompey, Theophanes took refuge in Italy, and was pardoned by Caesar.—**2.** M. POMPEIUS THEŎPHĂNES, son of the preceding, was sent to Asia by Augustus as procurator.

THĔŎPHRASTUS (-i; Θεόφραστος), the Greek philosopher, was a native of Eresus in Lesbos, and studied philosophy at Athens, first under Plato, and afterwards under Aristotle. He became the favourite pupil of Aristotle, and his successor in the presidency of the Lyceum. Theophrastus

was a worthy successor of his great master, and nobly sustained the character of the school. He was highly esteemed by the kings Philippus, Cassander, and Ptolemy. He died in 278, having presided over the Academy about thirty-five years. He bequeathed his library, which included that of Aristotle, to Neleus of Scepsis. The following alone of his works are extant: (1) *Characteres* (Ἠθικοὶ χαρακτῆρες), in thirty chapters, containing brief, but exceedingly clear and graphic, descriptions of various types of human weakness, which are generally as easy of personal application now as they were in the third century B.C. (2) A treatise on Sensuous Perception and its objects (Περὶ αἰσθήσεως [καὶ αἰσθητῶν]). (3) A fragment of a work on Metaphysics (Τῶν μετὰ τὰ φυσικά). (4) *On the History of Plants* (Περὶ φυτῶν ἱστορίας), in ten books, one of the earliest works on botany which have come down to us, and entitle him to be considered the real founder of botanical science. It was largely used by Pliny. (5) *On the Causes of Plants* (Περὶ φυτῶν αἰτιῶν), originally in eight books, of which six are still extant. (6) *Of Stones* (Περὶ λίθων).

THĔŎPOMPUS (-i; Θεόπομπος). **1.** King of Sparta, reigned about B.C. 770-720. He is said to have established the ephoralty, and to have been mainly instrumental in bringing the first Messenian war to a successful issue. **2.** Of Chios, the Greek historian, born about B.C. 378. He accompanied his father, who was exiled on account of his taking the side of the Lacedaemonians, but he was restored to his native country in the forty-fifth year of his age (333), in consequence of the letters of Alexander the Great, in which he exhorted the Chians to recall their exiles. Before he left his native country, he attended the school of rhetoric which Isocrates opened at Chios. Ephorus the historian was a fellow-student with him, but was of a very different character, and Isocrates used to say of them, that Theopompus needed the bit and Ephorus the spur. As long as Alexander lived, and even for some years afterwards, his enemies dared not take any proceedings against Theopompus; but he was eventually expelled from Chios as a disturber of the public peace, and fled to Egypt to Ptolemy, about 305, being at the time seventy-five years of age. The chief of the works of Theopompus (none of which survive) were a History of Greece, and a History of Philip, the father of Alexander the Great.

THĒRA (-ae, Θήρα: *Santorin*, but now again called *Thera* or *Phera*), an island in the Aegaean sea, and the chief of the Sporades. Thera is of volcanic origin, and the ancients themselves seem to have been aware that it had not always existed there. It is said to have been formed by a clod of earth thrown from the ship Argo, and to have received the name of Calliste, when it first emerged from the sea. Thera is said to have been originally inhabited by Phoenicians, but was afterwards colonised by Lacedaemonians and Minyans of Lemnos under the guidance of the Spartan Theras, who gave his name to the island. Cyrene was a colony from Thera, founded in B.C. 631. [CYRENE.] Thera has been likened in form to a horse-shoe; but a crescent with its two points elongated towards the west would be a more exact description. Opposite to Thera westward is Therasia, which still bears the same name. About 1½ mile S. of Therasia, lies *Aspronisi*, or White Island, only a mile in circuit, and so called from being capped with a deep layer of pozzolana: the name of this island is not mentioned by the ancient writers. These three islands, Thera, Therasia, and *Aspronisi*, enclose an expanse of water nearly eighteen miles in circumference, which is in reality the crater of a great volcano. On the SW. promontory of Thera (*C. Akroteri*) remains of houses were recently found below the layers of pumice, containing iron implements and pottery, apparently of the date of Hissarlik pottery; and on Therasia dwellings were excavated belonging to a still earlier period, buried beneath pumice, and themselves built partly of volcanic stone.

THĔRAMBO (Θεράμβω), a town of Macedonia, on the peninsula Pallene.

THERAMENES (-is; Θηραμένης), a leading member of the oligarchic government of the 400 at Athens in B.C. 411. After the capture of Athens by Lysander, Theramenes was chosen one of the Thirty Tyrants (404). He endeavoured to check the tyrannical proceedings of his colleagues, foreseeing that their violence would be fatal to them. This only induced them to rid themselves of so troublesome an associate. He was therefore accused by Critias before the council as a traitor, and was put to death. When he had drunk the hemlock, he dashed out the last drops from the cup, exclaiming, 'This to the health of the handsome Critias!'

THĔRAPNAE (-ārum; Θεράπναι, also Θεράπνη). **1.** A town in Laconica, on the left bank of the Eurotas, and a little above Sparta. It is celebrated in mythology as the birthplace of Castor and Pollux, and

contained temples of these divinities as well as temples of Menelaus and Helen, both of whom were said to be buried here. —**2**. A town in Boeotia, on the road from Thebes to the Asopus.

THĒRĀSĬA. [THERA.]

THERMA. [THESSALONICA.]

THERMAE. [HIMERA.]

THERMŌDON (-ontis; Θερμώδων: *Thermeh*), a river of Pontus, in the district of Themiscyra, the reputed country of the Amazons, rises in a mountain called Amazonius M. (and still *Mason Dagh*), near Phanaroea, and falls into the sea about thirty miles E. of the mouth of the Iris. At its mouth was the city of THEMISCYRA.

THERMŎPŸLAE (-ārum), often called simply PYLAE (Θερμοπύλαι, Πύλαι), that is, the *Hot Gates* or the *Gates*, a celebrated pass leading from Thessaly into Locris. It lay between Mt. Callidromus, a part of the ridge of Mt. Oeta, and an inaccessible morass, forming the edge of the Maliac Gulf. At one end of the pass, close to Anthela, the mountain approached so close to the morass as to leave room for only a single carriage between; this narrow entrance formed the W. gate of Thermopylae. About a mile to the E. the mountain again approached close to the sea, near the Locrian town of Alpeni, thus forming the E. gate of Thermopylae. The space between these two gates was wider and more open, and was distinguished by its abundant flow of hot springs, which were sacred to Heracles: hence the name of the place. Thermopylae was the only pass by which an enemy could penetrate from northern into southern Greece: whence its great importance in Grecian history. It is especially celebrated on account of the heroic defence of Leonidas and the 300 Spartans against the mighty host of Xerxes. They only fell because the Persians had discovered a path over the mountains, and were enabled to attack them in the rear. This mountain path began near Trachis, ascended the gorge of the river Asopus and the hill called Anopaea, then crossed the crest of Oeta, and descended in the rear of Thermopylae near the town of Alpeni. In 279 B.C. the Greeks held the pass for some time against the Gauls, till they were taken in the rear, as Leonidas had been.

THERMUM or THERMA, a town of the Aetolians near Stratus, with mineral springs, was the place of meeting of the Aetolian Confederacy.

THĒRŌN (-ōnis; Θήρων), tyrant of Agrigentum in Sicily, obtained the supreme power about B.C. 488, and retained it till his death in 472. He conquered Himera in 482, and united it to his own dominions. He shared with Gelo in the great victory gained over the Carthaginians in 480.

THERSANDER (-dri; Θέρσανδρος), son of Polyneices and one of the Epigoni, was married to Demonassa, by whom he became the father of Tisamenus. He went with Agamemnon to Troy, and was slain in that expedition by Telephus.

THERSĪTES (Θερσίτης), son of Agrius, the ugliest man and the most impudent talker among the Greeks at Troy. According to the later poets, he was killed by Achilles, because he had ridiculed him for lamenting the death of Penthesilea, queen of the Amazons.

THĒSEUS (-ēŏs, or ei; Θησεύς), the great legendary hero of Attica, was the son of Aegeus, king of Athens, and of Aethra, the daughter of Pittheus, king of Troezen. This, however, was the Attic tradition, which aimed at making Theseus a prince of Athenian descent. The older legend of Troezen itself made Theseus the son of Poseidon. Plutarch in his *Theseus* has gathered into a connected story various legends, some of Athenian origin, some from other countries: (1) his journey from Troezen to Athens, an Attic glorification of their hero; (2) the Cretan story of the Minotaur adapted to the Attic legends; (3) his later adventures, some of which are of Spartan origin. But the story may be related consecutively as Plutarch has given it. He was brought up at Troezen, and when he reached maturity, he took, by his mother's directions, the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. Eager to emulate Heracles, he went by land, displaying his prowess by destroying the robbers and monsters that infested the country. Periphetes, Sinis, Phaea the Crommyonian sow, Sciron, Cercyon, Polypemon and Procrustes fell before him. By means of the sword which he carried, Theseus was recognised by Aegeus, acknowledged as his son, and declared his successor. The capture of the Marathonian bull (cf. the story of Heracles and the Cretan bull), which had long laid waste the surrounding country, was the next exploit of Theseus. After this Theseus went of his own accord as one of the seven youths whom the Athenians were obliged to send every year, with seven maidens, to Crete, to be devoured by the Minotaur. Bacchylides tells how on the voyage he rescued a maiden from insult, and being challenged by Minos to prove his descent from Poseidon, leapt into the sea and returned thence with a garment given him

by Amphitrite. When they arrived at Crete, Ariadne, the daughter of Minos, provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, Theseus sailed away, carrying off Ariadne. There were various accounts about Ariadne; but according to the general account Theseus abandoned her in the island of Naxos on his way home. [ARIADNE.] As the vessel in which Theseus sailed approached Attica, he neglected to hoist the white sail which was to have been the signal of the success of the expedition; whereupon Aegeus, thinking that his son had perished, threw himself into the sea. Theseus thus became king of Athens. Other adventures followed, again repeating those of Heracles. Theseus is said to have assailed the Amazons before they had recovered from the attack of Heracles, and to have carried off their queen Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself; and the final battle in which Theseus overcame them was fought in the very midst of the city. By Antiope Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra. [HIPPOLYTUS; PHAEDRA.] He contracted a close friendship with Peirithous, and aided him and the Lapithae against the Centaurs. With the assistance of Peirithous, he carried off Helen from Sparta and placed her at Aphidnae, under the care of Aethra. After this he helped Peirithous in his attempt to carry off Persephone from the lower world. Peirithous perished in the enterprise, and Theseus was kept in durance until he was delivered by Heracles. Meanwhile Castor and Pollux invaded Attica, and carried off Helen and Aethra, ACADEMUS having informed the brothers where they were to be found. [For the Troezenian story of Hippolytus and its adoption in Attic legends see HIPPOLYTUS.] Menestheus incited the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he met with a treacherous death at the hands of Lycomedes. In 469 the bones of Theseus were discovered by Cimon in Scyros, and brought to Athens, where they were deposited in a temple (the *Theseum*) erected in honour of the hero. [This is not the temple now standing which is often called the Theseum.] A festival in honour of Theseus was celebrated on the eighth day of each month, especially on the 8th of Pyanepsion. --There can be no doubt that Theseus is a purely legendary personage. Nevertheless, in later times the Athenians came to regard him as the author of a very important political revolution in Attica. Before his time Attica had been broken up into twelve petty independent states or townships, acknowledging no head, and connected only by a federal union. Theseus abolished the separate governments, and erected Athens into the capital of a single commonwealth. The festival of Panathenaea was instituted to commemorate this important revolution. It may be assumed that Theseus was invented to account for the growth of institutions whose history was lost; or that a local divinity round whom many legends had gathered was transformed into a national hero and further credited with the changes in the state which had actually taken place. The connexion of Theseus with Poseidon, the national deity of the Ionic tribes, his coming from the Ionic town Troezen, forcing his way through the Isthmus into Attica, and establishing the Isthmia as an Ionic Panegyris, rather suggest that Theseus is, at least in part, the mythological representative of an Ionian immigration into Attica, which, adding perhaps to the strength and importance of Ionian settlers already in the country, might easily have led to that political union which is assigned to Theseus.

THESPIAE or THESPIA (-arum; Θεσπειαί, Θεσπιαί, Θεσπία: *Erimokastro*), an ancient town in Boeotia on the SE. slope of Mt. Helicon, at no great distance from the Crissaean Gulf, on which stood its harbour Creusis. Its inhabitants did not follow the example of the other Boeotian towns in submitting to Xerxes, and a number of them bravely fought under Leonidas at Thermopylae, and perished with the Spartans. Their city was burnt to the ground by the Persians, but was subsequently rebuilt. The inhabitants were expelled from the city after the battle of Leuctra, but the city was afterwards rebuilt and occupied. At Thespiae was the famous statue of Eros by Praxiteles, who had given it to Phryne, by whom it was presented to her native town. From the vicinity of the town to Mt. Helicon the Muses are called *Thespiades*.

THESPIS (-is; Θέσπις), the father of Greek Tragedy, was a contemporary of Peisistratus, and a native of Icarus, one of the demi in Attica, where the worship of Dionysus had long prevailed. The alteration made by Thespis, which gave to the old Tragedy a new and dramatic character, was very simple but very important. Before his time the leader of the Chorus had recited the adventures of Dionysus and had been answered by the Chorus. Thespis

introduced an actor (ὑποκριτής, or 'answerer') to reply to the leader of the Chorus. It is clear that, though the performance still remained, as far as can be gathered, chiefly lyrical, and the dialogue was of comparatively small account, yet a decided step towards the drama had been made. [See *Dict. of Ant.* art. *Tragoedia.*] There is no reason to believe Horace's statement that Thespis went about in a waggon as a strolling player. It is possible that the expressions for the freedom of jesting at the festival of the Lenaea (τὰ ἐξ ἁμαξῶν, ἐξ ἁμάξης ὑβρίζειν) may have given rise to the story.

THESPRŌTI (-ōrum; Θεσπρωτοί), a people of Epirus, inhabiting the district called after them THESPRŌTĬA or THESPRŌTIS, which extended along the coast from the Ambracian gulf northwards as far as the river Thyamis, and inland as far as the territory of the Molossi. The Thesproti were the most ancient inhabitants of Epirus, and in their country was the oracle of Dodona, the great centre of the Pelasgic worship. [DODONA; PELASGI.] From Thesprotia issued the Thessalians, who took possession of the country afterwards called Thessaly. In the historical period the Thesprotians had become subject to the kings of the Molossians.

THESSĂLĬA (-ae; Θεσσαλία or Θετταλία), the largest division of Greece, was bounded on the N. by the Cambunian mountains, which separated it from Macedonia; on the W. by Mt. Pindus, which separated it from Epirus; on the E. by the Aegaean seas; and on the S. by the Maliac gulf and Mt. Oeta, which separated it from Locris, Phocis and Aetolia. Thessaly Proper is a large plain lying between the Cambunian mountains on the N., and Mt. Othrys on the S., Mt. Pindus on the W., and Mts. Ossa and Pelion on the E. It is thus shut in on every side by mountain barriers, broken only at the NE. corner by the valley and defile of Tempe, which separates Ossa from Olympus, and is the only road through which an invader can enter Thessaly from the N. This plain is drained by the river Penēus and its affluents, and is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of this valley asunder. [PENEUS; TEMPE.] In addition to the plain already described there were two other districts included under the general name of Thessaly: one called Magnesia, being a long narrow strip of country, extending along the coast of the Aegaean sea from Tempe to the Pagasaean gulf, and bounded on the W. by Mts. Ossa and Olympus; and the other, called Malis, being a long narrow vale at the extreme S. of the country, lying between Mts. Othrys and Oeta, and drained by the river Sperchēus. Thessaly was divided in very early times into four districts or tetrarchies, a division which we still find subsisting in the Peloponnesian war. These districts were—**1**. *Hestiaeōtis*, the NW. part of Thessaly.—**2**. *Pelasgiōtis*, the E. part of the Thessalian plain, bounded on the N. by Macedonia, on the W. by Hestiaeotis, on the E. by Magnesia, and on the S. by the Sinus Pagasaeus and Phthiotis.—**3**. *Thessaliōtis*, the SW. part of the Thessalian plain, so called because it was first occupied by the Thessalians who came across Mt. Pindus from Thesprotia.—**4**. *Phthiōtis*, the SE. of Thessaly. Its inhabitants were Achaeans, and are frequently called the Achaean Phthiotae. It is in this district that Homer places Phthia and Hellas proper, and the dominions of Achilles. The other districts which were reckoned less properly as part of Thessaly were: *Magnēsia* [MAGNESIA].—*Dōlŏpĭa*, a small district bounded on the E. by Phthiotis, on the N. by Thessaliotis, on the W. by Athamania, and on the S. by Oetaea.—*Oetaea*, a district in the upper valley of the Spercheus, lying between Mts. Othrys and Oeta.—*Malis* [MALIS.]—*History of Thessaly.* [For the legendary history of Thessaly, see CENTAURI; LAPITHAE; ARGONAUTAE.] The Thessalians, as was said above, were a Thesprotian tribe. Under the guidance of leaders said to be descendants of Heracles, they invaded the W. part of the country, afterwards called Thessaliotis, and drove out or reduced to the condition of Penestae or bondsmen the ancient Aeolian inhabitants. The Thessalians afterwards spread over the other parts of the country, compelling the Perrhaebi, Magnetes, Achaean Phthiotae, &c., to submit to their authority and pay them tribute. The population of Thessaly, therefore, consisted, like that of Laconica, of three distinct classes: (1) the Penestae, whose condition was nearly the same as that of the Helots; (2) the subject people, corresponding to the Perioeci of Laconica; (3) the Thessalian conquerors, who alone had any share in the public administration, and whose lands were cultivated by the Penestae. The government in the separate cities was oligarchical, the power being chiefly in the hands of a few great families descended from the ancient kings. Of these, two of the most powerful were the Aleuadae and the Scopadae, the former of whom ruled at Larissa, and the latter at

Cranon or Crannon. These nobles, who are compared to the feudal lords of the middle ages, had vast estates cultivated by the Penestae; they were celebrated for their hospitality and princely mode of life. There was a loose confederacy between the various states of Thessaly, and when occasion required a chief magistrate was elected, called Tagus. [See JASON.] Chief among the national sports of the Thessalians, as an equestrian people, was the Taureia or bull-hunting, in which the mounted pursuers leapt upon the bull when he was exhausted by running, and pulled him to the ground. From B.C. 344, Thessaly remained in a state of dependence upon the Macedonian kings, till the victory of T. Flamininus at Cynoscephalae, in 197, again gave them a semblance of independence under the protection of the Romans. Thessaly was incorporated in the province of Achaia in 27 B.C. (Pharsalus remaining a free town), but in the second century of our era it formed part of Macedonia. The Thessalians were, however, allowed independence in their civic administration, for which a diet was held at Larissa.

THESSALONĪCA (-ae; *Θεσσαλονίκη*, also *Θεσσαλονίκεια*; *Salonica*), more anciently THERMA, a city in Macedonia, situated at the NE. extremity of the Sinus Thermaicus. Under the name of Therma it was not a place of much importance. It was taken and occupied by the Athenians a short time before the Peloponnesian war (B.C. 432), but was soon after restored by them to Perdiccas. It was made an important city by Cassander, who collected in this place the inhabitants of several adjacent towns (about B.C. 315), and who gave it the name of Thessalonica, in honour of his wife, the daughter of Philip, and sister of Alexander the Great. Its harbour was well situated for commercial intercourse with the Hellespont and the Aegaean; and under the Romans it had the additional advantage of lying on the Via Egnatia, which led from the W. shores of Greece to Byzantium and the East. It was visited by the Apostle Paul about A.D. 53; and about two years afterwards he addressed from Corinth two epistles to his converts in the city. Thessalonica continued to be, under the empire, one of the most important cities of Macedonia; and at a later time it became the residence of the prefect, and the capital of the Illyrian provinces.

THESTĬUS (-i; *Θέστιος*), father of Iphiclus, Leda, Althaea, Hypermnestra and others. The patronymic *Thestiades* is given to his grandson Meleager, as well as to his sons, and the female patronymic *Thestias* to his daughter Althaea, the mother of Meleager.

THĔTIS (-idis; *Θέτις*), one of the daughters of Nereus and Doris, was the wife of Peleus, by whom she became the mother of Achilles. As a goddess of the sea she dwelt, like her sisters the Nereids, below the waves with her father Nereus. Zeus and Hera gave her, against her will, in marriage to Peleus. Such was the Homeric story; but later accounts add that Poseidon and Zeus himself first sued for her hand; but when Themis declared that the son of Thetis would be stronger than his father, both gods desisted from their suit, and desired her marriage with a mortal; Thetis, like Proteus, had the power of assuming any form she pleased, and she had recourse to this means of escaping from Peleus, who, instructed by Chiron, held the goddess fast till she again assumed her proper form, and promised to marry him. The wedding of Peleus was honoured with the presence of all the gods, with the exception of Eris or Discord, who was not invited, and who avenged herself by throwing among the assembled gods the apple which was the source of so much misery. [PARIS.] For the action of Thetis in the story of her son see ACHILLES.

THĪA (-ae; *Θεία*), daughter of Uranus and Ge, one of the female Titans, became by Hyperion the mother of Helios, Eos, and Selene—that is, Hyperion and Theia formed the pair of divinities from whom light proceeded.

THIBRON or THIMBRON (*Θίβρων*, *Θίμβρων*). A Lacedaemonian, sent with 3000 men, B.C. 399, to aid the Ionians against Tissaphernes. He did his work badly, and was superseded by Dercyllidas. In 392 he was sent again to oppose Struthos, but was defeated and slain.

THINIS or THIS, a city of Upper Egypt, capital of the Thinites Nomos. It was the Egyptian Tini, and was situated near ABYDOS. It was one of the most ancient cities in Egypt, and the capital of the first two dynasties (B.C. 4400–4000), but its importance was merged in that of Abydos, of which it became a separate quarter.

THISBĒ (-es; *Θίσβη*), a Babylonian maiden, beloved by Pyramus. The lovers living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed to meet at the tomb of Ninus. Thisbe arrived first, and while she was waiting for Pyramus, she perceived a

lioness which had just torn to pieces an ox, and took to flight. In her haste she dropped her garment, which the lioness soiled with blood. In the meantime Pyramus arrived, and finding her garment covered with blood he imagined that she had been murdered, and slew himself under a mulberry tree, the fruit of which henceforth was as red as blood. Thisbe, who afterwards found the body of her lover, likewise killed herself.

THISBE, afterwards THISBAE (*Kakosia*), a town of Boeotia, on the borders of Phocis, and between Mt. Helicon and the Corinthian gulf.

THŎAS (-antis ; Θόας). **1.** Son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and sailed with forty ships against Troy.—**2.** Son of Dionysus and Ariadne, was king of Lemnos, and married to Myrina, by whom he became the father of Hypsipyle and Sicinus. When the Lemnian women killed all the men in the island, Hypsipyle saved her father, Thoas, and concealed him. Afterwards, however, he was discovered by the other women, and killed ; or, according to other accounts, he escaped to Taurus, or to the island of Oenoë near Euboea, which was henceforth called Sicinus.—**3.** Son of Borysthenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed.—**4.** An Aetolian who was praetor of the League in B.C. 193, and urged the war against the Romans. After the defeat of Antiochus, the Romans made the surrender of Thoas a condition of peace, but set him at liberty. In 169 he was killed in a popular tumult.

THŎRĬCUS (-i; Θόρικος ; *Theriko*), one of the twelve ancient towns in Attica, on the SE. coast a little above Sunium. There are important remains, especially of the theatre.

THRĀCĬA (-ae ; Θράκη, Ion. Θρήκη, Θρηΐκη, Θρηϊκίη), was in earlier times the name of the vast space of country bounded on the N. by the Danube, on the S. by the Propontis and the Aegaean, on the E. by the Pontus Euxinus, and on the W. by the river Strymon and the easternmost of the Illyrian tribes. It was divided into two parts by Mt. Haemus (the *Balkan*), running from W. to E., and separating the plain of the lower Danube from the rivers which fall into the Aegaean. At a later time the name Thrace was applied to a more limited extent of country. The district between the Strymon and the Nestus was added to Macedonia by Philip, and was usually called Macedonia Adjecta. [MACEDONIA.] Under Augustus the part of the country N. of the Haemus was made a separate Roman province under the name of Moesia [MOESIA]; but the district between the Strymon and the Nestus had been previously restored to Thrace by the Romans. The Roman province of Thrace was accordingly bounded on the W. by the river Nestus, which separated it from Macedonia; on the N. by Mt. Haemus, which divided it from Moesia; on the E. by the Euxine, and on the S. by the Propontis and Aegaean. Herodotus describes the Thracians as a savage people, delighting in blood, but brave and warlike. According to his account the Thracians tattooed their bodies and those of the women belonging to them, as a sign of noble birth ; they despised agriculture, and considered it most honourable to live by war and robbery. Deep drinking prevailed among them, and their quarrels over their wine cups were notorious even in the time of Augustus (Hor. *Od.* i. 27). They worshipped deities whom the Greeks identified with Ares, Dionysus, and Artemis: the great sanctuary and oracle of their god Dionysus was in one of the loftiest summits of Mt. Rhodope. [DIONYSUS.] There is a remarkable difference in the account of the Thracians derived from the poems of Homer and from early traditions. They are a civilised people, with finely wrought armour, cultivators of the vine, among whom were born the earliest Greek poets, Orpheus, Linus and Musaeus. Eumolpus likewise, who founded the Eleusinian mysteries in Attica, is said to have been a Thracian, and to have fought against Erechtheus, king of Athens. It may be, as some hold, that this was really a case of civilisation receding, and that the older Thracians gained from the Phoenicians arts and culture which they afterwards lost; but it is not an impossible explanation that the Homeric idea of Thracians was derived from the Asiatic branch, who were identified with the skilful and musical Phrygians. [For the Thracian emigration into Asia see PHRYGIA.] The first really historical fact respecting them is their subjugation by Megabazus, the general of Darius. After the Persians had been driven out of Europe by the Greeks, the Thracians recovered their independence ; and at the beginning of the Peloponnesian war, almost all the Thracian tribes were united under the dominion of Sitalces, king of the Odrysae, whose kingdom extended from Abdera to the Euxine and the mouth of the Danube. [SITALCES, SEUTHES.] Philip, the father of Alexander the Great, reduced the greater part of

Thrace; and after the death of Alexander the country fell to the share of Lysimachus. It subsequently formed a part of the Macedonian dominions, but it continued to be governed by its native princes, and was only nominally subject to the Macedonian monarchs. Even under the Romans Thrace was for a long time governed by its own chiefs. There were vassal kings, Rhoemetalces and his descendants, from the latter part of Augustus's reign till the time of Claudius. COTYS reigned after the death of Rhoemetalces, but was murdered by his uncle, Rhascuporis, who had previously ruled part of Thrace. The Romans interfered, Rhascuporis was put to death, and Tiberius appointed a guardian of the young Rhoemetalces, son of Rhascuporis (19 A.D.). In A.D. 46 Claudius constituted Thrace a province under a procurator.

P. THRĂSĔA PAETUS, a Roman senator and Stoic philosopher, in the reign of Nero, was a native of Patavium. He married Arria, the daughter of the heroic Arria, who showed her husband Paetus how to die: his daughter was married to Helvidius Priscus. Thrasea and Helvidius showed their spirit of Conservative Republicanism by a custom of celebrating the birthdays of Brutus and Cassius; Thrasea would not attend the Neronian games or the funeral of Poppaea, nor would he sacrifice to the Genius of the emperor. This roused the jealousy of Nero, and Thrasea was condemned to death by the senate by command of the emperor, A.D. 66.

THRĂSŸBŪLUS (-i; Θρασύβουλος). 1. Tyrant of Miletus, was a contemporary of Periander and Alyattes, the king of Lydia. —2. A celebrated Athenian, son of Lycus. He took an active part in overthrowing the oligarchic government of the 400 in B.C. 411. He was appointed as one of the generals at Samos, when those who favoured the oligarchy were deposed, and from this time he took a prominent part in the conduct of the war, especially at the battle of Cyzicus, B.C. 410. On the establishment of the Thirty at Athens he was banished, and lived in exile at Thebes. Being aided by the Thebans with arms and money, he collected a small band, crossed the frontier, and seized the deserted fortress of Phyle. He repelled the troops sent against him from Athens, and, taking the offensive, marched upon the Peiraeus, which fell into his hands. The democracy was restored in the autumn of 403 B.C. In 390 Thrasybulus commanded the Athenian fleet in the Aegaean, and was slain by the inhabitants of Aspendus, upon whom he was levying a forced contribution.

THRĂSYLLUS (-i), an astrologer at Rhodes, with whom Tiberius became acquainted during his residence in that island, and whom he ever after held in the highest honour. In the scenes between him and the emperor, as described by Tacitus, Suetonius, and Dio, Thrasyllus is the prototype for Scott (in *Quentin Durward*) of Martius Galeotti, the astrologer of Louis XI.

THRĂSŸMĂCHUS (-i; Θρασύμαχος), a native of Chalcedon, was a sophist, and a contemporary of Gorgias.

THRĂSŸMĒDĒS (-is; Θρασυμήδης), son of the Pylian Nestor and Anaxibia, accompanied his father on the expedition against Troy, and returned with him to Pylos.

THRĂSŸMĒNUS. [TRASIMENUS.]

THRŌNĬUM (-i; Θρόνιον), the chief town of the Locri Epicnemidii, on the river Boagrius, at a short distance from the sea, with a harbour upon the coast.

THŪCŸDĬDĒS (-is; Θουκυδίδης). 1. An Athenian statesman, son of Melesias. After the death of Cimon (with whom he was connected by marriage), in B.C. 449, Thucydides became the leader of the aristocratic party, in opposition to Pericles. He was ostracised in 443, thus leaving the undisputed political ascendency to Pericles. He left two sons, Melesias and Stephanus; and a son of the former of these, named Thucydides after his grandfather, was a pupil of Socrates.—2. The great Athenian historian, was the son of Olorus or Orolus and Hegesipyle. He is said to have been connected with the family of Cimon. Possibly the mother of Thucydides was a granddaughter of Miltiades and Hegesipyle. Thucydides is said to have been instructed in oratory by Antiphon, and in philosophy by Anaxagoras. He possessed gold mines in that part of Thrace which is opposite to the island of Thasos. He was in command of an Athenian squadron of seven ships, at Thasus, B.C. 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas. Thucydides arrived at Eion, at the mouth of the Strymon, on the evening of the same day on which Amphipolis surrendered; and though he was too late to save Amphipolis, he prevented Eion from falling into the hands of the enemy. In consequence of this failure, Thucydides became an exile, probably to avoid a severer punishment; for Cleon, who was at this time in great favour with the Athenians, appears to have excited

popular suspicion against him. During his exile he spent much of his time either in the Peloponnesus or in places which were under Peloponnesian influence, and his work was the result of his own experience and observations. He lived twenty years in exile, and as his exile began in 423, he may have returned to Athens in 403, about the time when Thrasybulus liberated Athens. Thucydides is said to have been assassinated at Athens soon after his return; but other accounts say that he was killed by a robber in Thrace. The time of his death is quite uncertain. The work of Thucydides shows the most scrupulous care in ascertaining facts; his strict attention to chronology, and the importance that he attaches to it, are additional proof of his historical accuracy. His narrative is brief and concise to a degree which makes the thoughts, crowded together in a short and involved sentence, often hard to understand; it generally contains bare facts expressed in the fewest possible words, but yet he is able to produce a pathos unsurpassed by any prose writer, as is seen in his account of the Athenian catastrophe at Syracuse. But it is still more important to notice that Thucydides is the founder of philosophical history. He first showed that a great historian should not merely narrate events accurately, should not even content himself with a critical examination of his authorities, but should also try to trace the causes of events, and their consequences, their teaching in politics, and the light which they throw upon character. Many of his speeches are political essays, or materials for them: they are not mere imaginations of his own for rhetorical effect; for they often contain the general sense of what was actually delivered, as nearly as he could ascertain; and in many instances he had good opportunities of knowing what was said, and even heard some speeches delivered; but they are employed to show the motives and sentiments of the speakers and of their partisans or countrymen.

THŪLĒ (-es), an island in the N. part of the German Ocean, regarded by the ancients as the most northerly point in the whole earth. It is first mentioned by Pytheas, according to whom Thule was a six days' sail from Britain, and the day and night there were each six months long, i.e. the solstitial day was twenty-four hours long. He further stated that in Thule and those distant parts the air was heavy and the sea thick and gelatinous, impenetrable to rowing. His account implies that Thule lay within the Arctic circle. It is tolerably certain that Pytheas did not sail so far north; but if he took his account from others he may very well have heard of the very much greater length of the day in summer and its shortness in winter—tales even may have reached him from places as far north as the North Cape. The thickened sea is possibly a confused account of a frozen ocean in the north, but may only be based on some stories of banks of sea-weed. On the whole it is useless to speculate whether Pytheas's account referred to the Shetlands, Iceland or Norway.

THURIA (Θουρία), a town of Messenia on the river Aris, ten miles from Pharae.

THŪRĪI, more rarely THŪRĪUM (Θούριοι, Θούριον; *Terra Nuova*), a Greek city in Lucania, founded B.C. 443, near the site of the ancient Sybaris, which had been destroyed more than sixty years before. [SYBARIS.] It was built by the remains of the population of Sybaris, who had failed in their first attempt of 452, and in their successful enterprise were assisted by colonists from all parts of Greece, but especially from Athens. Among these colonists were the historian Herodotus and the orator Lysias, the latter of whom, however, was only a youth at the time, and subsequently returned to Athens. The new city became one of the most important Greek towns in the S. of Italy.

THYĂMIS (Θύαμις; *Kalama*), a river in Epirus, flowing into the sea near a promontory of the same name.

THYĂDES. [THYIA.]

THYĂMUS (-i; Θύαμος; *Pietala*), a mountain in Acarnania, south of Argos Amphilochicum.

THYATĪRA (-ōrum; τά Θυάτειρα; *Akhissar*), a city in the N. of Lydia, on the river Lycus.

THYESTES. [See ATREUS and AEGISTHUS.]

THYĪA (Θυία), a daughter of Castalius or Cephisseus, became by Apollo the mother of Delphus. She is said to have been the first to sacrifice to Dionysus, and to have celebrated orgies in his honour. It was believed that from her the Attic women, who went yearly to Mt. Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of THYIĂDES or THYĂDES. There is little doubt but that her story was simply an attempt to explain this name, which is probably connected with Θύω and has the same meaning as Maenades.

THYMBRA (Θύμβρη), a city of the Troad, N. of Ilium Vetus, on a hill by the side

of the river THYMBRIUS, with a temple of Apollo, who derived from this place the epithet Thymbraeus.

THYMBRĪUM (-i; Θύμβριον), a small town of Phrygia, a little S. of Philomelium, on the road to Iconium, with the so-called Fountain of Midas. It was re-founded as Hadrianopolis. Its site is near the modern *Doghan Hissar*.

THYMBRĪUS (-i; Θῦμβριος), a river of the Troad falling into the Scamander.

THŸMĔLĒ, an actress in the reign of Domitian.

THŸMOETES (Θυμοίτης), one of the elders of Troy. A soothsayer had predicted that on a certain day a boy should be born, by whom Troy should be destroyed. On that day Paris was born to Priam, and Munippus to Thymoetes. Priam ordered Munippus and his mother Cylla to be killed. Hence Virgil (*Aen.* ii. 31) represents Aeneas saying that it was doubtful whether Thymoetes advised the Trojans to draw the wooden horse into the city in order to revenge himself.

THŸNI. [BITHYNIA.]

THYŌNĒ. [DIONYSUS; SEMELE.]

THŸRĒA (-ae; Θυρέα), the chief town in Cyntria, the district on the borders of Laconia and Argolis, on the bay of the sea called SINUS THYREATES. It was for the possession of Thyrea that the celebrated battle was fought between the 300 Spartans and 300 Argives. [OTHRYADES.]

THYSSĂGĔTAE (Θυσσαγέται), a people of Sarmatia Asiatica, on the E. shore of the Palus Maeotis.

THYSSUS (Θύσσος or Θυσσός), a town of Macedonia on the peninsula of Acte.

TIBARĒNI, or TIBĂRI (Τιβαρηνοί, Τίβαροι), a people on the N. coast of Pontus, E. of the river Iris.

TĪBĔRĬAS. 1. A city of Galilee, on the SW. shore of the Lake of Tiberias, built by Herod Antipas in honour of the emperor Tiberius.—2. The second of the three lakes in Palestine, formed by the course of the Jordan. [JORDANES.]

TĪBĔRĪNUS (-i), the deified personification of the river Tiber, to whom various myths attached, some stories making him a king of Veii, others a king of Alba who was drowned in the Tiber, others again representing him as the son of Janus.

TĪBĔRIS also TIBRIS, TYBRIS, THYBRIS, AMNIS TĪBĔRĪNUS or simply TĪBĔRĪNUS (*Tiber* or *Tevere*), the chief river in central Italy, on which stood the city of Rome. It is said to have been originally called *Albŭla*, and to have received the name of *Tiberis* in consequence of Tiberinus, king of Alba, having been drowned in it. It has been supposed that *Albula* was the Latin and *Tiberis* the Etruscan name of the river. The Tiber rises in the Apennines, near Tifernum, and flows in a south-westerly direction, separating Etruria from Umbria, the land of the Sabines, and Latium. After flowing about 110 miles it receives the Nar (*Nera*). Three miles above Rome, at the distance of nearly seventy miles from the Nar, it receives the Anio (*Teverone*), and from this point becomes a river of considerable importance. Within the walls of Rome the Tiber is about 300 feet wide, and from twelve to eighteen feet deep. The left branch of the river runs into the sea by Ostia, which was the ancient harbour of Rome; but in consequence of the accumulation of sand at the mouth of the left branch, the right branch was widened by Trajan, and was made the regular harbour of the city under the name of *Portus Romanus*, *Portus Augusti*, or simply *Portus*. [OSTIA.] The whole length of the Tiber, with its windings, is about 200 miles. The waters of the river are muddy and yellowish, whence it is frequently called by the Roman poets *flavus Tiberis*. The poets also give it the epithets of *Tyrrhenus*, because it flowed past Etruria during the whole of its course, and of *Lydius*, because the Etruscans are said to have been of Lydian origin.

TĪBĔRĬUS. 1. Emperor of Rome A.D. 14–37. His full name was *Tiberius Claudius Nero Caesar*. He was the son of T. Claudius Nero and of Livia, and was born on the 16th of November, B.C. 42, before his mother married Augustus. Though not without military courage, as his life shows, he had a great timidity of character, and was of a jealous and suspicious temper; and these qualities rendered him cruel after he had acquired power. The cruelty of his rule applied only to Rome. The testimony of Josephus and Philo shows that his provincial government was just and lenient.—In B.C. 11, Augustus compelled Tiberius, much against his will, to divorce his wife, Vipsania Agrippina, and to marry Julia, the widow of Agrippa, and the emperor's daughter, with whom Tiberius, however, did not long live in harmony. Tiberius was thus brought into still closer contact with the imperial family: but as C. and L. Caesar, the grandsons of Augustus, were still living, the prospect of Tiberius succeeding to the imperial power seemed very remote. He was employed on various military

defeat of Tigranes by Lucullus under its walls, these people were permitted to return to their homes.

TIGRIS, gen. -ĬDOS and -IS, a great river of W. Asia, rises from several sources on the S. side of that part of the Taurus chain called Niphates, in Armenia, and flows SE., first through the narrow valley between M. Masius and the prolongation of M. Niphates, and then through the great plain which is bounded on the E. by the last-named chain, till it falls into the head of the Persian gulf, after receiving the Euphrates from the W. [Comp. EUPHRATES.]

TIGURĪNI (-ōrum), a tribe of the Helvetii, who joined the Cimbri in invading the country of the Allobroges in Gaul, where they defeated the consul L. Cassius Longinus, B.C. 107. They formed in the time of Caesar the most important of the four cantons (*pagi*) into which the Helvetii were divided.

TILPHŪSĬUM (-i; Τιλφούσιον), a town in Boeotia, situated upon a mountain of the same name, S. of lake Copais, and between Coronea and Haliartus.

TIMAEUS (-i; Τίμαιος). **1.** The historian, was the son of Andromachus, tyrant of Tauromenium, in Sicily. He lived about 352–256 B.C. His great work was a History of Sicily from the earliest times to 264. —**2.** Of Locri, in Italy, a Pythagorean philosopher, is said to have been a teacher of Plato.

TĪMĀGĔNES (-is; Τιμαγένης), a rhetorician and a historian, was a native of Alexandria, from which place he was carried as a prisoner to Rome, where he was first employed as a slave in menial offices, but being liberated by Faustus Sulla, the son of the dictator, he opened a school of rhetoric, in which he taught with great success.

TĪMANTHĒS (-is; Τιμάνθης), a Greek painter at Sicyon, contemporary with Zeuxis and Parrhasius, about B.C. 400. The masterpiece of Timanthes was his picture of the sacrifice of Iphigenia, in which Agamemnon was painted with his face hidden in his mantle. Ancient critics taught that being unable to give a powerful expression to the agony of the father, he covered his head with a veil. But this is clearly not the reason why Timanthes hid the face of Agamemnon. Timanthes probably expressed by his painting exactly what Tennyson, in describing the same scene, expresses by the words 'My father held his hand upon his face'—the abhorrence of Agamemnon from the sacrifice which he cannot prevent. [Cf. TIMOLEON.]

TĪMĀVUS (-i; *Timavo*), a small river in the N. of Italy, forming the boundary between Istria and Venetia, and falling into the Sinus Tergestinus in the Adriatic, between Tergeste and Aquileia. Ancient writers speak of its numerous sources, its lake, and its subterraneous passage. This is to some extent confirmed by the nature of the river, which bursts in several streams of considerable volume from the foot of a rock, and has a course of little over a mile before it reaches the sea. It is believed in the country to be the outflow of a stream which disappears near *S. Canzian* about thirteen miles from the reappearance.

TĪMOCRĔON (-ontis; Τιμοκρέων), of Rhodes, a lyric poet, celebrated for the bitter and pugnacious spirit of his works, especially for his attacks on Themistocles and Simonides.

TIMŎLĔON (-ontis; Τιμολέων), son of Timodemus or Timaenetus and Demariste, belonged to one of the noblest families at Corinth. His early life was stained by a deed of blood. We are told that when his brother, Timophanes, whose life he had previously saved in battle at the risk of his own, endeavoured to make himself tyrant of their native city, Timoleon murdered him rather than allow him to destroy the liberty of the state. It is related that he visited him with two friends, who first joined Timoleon in urging him to lay down his power, and, failing in this, stabbed him, Timoleon meanwhile standing aside with his face veiled. The murder was perpetrated just before an embassy arrived from several of the Greek cities of Sicily, begging the Corinthians to send assistance to the island, which was distracted by internal dissensions, and was expecting an invasion of the Carthaginians. Timoleon was appointed to lead the expedition of 700 mercenaries, sailed from Corinth in B.C. 344, and straightway marched against Syracuse, of two quarters of which he obtained possession. In the following spring (343) Dionysius, despairing of success, surrendered the citadel to Timoleon, on condition of his being allowed to depart in safety to Corinth. [DIONYSIUS.] Timoleon soon afterwards obtained possession of the whole of Syracuse. He destroyed the citadel, which had been for so many years the seat and bulwark of the power of the tyrants, and restored the democratic form of government. He then proceeded to expel the tyrants from the other Greek cities of Sicily, but was interrupted in this undertaking by a formidable invasion of the Carthaginians, who landed at Lilybaeum in 339, with an army, under

the command of Hasdrubal and Hamilcar, consisting of 70,000 foot and 10,000 horse. Timoleon with only 12,000 men gained a brilliant victory over the Carthaginians on the river Crimissus (339). It is said that on his march to meet the enemy Timoleon met some mules laden with parsley, which, since parsley was used for wreaths placed on tombstones, struck the soldiers as a bad omen; but Timoleon, placing a wreath of it on his head, exclaimed: 'This is an omen of victory; for at Corinth it crowns the victors in the Isthmian games.' He now resolved to carry into execution his project of expelling all the tyrants from Sicily. Of these, two of the most powerful, Hicetas of Leontini, and Mamercus of Catana, had recourse to the Carthaginians for assistance, who sent Gisco to Sicily with a fleet of seventy ships and a body of Greek mercenaries. Although Gisco gained a few successes at first, the war was upon the whole favourable to Timoleon, with whom the Carthaginians were glad to conclude a treaty in 338, fixing the river Halycus as the boundary of the Carthaginian and Greek dominions in Sicily. During the war with Gisco Hicetas fell into the hands of Timoleon, and was slain by his order. His wife and daughters were carried to Syracuse, where they were executed by the people, as a satisfaction to the *manes* of Dion, whose wife Arete and sister Aristomache had both been put to death by Hicetas. This is one of the greatest stains upon Timoleon's character, as he might easily have saved these unfortunate women if he had chosen. He then captured Catana, and Mamercus was condemned and executed at Syracuse. Timoleon did not assume any title or office, but lived as a private citizen among the Syracusans. He died in 337, having become blind a short time before his death.

TĪMŌN (-onis; Τίμων). **1.** The son of Timarchus of Phlius, a philosopher of the sect of the Sceptics, lived in the reign of Ptolemy Philadelphus, about B.C. 279, and onwards. He held that our knowledge of things must always be unreal, so that we can only live in a state of suspended judgment.—**2.** The Misanthrope (ὁ μισάνθρωπος), lived in the time of the Peloponnesian war. He was an Athenian, of the demos of Colyttus, and his father's name was Echecratides. In consequence of the ingratitude he experienced from his early friends and companions, he secluded himself entirely from the world, admitting no one to his society except Alcibiades. At last he is said to have died because he refused to suffer a surgeon to come to him to set a broken limb

TĪMŎTHĔUS (-i; Τιμόθεος). **1.** Son of Conon, was himself a distinguished Athenian general. He was first appointed to a public command in B.C. 378; and from this time his name frequently occurs as one of the Athenian generals down to 356. In this year he was associated with Iphicrates, Menestheus, and Chares in the command of the Athenian fleet. In consequence of his failure to relieve Samos he was arraigned in 354, and condemned to the crushing fine of 100 talents (more than 24,000*l*.). Being unable to pay the fine, he withdrew to Chalcis in Euboea, where he died shortly after. The Athenians subsequently remitted nine-tenths of the penalty, and allowed his son Conon to expend the remainder on the repair of the walls, which the famous Conon had restored.—**2.** A musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander. He was born B.C. 446, and died in 357, in the ninetieth year of his age.

TINGIS (-is; ἡ Τίγγις; *Tangier*), a city of Mauretania, on the S. coast of the Fretum Gaditanum (*Straits of Gibraltar*), was made by Augustus a free city, and by Claudius a colony, and the capital of Mauretania Tingitana.

TĪNIA (-ae; *Timia*), a small river in Umbria, rising near Spoletium, and falling into the Tiber.

TĪRĒSĬAS or TEIRESIAS (Τειρεσίας), one of the mythical types of prophecy from augury, among whom were Melampus and Calchas; but Teiresias was the most widely celebrated soothsayer of all. He was represented as a Theban, son of Everes and Chariclo: hence Theocritus calls him Euerides. He was blind from his seventh year, but lived to a very old age. Various stories are told about the origin of his blindness. One was that his blindness was occasioned by his having revealed to men things which they ought not to have known: another that he had seen Athene while she was bathing, wherefore the goddess deprived him of sight by sprinkling water upon his face. Chariclo prayed to Athene to restore his sight, but as the goddess was unable to do this, she conferred upon him the power of understanding the voices of birds, and gave him a staff, with the help of which he could walk as safely as if he had his eyesight. In the war of the Seven against Thebes, he declared that Thebes would be victorious if Menoeceus would sacrifice himself; and during the war of the Epigoni, when the Thebans had been defeated, he advised them to open negotiations of peace, and to avail

themselves of the opportunity that would thus be afforded them to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphossa and died. His daughter, Manto (or Daphne), was sent by the victorious Argives to Delphi, as a servant to Apollo. Even in the lower world Teiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff.

TIRIBAZUS (-i; Τιρίβαζος), satrap of Armenia in 401, hung on the retreat of the 10,000, but without success. He succeeded Tithraustes as satrap of W. Asia, and favoured the views of Antalcidas. In 386 he commanded the expedition against EVAGORAS. Some time afterwards he conspired against Artaxerxes II., and was put to death.

TĪRĬDĂTĒS or TERIDĀTES (Τηριδάτης). **1**. The second king of Parthia. [ARSACES II.]—**2**. [See ARSACES XXIII.] —**3**. TIRIDATES III. [SASSANIDAE.]

TĪRO, M. TULLĬUS, the freedman of Cicero. He was not only the amanuensis of the orator, and his assistant in literary labour, but was himself an author of no mean reputation, and notices of several works from his pen have been preserved by ancient writers. Among them were a biography of Cicero, vindicating his character from detraction, a treatise on grammar, and some poetry. Tiro was the chief agent in bringing together and arranging the works of Cicero, and in preserving his correspondence from being dispersed and lost. After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, where he lived until he reached his 100th year. Tiro was the inventor or improver of the art of shorthand writing among the Romans, and hence abbreviations of this description, which are common in MSS. from the sixth century downwards, have very generally been designated as *Notae Tironianae*.

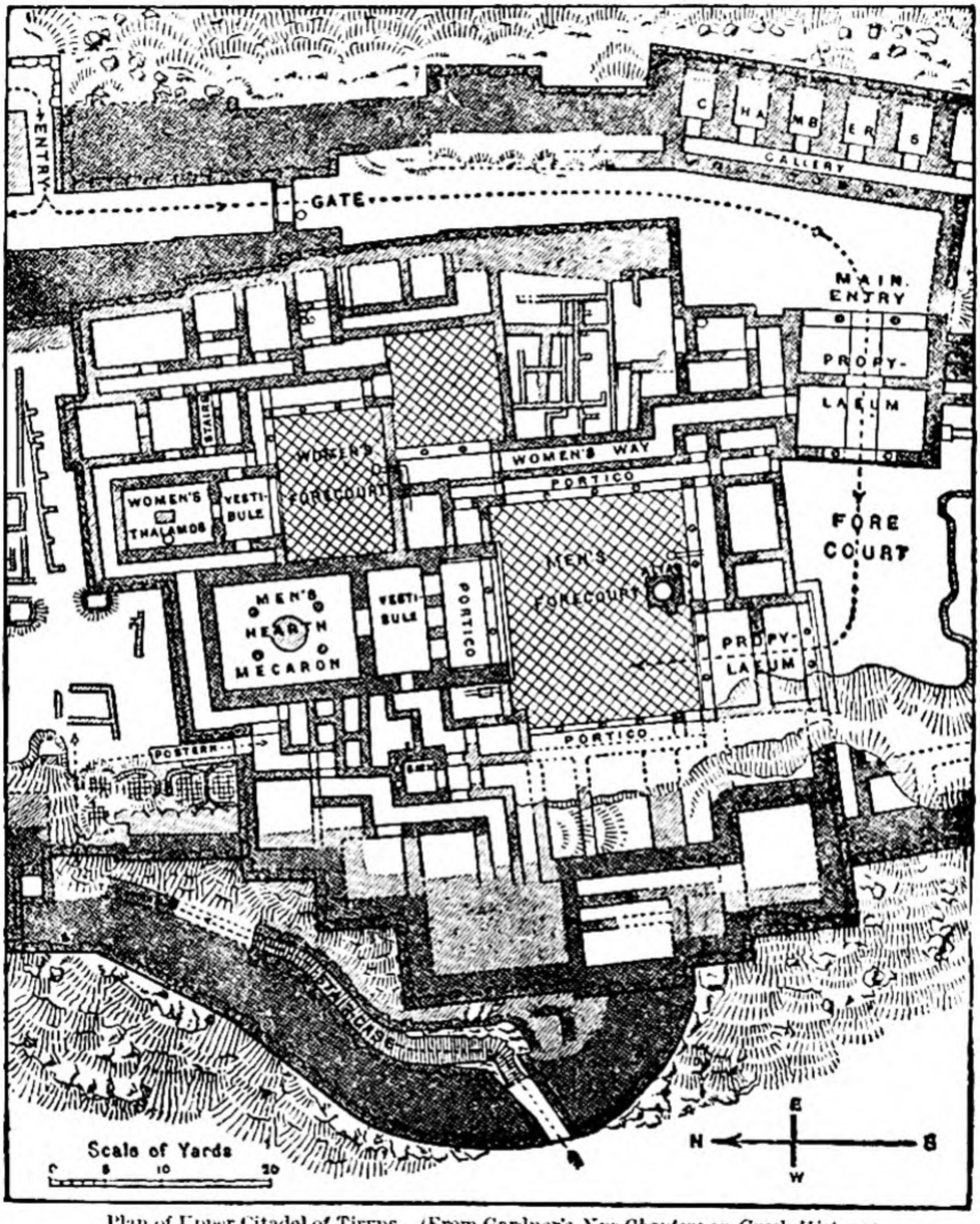
TĪRYNS (-ȳnthis; Τίρυνς, -νῑθος), an ancient town in Argolis, SE. of Argos, and one of the most ancient in all Greece, is said to have been founded by Proetus, the brother of Acrisius, who, having returned from Lycia [PROETUS], built the massive walls of the city with the help of the Cyclopes. [For the legendary connection with HERACLES, see that article.] Tiryns was built on a low flat-topped rock, which rises about sixty feet above the plain of Argolis 1¼ mile from the sea-coast, Mycenae being 9½ miles further inland. The legends point to the first foundation of Tiryns (as a strong citadel, at any rate) by a dynasty of immigrants from Asia Minor. The story of Heracles the Tirynthian serving the Mycenaean Eurystheus points to the fact that Tiryns, the more ancient city, fell under the dominion of Mycenae, a later foundation. [For the reason why it should do so, though apparently more favourably situated for commerce, see MYCENAE.] In the Persian wars the Tirynthians served at Plataea, and it is said that this dissociation from Argos was one cause of the jealousy which led the Argives to destroy Tiryns and Mycenae; after which time it remained uninhabited, or at any rate unrestored. These traditions are in many particulars confirmed by the excavations undertaken by Dr. Schliemann and Dr. Dörpfeld in 1876–1884. As regards the relative antiquity, the walls of Tiryns appear to be older than the oldest parts of Mycenae; they are described as 'colossal roughly hewn blocks, showing no vestige of later restoration,' and, though some have thought the style of work to be Phoenician, the most probable view, as at present appears, is that they should rather be compared to remains found in Lydia. The excavations have laid bare the whole palace, with its gates and walls, its courts and its apartments for men and women. How interesting and valuable this is for the illustration of the Homeric poems as regards life in the palace of an Achaean prince may easily be understood. This palace and fortress is built on a platform of rock 328 yards by 109, with three terraces, on which stand the upper, middle, and lower citadels. On the upper, to the S., is the palace; on the middle are smaller houses, and others, only partially excavated, on the lowest and smallest platform; but it is probable that the main city lay, as at Troy, beneath the citadel hill. The walls round the lower citadel were from twenty-three to twenty-six feet thick, and twenty-four feet high: those round the upper citadel were even thicker. The wall is made more defensible by projecting and re-entering angles with towers, galleries, and chambers, and a long corridor, or arched gallery, with arched doors.

TĪSĂMĒNUS (-i; Τισαμενός). **1**. Son of Orestes and Hermione, was king of Argos, but was deprived of his kingdom when the Heraclidae invaded Peloponnesus. He was slain in a battle against the Heraclidae.—**2**. Son of Thersander and Demonassa, was king of Thebes, and the father of Autesion.—**3**. An Elean soothsayer, of the family of the Clytiadae. He was assured by the Delphic oracle that he

should be successful in five great conflicts. The Spartans therefore obtained his services at the battle of Plataea, B.C. 379, which was the first of the five conflicts referred to by the oracle. The second was

TISĬPHŎNĒ. [EUMENIDAE.]

TISSAPHERNES (-is; Τισσαφέρνης), a Persian, who was appointed satrap of Lower Asia in B.C. 414. He pretended to favour the Spartans, but wished them to



Plan of Upper Citadel of Tiryns. (From Gardner's *New Chapters on Greek History.*)

with the Argives and Tegeans at Tegea; the third, with the Arcadians at Dipaea; the fourth was the third Messenian war (465–455); and the last was the battle of Tanagra, with the Athenians and their allies, in 457.

wear out their strength against the Athenians. His plans, however, were thwarted by the arrival of Cyrus in Asia Minor in 407. This prince supplied the Lacedaemonians with effectual assistance. At the battle of Cunaxa, in 401, he was

one of the four generals who commanded the army of Artaxerxes, and his troops were the only portion of the left wing that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes professed his great anxiety to serve them, and promised to conduct them home in safety. In the course of the march he treacherously arrested Clearchus and four of the other generals, who were put to death. After this, Tissaphernes annoyed and harassed the Greeks in their march, without, however, seriously impeding it, till they reached the Carduchian Mountains, at which point he gave up the pursuit. Not long after, Tissaphernes was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in Western Asia. On his arrival he claimed dominion over the Ionian cities, which applied to Sparta for aid. Their request was granted, and the Spartans carried on war against Tissaphernes with success for some years under the command successively of Thimbron, Dercyllidas, and Agesilaus (400–395). In consequence of this failure, Tithraustes was commissioned by the king to put Tissaphernes to death and to succeed him in his government.

TĪTĀNES (-um; Τιτᾶνες). **1.** The sons and daughters of Uranus and Ge (the Earth), originally dwelt in heaven, whence they are called Οὐρανίωνες or Οὐρανίδαι. They were twelve or thirteen in number, who fall generally into pairs, viz.: Oceanus and Tethys = the sea; Hyperion and Theia = sun and moon; Coeus and Phoebe = light or star deities; Creios and Eurybia = deities of strength; Cronus and Rhea = heaven and earth; Themis and Mnemosyne; and Iapetus, who is to produce mankind. It is said that Uranus, the first ruler of the world, threw his sons, the Hecatoncheires (Hundred-Handed)—Briareus, Cottys, Gyes—and the Cyclopes—Arges, Steropes, and Brontes—into Tartarus. Gaea, indignant at this, produced iron, persuaded the Titans to rise against their father, and gave to Cronus an iron sickle. They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, mutilated his father. [For this myth, see URANUS.] The Titans then deposed Uranus, liberated their brothers who had been cast into Tartarus, and raised Cronus to the throne. But Cronus hurled the Cyclopes back into Tartarus, and married his sister Rhea. Having been warned by Gaea and Uranus that he should be dethroned by one of his own children, he swallowed successively his children Hestia Demeter, Hera, Pluto, and Poseidon. Rhea therefore, when she was pregnant with Zeus, went to Crete, and gave birth to the child in the Dictaean Cave, where he was brought up by the Curetes. When Zeus had grown up he availed himself of the assistance of Thetis, the daughter of Oceanus, who gave to Cronus a potion which caused him to bring up the stone and the children he had swallowed. [ZEUS; CRONUS.] United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia) was carried on in Thessaly, Cronus and the Titans occupying Mount Othrys, and the sons of Cronus Mount Olympus. It lasted ten years, till at length Gaea promised victory to Zeus if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and they furnished him with thunder and lightning. The Titans then were overcome, and hurled down into a cavity below Tartarus, and the Hecatoncheires were set to guard them It must be observed that the fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes. [GIGANTES.] —**2.** The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate, Latona, Pyrrha, and especially Helios (the Sun) and Selene (the Moon), as the children of Hyperion and Thia, and even the descendants of Helios, such as Circe.

TITARĒSĬUS (-i; Τιταρήσιος; *Xeraghi*), a river of Thessaly, also called EUROPUS, rising in Mt. Titarus, flowing through the country of the Perrhaebi, and falling into the Peneus, SE. of Phalanna. Its waters were impregnated with an oily substance, whence it was said to be a branch of the infernal Styx.

TĪTHONUS (-i; Τιθωνός), son of Laomedon and Strymo, and brother of Priam. By the prayers of Eos (Aurora), who loved him, he obtained from the gods immortality, but not eternal youth, in consequence of which he became withered and shrunken in his old age; whence an old decrepit man was proverbially called Tithonus. As he could not die, Eos changed him into a cicada. [Eos.]

TITHŎRĔA. [NEON.]

TITHRAUSTES (Τιθραύστης), a Persian, who succeeded Tissaphernes in his satrapy, and put him to death by order of Artaxerxes Mnemon, B.C. 395.

TĪTUS FLAVĬUS SABĪNUS VESPASIĀNUS, Roman emperor, A.D.

79–81, commonly called by his praenomen TITUS, was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A.D. 40. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. Vespasian returned to Italy after he had been proclaimed emperor on the 1st of July, A.D. 69; but Titus remained in Palestine till he captured Jerusalem, on the 8th of September, 70. Titus returned to Italy in the following year (71), and triumphed at Rome with his father. Titus succeeded his father in 79, and won the affections of his subjects. It was recorded by his admirers that at the end of a day on which he had benefited no one by any gift, he exclaimed: 'I have lost a day.' The first year of his reign is memorable for the great eruption of Vesuvius which buried with lava and ashes the towns of Herculaneum and Pompeii. Titus sent two consulars with money to restore the ruined towns, and he applied to this purpose the property of those who had been destroyed and had left no next of kin. His magnificence, too, was an important element in his popularity. In the same year (80) he completed the great amphitheatre called the Amphitheatrum Flavianum (in a later age named the *Colosseum*: see p. 520), which had been begun by his father; and also the baths called the Baths of Titus. He died of a fever, on the 13th day of September, 81, after a reign of two years and two months and twenty days. He was in the forty-first year of his age, and in the height of his popularity, called by Suetonius 'the darling of the whole world' ('amor et deliciae humani generis').

TĬTŸUS (-i; Τιτυός), son of Gaea, or of Zeus and Elara, the daughter of Orchomenus, was a giant in Euboea, and a type of incontinent passion. He attempted to offer violence to Leto or Artemis (Latona), when she passed through Panopaeus to Pytho, but he was killed by the arrows of Artemis or Apollo; according to other accounts, Zeus destroyed him with a flash of lightning. He was cast into Tartarus, and there he lay outstretched on the ground, covering nine acres, with two vultures devouring his liver.

TLĒPŎLĔMUS (-i; Τληπόλεμος), son of Heracles by Astyoche, daughter of Phylas, or by Astydamia, daughter of Amyntor. He was king of Argos, but, after slaying his uncle Licymnius, he was obliged to take to flight, and settled in Rhodes, where he built the towns of Lindos, Ialysus, and Camirus. He joined the Greeks in the Trojan war with nine ships, but was slain by Sarpedon.

TLŌS (Τλῶς), a city in the interior of Lycia, about 2½ miles E. of the river Xanthus.

TMŌLUS (-i; Τμῶλος), god of Mt. Tmolus in Lydia, is said to have decided the musical contest between Apollo and Pan.

TMŌLUS or TIMŌLUS (-i; Τμῶλος; *Boz-Dagh*), a celebrated mountain of Asia Minor, running E. and W. through the centre of Lydia, and dividing the plain of the Hermus, on the N., from that of the Cayster, on the S. On its N. side are the sources of the Pactolus and the Cogamus; on its S. side those of the Cayster. It produced wine, saffron, zinc and gold.

TOLBIĂCUM (-i; *Zulpich*), a town of Gallia Belgica, on the road from Colonia Agrippina to Treviri.

TŎLENUS or TELŌNĬUS (-i; *Turano*), a river in the land of the Sabines, rising in the country of the Marsi and Aequi, and falling into the Velinus.

TŎLĒTUM (-i; *Toledo*), the capital of the Carpetani in Hispania Tarraconensis, on the river Tagus, which nearly encompasses the town. It was taken by the Romans under the proconsul M. Fulvius, B.C. 192. It was celebrated in ancient as well as in modern times for the manufactory of swords; but it owed its greatness to the Gothic kings, who made it the capital of their dominions.

TOLISTOBOGI. [GALATIA.]

TOLMĪDES (-is; Τολμίδης), an Athenian commander, who cruised round the Peloponnesus in B.C. 455, took Naupactus from the Locrians, and settled the Messenians there. In 447 he was slain at Coroneia.

TŎLŌPHŌN (-ōnis; Τολοφών), a town of Locris, on the Corinthian gulf.

TŎLŌSA (-ae; *Toulouse*), a town of Gallia Narbonensis, and the capital of the Tectosages, was situated on the Garumna, near the frontiers of Aquitania. In one of its temples there is said to have been preserved a great part of the booty taken by Brennus from the temple at Delphi, which may have been brought back (if the story is true) by the Tectosages who served in the army of Brennus. The town and temple were plundered by the consul Q. Servilius Caepio, in B.C. 106; but the subsequent destruction of his army and his own unhappy fate were regarded as a divine punishment for his sacrilegious act. Hence arose the proverb, *Aurum Tolosanum habet.*

TŎLUMNĬUS, LAR, king of the Veientes, to whom Fidenae revolted in B.C. 438, and at whose instigation the inhabitants of Fidenae slew the four Roman ambassadors who had been sent to Fidenae to inquire into the reason of their recent conduct. In the war which followed, Tolumnius was slain in single combat by Cornelius Cossus.

TŎMĪ or TŎMIS (Τόμοι, Τόμις; *Kostendje*), a town of Thrace (subsequently Moesia), situated on the W. shore of the Euxine, and at a later time the capital of Scythia Minor. According to tradition (derived partially from the name of the town) it was called Tomi (from τέμνω, 'cut'), because Medea here cut to pieces the body of her brother Absyrtus. It was the place of Ovid's banishment.

TŎMŸRIS (Τόμυρις), a queen of the Massagetae, who dwelt south of the Araxes (Jaxartes), by whom Cyrus was slain in battle, B.C. 529.

TŎRŌNĒ (-es; Τορώνη), a town of Macedonia, in the district Chalcidice, and on the SW. side of the peninsula Sithonia.

TORQUĀTUS, the name of a patrician family of the Manlia Gens. **1.** T. MANLIUS IMPERIOSUS TORQUATUS, the son of L. Manlius Capitolinus Imperiosus, dictator B.C. 363. In 361 Manlius served under the dictator T. Quintius Pennus in the war against the Gauls, and in this campaign earned immortal glory by slaying in single combat a gigantic Gaul. From the dead body of the barbarian he took the chain (*torques*) which had adorned him, and placed it around his own neck, and from this circumstance he obtained the surname of Torquatus. He was dictator in 353, and again in 349. He was also three times consul: namely, in 347, 344, and in 340. In the last of these years Torquatus and his colleague, P. Decius Mus, gained the great victory over the Latins at the foot of Vesuvius, which established for ever the supremacy of Rome over Latium. [DECIUS.] Shortly after the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. Notwithstanding this proclamation, the young Manlius, the son of the consul, provoked by the insult of a Tusculan noble, Mettius Geminus, accepted his challenge, slew his adversary, and bore the spoils in triumph to his father. The consul would not overlook this breach of discipline, and the unhappy youth was executed. This severe sentence rendered Torquatus an object of detestation among the Roman youths as long as he lived, and the recollection of his severity was preserved by the expression *Manliana imperia*.—**2.** T. MANLIUS TORQUATUS, consul B.C. 235, when he conquered the Sardinians: censor 231; and consul a second time in 224. He possessed the hereditary sternness and severity of his family; and we accordingly find him opposing in the senate the ransom of those Romans who had been taken prisoners at the battle of Cannae. In 217 he was sent into Sardinia, where he carried on the war with success against the Carthaginians and the Sardinians. He was dictator in 210.—**3.** L. MANLIUS TORQUATUS, consul B.C. 65 with L. Aurelius Cotta. He took an active part in suppressing the Catilinarian conspiracy in 63; and he also supported Cicero when he was banished in 58.—**4.** L. MANLIUS TORQUATUS, son of No. 3, opposed Caesar on the breaking out of the civil war in 49. He was praetor in that year, and was stationed at Alba with six cohorts. He joined Pompey in Greece, and in the following year (48) he had the command of Oricum entrusted to him, but was obliged to surrender both himself and the town to Caesar, who dismissed Torquatus uninjured. After the battle of Pharsalia Torquatus went to Africa, and upon the defeat of his party in that country in 46 he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain, together with his companions. Torquatus belonged to the Epicurean school of philosophy, and is introduced by Cicero as the advocate of that school in the *De Finibus*.—**5.** TORQUATUS, addressed by Horace (*Od.* iv. 7, *Ep.* i. 5), is conjectured with some probability to be the C. Nonius Asprenas who assumed the name Torquatus when Augustus presented him with a golden *torques* on the occasion of his taking part in a 'Ludus Trojae' and meeting with an accident. Another theory is that he is the A. Torquatus mentioned in the *Atticus* of Nepos as having taken part in the campaign of Brutus and Cassius.

TRĂBĔA (-ae), Q., a Roman comic dramatist who lived about B.C. 130.

TRĀCHIS or TRĀCHIN (-ĭnis; Τραχίς Ion. Τρηχίς). **1.** Also called HERACLĒA, a town of Thessaly in the district Malis, where Heracles lived at one time.—**2.** A town of Phocis, on the frontier of Boeotia.

TRACHONĪTIS, the N. district of Palestine, beyond the Jordan, between Antilibanus and the mountains of Arabia.

TRAGIA (Τραγία), a small island near Samos, where Pericles gained a naval victory over the Samians, B.C. 439.

TRAJĀNUS, M. ULPIUS, Roman emperor A.D. 98–117, was born at Italica, near Seville, 53 A.D. He served with distinction in the East and in Germany in the reign of Domitian; was consul in 91, and at the close of 97 was adopted by the emperor Nerva, who gave him the rank of Caesar and the names of Nerva and Germanicus, and shortly after the title of Imperator, and the tribunitia potestas. He succeeded Nerva, who died in January, 98. He was a great soldier both in the field and in military organisation; and he was scarcely less great as an administrator. His mode of living was simple, and in his campaigns he shared the privations of the soldiers, by whom he was both loved and feared. In March, 101 A.D., Trajan left Rome for his campaign against the Daci, who had forced Domitian to pay tribute. This war employed Trajan between two and three years, and ended with a defeat of Decebalus, the Dacian king. In the following year (104) the war was renewed. Decebalus was completely defeated, and put an end to his life (106). Dacia was reduced to the form of a Roman province, strong forts were built in various places, and Roman colonies were planted. The Column of Trajan at Rome was erected to commemorate his Dacian victories. In 114 Trajan invaded the Parthian dominions, and in the course of two campaigns (115–116) he conquered the greater part of the Parthian empire, and took the Parthian capital of Ctesiphon. In 116 he descended the Tigris and entered the Erythraean sea (the Persian gulf). In 117 Trajan fell ill, and set out for Italy, but only lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, after a reign of nineteen years. Trajan made the road over the Pomptine Marshes; improved the harbour at Ostia; he constructed the aqueduct at Rome called by his name; built a theatre in the Campus Martius, and, above all, made the Forum Trajanum with its basilicas and libraries, and his column in the centre.

TRAJECTUM (i; *Utrecht*), a town of the Batavi on the Rhine, called at a later time *Trajectus Rheni*, or *Traj. ad Rhenum*.

TRALLES (-ium; Τραλλεῖς), *Ghiuzel-Hisar*, near *Aidin*), a city of Lydia, in Asia Minor, on the banks of the little river Eudon, a N. tributary of the Maeander.

TRAPEZŪS (-untis; Τραπεζοῦς). 1. (near *Mavria*), a city of Arcadia, on the Alpheus, the name of which was mythically derived from the τράπεζα, or altar, on which Lycaon was said to have offered human sacrifices to Jove. At the time of the building of Megalopolis, the inhabitants of Trapezus, as was alleged, rather than be transferred to the new city, migrated to the shores of the Euxine, and their city fell to ruin. 2. (*Trebizond*), a colony of Sinope, at almost the extreme E. of the N. shore of Asia Minor. The city derived its name either from the table-like plateau on which it was built, or because emigrants from the Arcadian Trapezus took some part in its settlement. The former is the more likely statement, since there is no reason why the main body of colonists from Sinope should have given it the name of another town. After Sinope lost her independence, Trapezus belonged, first to Armenia Minor, and afterwards to the kingdom of Pontus. Under the Romans, it was made a free city, probably by Pompey, and, by Trajan, the capital of Pontus Cappadocius. In the middle ages it was for some time the seat of a fragment of the Greek empire, called the Empire of Trebizond.

TRĂSĬMĒNUS LACUS, sometimes, but not correctly, written THRASYMĒNUS, a lake in Etruria, between Clusium and Perusia, memorable for the victory gained by Hannibal over the Romans under Flaminius, B.C. 217, at a point where the hills from Cortona extend to the margin of the lake.

TRAUSI (-ōrum; Τραυσοί), a Thracian people who dwelt on the SE. of Mt. Rhodope.

TREBA (-ae; *Trevi*), a town in Latium near the sources of the Anio, NE. of Anagnia.

TREBĀTĬUS TESTA. [TESTA.]

TRĔBELLĬUS POLLĬO, one of the writers of the Augustan Histories, to whom the lives of Valerian, Gallienus and others are ascribed.

TRĔBĬA (-ae; *Trebbia*), a small river in Gallia Cisalpina, falling into the Po near Placentia. It is memorable for the victory which Hannibal gained over the Romans, B.C. 218.

TRĔBŌNĬUS, C., was first a supporter of the aristocratic party, but changed sides soon afterwards, and as tribune in 55 proposed the *Lex Trebonia*, giving their provinces to Caesar, Pompey, and Crassus. For this service he was rewarded by being appointed one of Caesar's legates in Gaul, where he remained till the breaking out of the Civil war in 49. In the course of the

same year he was entrusted by Caesar with the command of the land forces engaged in the siege of Massilia. Caesar raised him to the consulship in October, 45, and promised him the province of Asia; but, nevertheless, Trebonius was one of the prime movers in the conspiracy to assassinate Caesar, after whose death he went as proconsul to Asia. In the following year (43) Dolabella surprised the town of Smyrna, where Trebonius was then living, and slew him in his bed.

TRĒBŪLA (-ae). **1.** (*Treglia*), a town of Campania, N. of the Volturnus.—**2.** MUTUSCA, a town of the Sabines, called by Virgil simply Mūtusca. Its site is at *Monte Leone*, on the right of the Via Salaria.

TRĒRUS (-i; *Sacco*), a river in Latium, and a tributary of the Liris.

TRES TĂBERNAE. A station on the Via Appia in Latium, between Aricia and Forum Appii.

TREVĪRI or TREVĔRI (-ōram), a powerful people in Gallia Belgica, who were allies of the Romans, and whose cavalry was the best in all Gaul. Their chief town was made a Roman colony by Augustus, and was called AUGUSTA TREVIRORUM (*Trier* or *Trèves*). It stood on the right bank of the Mosella, and was the capital of Belgica Prima; and after the Division of the Roman world by Diocletian (A.D. 292) into four districts, it became the residence of the Caesar who had the government of Britain, Gaul, and Spain. The modern city still contains many Roman remains, of which the most important is the *Porta Nigra* or *Black Gate*. [*Dict. of Ant.* art. *Portae.*]

TRIBALLI (-ōrum), a branch of the Getae in Thrace, dwelling along the Danube, who were defeated by Alexander the Great, B.C. 335.

TRIBOCCI (-ōrum), a German people, settled in Gallia Belgica, between Mt. Vogesus and the Rhine, in the neighbourhood of *Strasburg*.

TRICASTĪNI (-ōrum), a people in Gallia Narbonensis, inhabiting a narrow strip of country between the Drôme and the Isère, on the banks of the Isère. They were to the N. of the Vocontii, and Hannibal, in his march from the 'Island' near *Valence* to the place where he crossed the Alps (as was said above, either the *M. Genèvre* or the Col d'Argentière: probably the former; see ALPES, HANNIBAL), passed first through the country of the Tricastini, then through that of the Vocontii, then through that of the Tricorii.

TRICCA (-ae), subsequently TRICĂLA (Τρίκκη, Τρίκαλα; *Trikkala*), a town of Thessaly in the district Hestiaeotis, situated on the Lethaeus, N. of the Peneus. Homer represents it as governed by the sons of Asclepius, and there was a temple of this god there.

TRĪCORĪI (-ōrum), a people who dwelt on the river *Drac*, and whose chief town was probably the modern *St. Bonnet*, on the N. side of the *Col Bayard*, which leads to *Gap* (Vapincum). [See TRICASTINI.]

TRIDENTUM (-i; *Trent*, in Italian *Trento*), the capital of the TRIDENTĪNI, and the chief town of Raetia, situated on the river Athesis (*Adige*), and on the pass of the Alps leading to Verona.

TRIFANUM (-i), a town in Latium, between Minturnae and Sinuessa.

TRĪNACRĪA. [SICILIA.]

TRINOBANTES (-um), one of the most powerful people of Britain, inhabiting the modern Essex.

TRIOCĂLA or TRICĂLA (-ae), a mountain fortress in the interior of Sicily, near the Crimissus.

TRĬŎPAS (-ae; Τριόπας), son of Poseidon and Canace, and the father of Iphimedia and Erysichthon. Hence, his son Erysichthon is called *Triopēĭus*, and his granddaughter Mestra or Metra, the daughter of Erysichthon, *Triopēis*. [ERISYCHTHON.]

TRIŎPĬUM (-i; Τριόπιον; *C. Krio*), the promontory which terminates the peninsula of Cnidus, forming the SW. headland of Caria and of Asia Minor.

TRĪPHŸLIA (-ae), the S. portion of Elis, lying between the Alpheus and the Neda, is said to have derived its name from the three different tribes by which it was peopled. Its chief town was PYLOS.

TRĪPŎDISCUS (-i), a town in Megaris, at the foot of Mt. Gevanlia.

TRĪPŎLIS (-is), properly the name of a confederacy composed of three cities, or a district containing three cities.—**1.** In Arcadia, comprising the three cities, CALLIA, DIPOENA and NONACRIS. Its name is preserved in the modern town of *Tripolitza*. —**2.** T. PELAGONIA, in Thessaly, comprising the three cities, LINDUS, IALYSUS, and CAMIRUS.—**3.** (*Tireboli*), a fortress on the coast of Pontus, on a river of the same name (*Tireboli Su*), ninety stadia E. of the Prom. Zephyrium (*C. Zefreh*). —**4.** (*Tripoli, Tarabulus*), on the coast of Phoenicia, consisting of three distinct cities, one stadium (600 feet) apart, each having its own walls, but all united in a common constitution, having one place of assembly, and forming in reality one city.

They were colonies of Tyre, Sidon, and Aradus respectively.—**5.** The district on the N. coast of Africa, between the two Syrtes, comprising the three cities of Sabrata (or Abrotonum), Oea, and Leptis Magna, and also called Tripolitana Regio (now *Tripoli*). [SYRTICA.]

TRIPTŎLĔMUS (-i ; Τριπτόλεμος), a local hero of Eleusis (in which character he appears in the Homeric *Hymn to Demeter*), and worshipped there as a deity connected with the sowing of corn. He is described in the Attic story as son of Celeus, king of Eleusis, and Metanira. By the Latin poets he was regarded as the inventor of the plough (Verg. *Georg.* i. 19); but the most familiar Attic legend is as follows: Celeus, the father of Triptolemus, Eubulus, Diocles, and Demophon or Demophoon, hospitably received Demeter at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed out at the sight, and the child was consumed by the flames. The goddess then gave to Triptolemus a chariot with winged dragons and seeds of wheat. In this chariot Triptolemus was borne over the earth, making man acquainted with the blessings of agriculture, laws, and civilisation. On his return to Attica, Celeus tried to kill him, but by the command of Demeter he was obliged to give up his country to Triptolemus, who now established the worship of Demeter, and instituted the Thesmophoria. This is not the version of the *Hymn to Demeter*, which describes him as one of the heroic princes of Eleusis, instructed by Demeter in her sacred rites. In the vases of the fifth and fourth centuries B.C. Triptolemus is constantly represented as a full-grown man in his winged chariot, sometimes drawn by serpents (symbols of the powers of the earth); and there is little doubt that the myth of Triptolemus first signified the introduction of corn-growing and its communication from one country to another. In later art he appears (as in the Latin poets) in the form of a youth or a boy.

TRĬTAEA (-ae ; Τριταία). **1.** A town of Phocis, NW. of Cleonae, on the left bank of the Cephissus and on the frontiers of Locris.—**2.** (*Kastritza*), one of the twelve cities of Achaia, near the frontiers of Arcadia.

TRĪTŌ (-ūs), or TRĪTŎGĔNĪA (-ae), a surname of Athene, derived from Lake Tritonis in Libya. [TRITON, FL.]

TRĪTON (-ōnis), son of Poseidon and Amphitrite, who dwelt with his father and mother in a golden palace in the bottom of the sea, or, according to Homer, at Aegae. Later writers describe him as riding over the sea on sea horses or other

Triton. (From a Roman Lamp.)

monsters. Sometimes we find mention of Tritons in the plural. They were supposed to have the human figure in the upper part of their bodies, and that of a fish in the lower part. They blow a shell-trumpet (*concha*) as they follow in the train of Poseidon.

TRĪTŌN (-ōnis) FL., TRĬTŌNIS (-is), or TRĪTŌNITIS PĂLUS, a river and lake on the Mediterranean coast of Libya, which are mentioned in several old Greek legends, especially in the mythology of Athene (Minerva), whom one account represented as born on the lake Tritonis. The lake is undoubtedly the great salt lake, in the S. of *Tunis*, now in great parts dried up, called Sebkhat Farun. Lucan seems to identify the Triton with the river Lathon, in Cyrenaïca.

TRĬVĪCUM (-i ; *Trivico*), a small town in Samnium, situated among the mountains separating Samnium from Apulia.

TRŌAS (-ădis ; ἡ Τρωάς, *Chan*), the territory of Ilium or Troy, formed the NW. part of Mysia. It was bounded on the W. by the Aegaean sea, from Pr. Lectum to Pr. Sigeum, at the entrance of the Hellespont; on the NW. by the Hellespont, as far as the river Rhodius, below Abydus; on the NE. and E. by the mountains which border the valley of the Rhodius, and on the S. by the N. coast of the Gulf of Adramyttium along the S. foot of Ida; but on the NE. and E. the boundary is sometimes extended so far as to include

the whole coast of the Hellespont and part of the Propontis, and the country as far as the river Granicus, thus embracing the district of Dardania, and somewhat more. The Troad is for the most part mountainous, being intersected by Mt. Ida and its branches the largest plain is that in which Troy stood. The chief rivers were the Satniois on the S., the Rhodius on the N., and the Scamander (*Mendere*) with its affluent Simois, in the centre. [See TROJA.]

TROCMI or -II. [GALATIA.]

TRŌĔS. (*Trojans.*) [TROJA.]

TROEZĒN (-ēnis; Τροιζήν: *Dhamala*), the capital of Troezenia, a district in the SE. of Argolis, on the Saronic gulf, and opposite the island of Aegina. The town was situated at some little distance from the coast, on which it possessed a harbour called PŌGŌN, opposite the island of Calauria. Troezen was a very ancient city, and is said to have been originally called Poseidonia, on account of its worship of Poseidon. [CALAURIA.] In the Homeric age Troezen was for a long time dependent upon the kings of Argos, but in the historical period it appears as an independent state. When the Persians entered Attica the Troezenians distinguished themselves by the kindness with which they received the Athenians, who were obliged to abandon their city. The friendship continued till the Peloponnesian war, when the Troezenians allied themselves with Sparta.

TROGĬLĬAE, three small islands, named Psilon, Argennon, and Sandalion, lying off the promontory of MYCALE.

TRŌGLŎDŸTAE (-ārum; Τρωγλοδύται, i.e. *dwellers in caves*), the name applied by the Greek geographers to various uncivilised people, who had no abodes but caves, especially to the inhabitants of the W. coast of the Red Sea, along the shores of Upper Egypt and Aethiopia. There were also Troglodytae in Moesia, on the banks of the Danube.

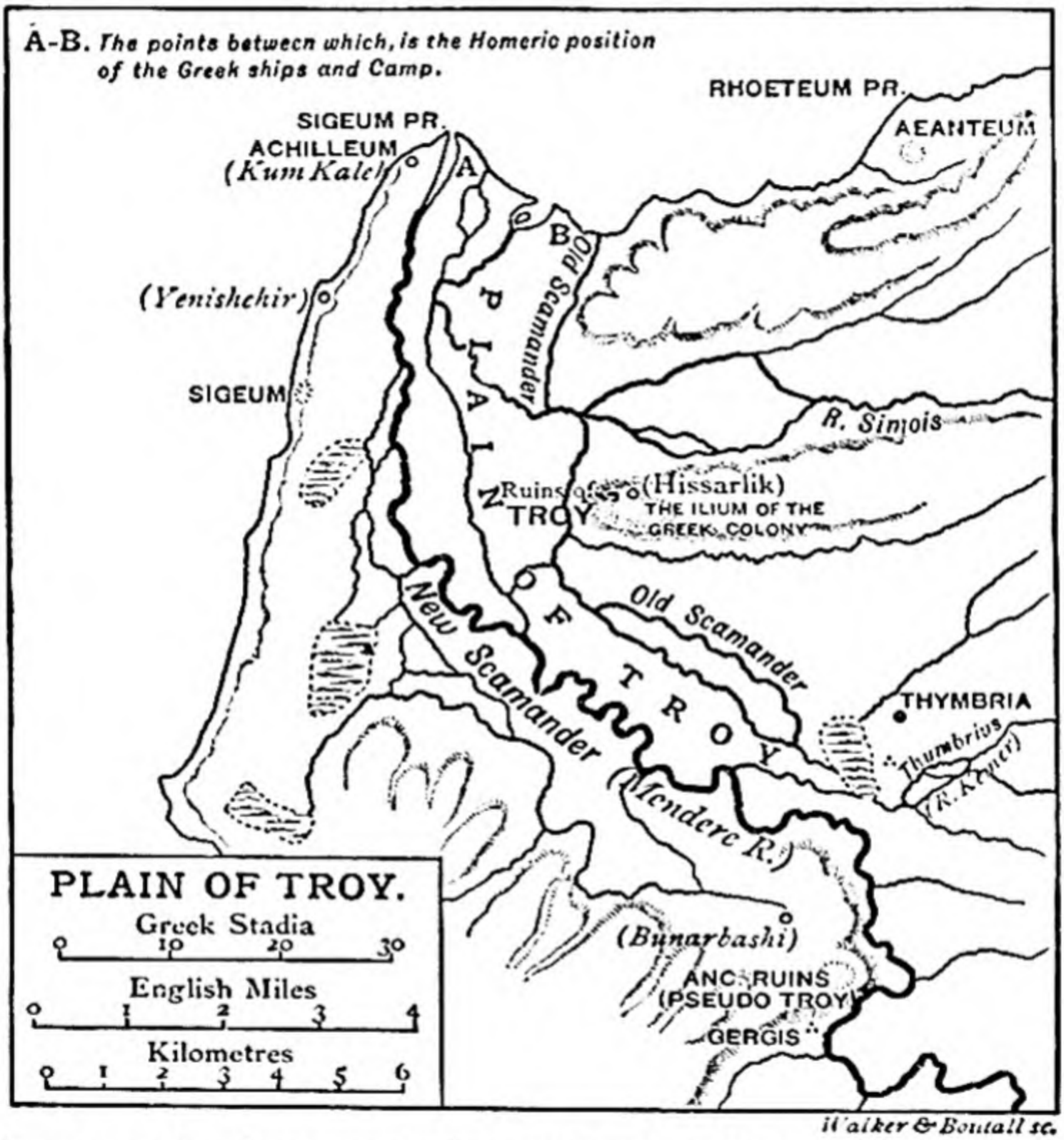
TROGUS, POMPEIUS. [JUSTINUS.]

TROILĬUM. [TROSSULUM.]

TRŌĬLUS (-i; Τρωΐλος), son of Priam and Hecuba. He fell by the hand of Achilles.

TROJA or ĪLIUM (Τροία, Ἴλιον; *Troy*, Ruins at *Hissarlik*): also called PERGAMA, a name properly applied only to the fortress or citadel of the town: the chief city of the Troad in the Homeric age, and the capital of the dominion ruled over by Priam. The site of Troy has been disputed for many centuries. Some have placed the site at Ἰλιέων κώμη (the village of the Ilians), three or four miles further up the Scamander; by others the hill called *Bali Dagh* and near Bunarbashi was fixed upon as the hill of Troy. But the excavations of Dr. Schliemann in 1871–1879 at Hissarlik led him to revert to the old belief—that the site of Ilium Vetus, or the Homeric Troy, was the same as that of Ilium Novum; and this is probably the right view. The main features of the Homeric Troy and its neighbourhood are that the town, or its Acropolis, was situated on a hill near the Hellespont and looking to the island of Tenedos; the Greek camp was on the shores of the Hellespont, near the mouth of the Scamander or Xanthos (*i.e.* W. of Cape Rhoeteum), and with the river Scamander between it and the city of Troy; further, Troy was not a great distance from this shore, since the fighting goes on near the city and near the camp, backwards and forwards over the plain on the same day; that this plain reaches up to the neighbourhood of the citadel is clear from the description of the battle rolling up to the walls. There is mention of other local details; the Scaean gates leading into the plain towards the Greek camp, and the two springs, one hot and the other cold, which break out near it. As regards the sites mentioned, the Ἰλιέων κώμη has nothing to recommend it. It is too distant from the sea, it stands near the swamps, and it has no ruins. Bali Dagh, no doubt, is a commanding height, and well suited for a fortress, but it stands on hilly ground with no plain coming up to it: moreover, it is about twelve miles from the Greek camp; lastly, the only remains here and at Eski Hissarlik close by are walls which are of a much more recent date than can belong to the Homeric poems. The principal objections urged against Hissarlik were: (1) that it was not high enough to be the 'windy' Troy; (2) the plain is on the wrong side of the Scamander. As regards (1), the hill of Hissarlik rises from the plain to a height of 50–65 feet: now it must be recollected that the plain about it is destitute of high ground, and this isolated height might well be called 'lofty,' 'windy,' &c.; and it is just the sort of place which in those days was chosen for a citadel—near the sea and yet safe from pirates [cf. TIRYNS]. As regards (2), it has been discovered that the old bed of the *Mendere* (Scamander) ran further to the E. and through the E. side of the plain, instead of, as now, to the W. Hissarlik is 3¼ miles from the Aegaean and 3¾ miles from the Hellespont—a distance which agrees with the Homeric narrative. The *Dom-brek-Su*, which joins the Scamander N. of Hissarlik, will answer to the

ancient Simois. The excavations on Hissarlik have revealed a succession of cities with strata, sometimes including burnt débris, between them. The uppermost is the Ilium Novum, the Greek city of historical times; the lowest, upon the actual rock, is small and of very rude and primitive character in its building, its pottery, in the great rarity of metal, and in the use of stone hatchets. From the explorations of 1893 it appears that there were five pre-Homeric settlements, and above these in all probability the Homeric citadel, about as large as that of Tiryns. It has remains of seven large buildings like the μέγαρα of Homer, walls of the Mycenaean type, and a tower at the NE. angle. For the nationality of the Trojans, see PHRYGIA.—The mythical account of the kingdom of Troy is briefly as follows. Teucer, the first king, had a daughter who married Dardanus, the chieftain of the country NE. of the Troad. [DARDANIA.] Dardanus had two sons, Ilus and Erichthonius, and the latter was the father of Tros, from whom the country and people derived the names of Troas and Troes. Tros was the father of Ilus, who founded the city, which was called after him ILIUM, and also, after his father, TROJA. The next king was LAOMEDON, and after him Priam. [PRIAMUS.] In his reign the city was taken and destroyed by the confederated Greeks, after a ten years' siege. [For details see HELENA, PARIS, AGAMEMNON, ACHILLES, HECTOR, AJAX, ODYSSEUS, NEOPTOLEMUS, AENEAS.] As to the historical facts which may be regarded as established, there is evidence of a considerable city having been sacked and burnt at a period which archaeologists put not later than the twelfth century B.C. That this invasion may have been an enterprise of the Achaeans at that time is neither impossible nor unlikely. It is probable enough that to avenge an act of piracy (which is a common and simple explanation of the rape of Helen) the Greeks of the 'Achaean' period besieged and sacked Troy and thence returned to hold their own possessions undisturbed



until the Dorian invasion. The later towns on this site were poor settlements with no history and no importance. The last, an Aetolian foundation which lasted on through the Hellenistic and Roman periods, was visited by Xerxes and by Alexander the Great. It was established by Alexander, Lysimachus, and Julius Caesar, who, as well as Sulla, enabled the town to recover the damage inflicted in the Mithridatic war by Fimbria, and it was made a free city, exempt from taxes. Commercially its importance was eclipsed by that of ALEXANDRIA TROAS.

TRŌPHŌNĬUS (-i; Τροφώνιος), son of Erginus, king of Orchomenus, and brother of Agamedes. He and his brother built the temple at Delphi and the treasury of King Hyrieus in Boeotia. For details see AGAMEDES. Trophonius after his death was worshipped as a hero, and had a celebrated oracle in a cave in Boeotia. (See *Dict. of Antiq.* art. *Oraculum.*)

TRŌS (Τρώς), son of Erichthonius and Astyoche, and grandson of Dardanus. He was married to Callirrhoë, by whom he became the father of Ilus, Assaracus, and Ganymedes, and was king of Phrygia. The country and people of Troy were supposed to have derived their name from him.

TROSSŬLUM (-i; *Trosso*), a town in Etruria, nine miles from Volsinii.

TRŪENTUM (-i); a town of Picenum, on the river Truentus or Truentinus (*Tronto*).

TUBANTES (-um), a people of Germany, originally dwelt between the Rhine and the Yssel; in the time of Germanicus on the S. bank of the Lippe; and at a still later time in the neighbourhood of the Thüringer Wald.

TŪBĔRO, AELĬUS. **1.** Q., son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia. **2.** Q., son of the preceding, was a pupil of Panaetius, and is called the Stoic. He was praetor in 123, and consul suffectus in 118. He is one of the speakers in Cicero's dialogue *de Republica*.—**3.** L., an intimate friend of Cicero, had served with him in the Marsic war, and had afterwards served under his brother Quintus as legate in Asia. On the breaking out of the Civil war, Tubero followed Pompey to Greece; but was pardoned by Caesar, and returned with his son Quintus to Rome. —**4.** Q., son of the preceding, had great reputation as a jurist.

TUCCA, PLŌTĬUS, a friend of Horace and Virgil. Virgil made Tucca one of his heirs, and bequeathed his unfinished writings to him and Varius, who afterwards published the *Aeneid* by order of Augustus.

TŬDER (-ĕris; *Todi*), a town of Umbria, near the Tiber, and on the road from Mevania to Rome.

TŬDĬTĀNUS, SEMPRŌNĬUS. **1.** P., tribune of the soldiers at the battle of Cannae in 216, and one of the few Roman officers who survived that fatal day. In 205 he was sent into Greece with the title of proconsul, for the purpose of opposing Philip, with whom, however, he concluded a treaty, which was ratified by the Romans. Tuditanus was consul in 204, and received Bruttii as his province.—**2.** C., plebeian aedile 198, and praetor 197, when he obtained Nearer Spain as his province. He was defeated by the Spaniards with great loss, and died shortly afterwards of a wound which he had received in the battle.—**3.** M., tribune of the plebs 193; praetor 189, when he obtained Sicily as his province; and consul 185. In his consulship he carried on war in Liguria, and defeated the Apuani.—**4.** C., praetor 132, and consul 129. In his consulship he carried on war against the Iapydes in Illyricum.

TULLĬA, the name of the two daughters of Servius Tullius, the sixth king of Rome. [TULLIUS.]

TULLĬA, frequently called by the diminutive TULLĬŎLA, was the daughter of M. Cicero and Terentia, and was probably born B.C. 79 or 78. She was betrothed in 67 to C. Calpurnius Piso Frugi, whom she married in 63 during the consulship of her father. During Cicero's banishment Tullia lost her first husband. She was married again in 56 to Furius Crassipes, from whom she was divorced. In 50 she was married to her third husband, P. Cornelius Dolabella, who was a thorough profligate. The marriage was an unhappy one, and in 46 a divorce took place by mutual consent. Tullia died at her father's Tusculan villa in 45.

TULLIĀNUM. [ROMA.]

TULLĬUS, SERVĬUS, according to the legends, the sixth king of Rome. The stories about his reign merely express the popular idea of the origin of the constitution. He is represented as a king with a peaceful reign, devoted to legislation and to public works in the city, but also to military organisation. The legendary account states that his mother, Ocrisia, was one of the captives taken at Cornículum, and became a slave of Tanaquil, the wife of Tarquinius Priscus. He was born in the king's palace, and notwithstanding

his servile origin, was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child; and Tarquinius gave him his daughter in marriage, and entrusted him with the government, and he reigned after the death of Tarquinius. Three important events are assigned to Servius by tradition. First, he gave a new constitution to the Roman state, so as to give the plebs political independence, and to assign to property that influence in the state which had belonged to birth exclusively. He therefore made a twofold division of the Roman people, one territorial, and the other according to property. Secondly, he was credited with the extension of the pomerium, or boundary of Rome, and with the completion of the 'Servian' city by incorporating with it the Quirinal, Viminal, and Esquiline hills and its fortification. [ROMA.] Thirdly, he made an alliance with the Latins, by which Rome and the cities of Latium became the members of one great league. By his new constitution Servius incurred the hostility of the patricians, who conspired against him with L. Tarquinius. Servius, soon after his succession, had given his two daughters in marriage to the two sons of Tarquinius Priscus. L. Tarquinius the elder was married to a gentle wife; Aruns, the younger, to an aspiring and ambitious woman. On the other hand, Lucius was proud and haughty, but Aruns unambitious and quiet. The wife of Aruns, fearing that her husband would tamely resign the sovereignty to his elder brother, resolved to destroy both her father and her husband. She persuaded Lucius to murder his wife, and she murdered her own husband; and the survivors straightway married. Tullia now urged her husband to murder her father. Tarquinius having entered the senate-house arrayed in the kingly robes, ordered the senators to be summoned to him as their king. Servius hastened to the senate-house, and, standing at the doorway, ordered Tarquinius to come down from the throne. Tarquinius sprang forward, seized the old man, and flung him down the steps. The king sought refuge in his house, but before he reached it he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; and as she was returning, her charioteer pulled up, and showed her the body of her father lying across the road. She commanded him to drive on: the blood of her father spirted over the carriage and on her dress; and from that day forward the street bore the name of the *Vicus Sceleratus*, or Wicked Street.

TULLĬUS TIRO. [TIRO.]

TULLUS HOSTILĬUS, third king of Rome, is said to have been the grandson of Hostus Hostilius, who fell in battle against the Sabines in the reign of Romulus. His legend ran as follows. Tullus Hostilius departed from the peaceful ways of Numa, and aspired to the martial renown of Romulus. He made Alba acknowledge Rome's supremacy in the war wherein the three Roman brothers, the Horatii, fought with the three Alban brothers, the Curiatii, at the Fossa Cluilia. [HORATIA GENS.] Next he warred with Fidenae and with Veii, and being straitly pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. After the fight was won, he tore asunder with chariots Mettius Fufetius, the king or dictator of Alba, because he had desired to betray Rome; and he utterly destroyed Alba, sparing only the temples of the gods, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he conquered the Sabines. In his old age, Tullus grew weary of warring; he remembered the peaceful days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and when he would inquire of Jupiter Elicius, Jupiter was wroth, and smote Tullus and his whole house with fire.—It has been remarked that Tullus Hostilius is in the legends a sort of double of Romulus. Each adds another people to Rome, one the Sabines, the other the Albans; each has a war with a Mettius. His story seems to have grown out of a double set of legends, explaining the origin of certain names, and the growth of the city. But another reign was imagined to fill up a gap in the chronology, and Hostus Hostilius, the general of the Romulus legend, reappears as the king Tullus Hostilius, who is represented as his grandson.

TUNES, or TUNIS (*Tunis*), a city of N. Africa, ten miles SW. of Carthage.

TUNGRI (-ōrum), a German people who crossed the Rhine, and settled in Gaul in the country formerly occupied by the Aduatici and the Eburones. Their chief town was called ADUATACA or ATUATACA TUNGRORUM (*Tongern*), on the road from Castellum Morinorum to Colonia Agrippina.

TURDETĀNI (-ōrum), the most numerous people in Hispania Baetica, dwelt in

the S. of the province on both banks of the Baetis as far as Lusitania.

TURDULI (-ōrum), a people in Hispania Baetica, situated to the E. and S. of the Turdetani.

TURĬA or TURĬUM (*Guadalaviar*), a river on the E. coast of Spain, flowing into the sea at Valentia.

TURNUS (-i). **1.** Son of Daunus and Venilia, and king of the Rutuli at the time of the arrival of Aeneas in Italy. He fought against Aeneas, because Latinus had given to the Trojan hero his daughter Lavinia, who had been promised to Turnus. He appears in the *Aeneid* as a brave warrior; but in the end he fell by the hand of Aeneas.—**2.** A Roman satiric poet, was a native of Aurunca, and lived under Vespasian and Domitian.

TURNUS HERDONĬUS. [HERDONIUS.]

TŪRŎNES, TŪRŎNI or TŪRŎNĬI, a people in the interior of Gallia Lugdunensis, between the Aulerci, Andes and Pictones. Their chief town was CAESARODŪNUM, subsequently TURŎNI (*Tours*) on the Liger (*Loire*).

TURPIO, L. AMBIVĬUS, an actor in the time of Terence.

TURRIS HANNIBĂLIS (*Bourj Salcktah*, Ru.), a castle on the coast of Byzacena, between Thapsus and Acholla, belonging to Hannibal, who embarked here when he fled to Antiochus the Great.

TUSCI, TUSCĬA. [ETRURIA.]

TUSCŬLUM (-i ; nr. *Frascati*), an ancient town of Latium, about ten miles SE. of Rome, in the mountains which are called after the town TUSCULĀNI MONTES, and which are a continuation of Mons Albanus. Tusculum is said to have been founded by Telegonus, the son of Odysseus, and it was always one of the most important of the Latin towns. After the Latin war it became a Roman municipium, and was a favourite residence of the Roman nobles during the summer. Cicero, among others, had a favourite villa at this place, which he frequently mentions under the name of TUSCULĀNUM, probably on the W. side, near La Rufinella. The ruins of ancient Tusculum are situated on the summit of the mountain about two miles above Frascati, on the ridge, which is really the rim of an ancient crater.

TŪTĬCĀNUS, a Roman poet and a friend of Ovid, who had translated into Latin verse a portion of the Odyssey relating to Phaeacia.

TŸĀNA (-ōrum ; Τύανα), *Kiz Hisar*, a city of Asia Minor, in the S. of Cappadocia, at the N. foot of M. Taurus, on the high road to the Cilician Gates, 300 stadia from Cybistra, and 400 from Mazaca. Tyana was the native place of Apollonius.

TYCHĒ. [FORTUNA.]

TYCHĒ. [SYRACUSAE.]

TŸDEUS (-ei or -ĕos; Τυδεύς), son of Oeneus, king of Calydon and Periboea. He was obliged to leave Calydon in consequence of some murder which he had committed, and fled to Adrastus at Argos, who purified him from the murder, and gave him his daughter, Deĭpyle, in marriage, by whom he became the father of Diomedes, who is hence frequently called TŸDĪDES. He accompanied Adrastus in the expedition against Thebes.

TYMPHRESTUS (-i ; Τυμφρηστός : *Ellādha*), a mountain in Thessaly, in the country of the Dryopes, in which the river Sperchēus rises.

TYNDĂRĔUS (-i ; Τυνδάρεως), was son of Perieres, or, according to another account, son of Oebalus. Tyndareus and his brother Icarius were expelled by their half-brother Hippocoon, whereupon Tyndareus fled to Thestius in Aetolia, and assisted him in his wars against his neighbours. In Aetolia Tyndareus married Leda, the daughter of Thestius, and was afterwards restored to Sparta by Heracles. By Leda, Tyndareus became the father of Timandra, Clytaemnestra, and Philonoë. [See DIOSCURI, HELENA.] The patronymic TYNDĂRĬDAE is given to Castor and Pollux, and the female patronymic TYNDĂRIS to Helen and Clytaemnestra. When Castor and Pollux had been received among the immortals, Tyndareus invited Menelaus to come to Sparta, and surrendered his kingdom to him.

TYNDĂRIS or TYNDĂRĬUM (Τυνδαρίς, Τυνδάριον : *Tindaro*), a town on the N. coast of Sicily, a little W. of Messana.

TŸPHŌN or TŸPHŌEUS (Τυφάων, Τυφωεύς, contracted into Τυφώς), a monster of the primitive world, who was the embodiment in myth of volcanoes and earthquakes, *i.e.* of the fire and steam ejected from the earth in volcanic countries, and of the convulsions and storms which accompany volcanic disturbances. Hence Typhoeus, or Typhon, is represented sometimes as a fire-breathing giant, sometimes as a hurricane. According to Homer, he was concealed in the earth in the country of the Arimi (εἰν Ἀρίμοις, of which the Latin poets have made *Inarime*), on which Zeus cast lightning. In Hesiod, Typhoeus (or Typhaon) is the youngest son

of Tartarus and Gaea (the Earth), and by Echidna he became the father of the dog Orthus, Cerberus, the Lernaean hydra, and the Chimaera. He is described as a monster with 100 heads. He aimed at the sovereignty over gods and men, but was killed by Zeus, with a thunderbolt. He begot also the winds, whence he is also called the father of the Harpies: but the beneficent winds Notus, Boreas, Argestes, and Zephyrus, were not his sons. Aeschylus and Pindar describe him as living in a Cilician cave. He was buried under Mount Aetna, the workshop of Hephaestus, which is hence called by the poets *Typhois Aetna*. Another representation of Typhon comes from Egypt, and identifies him with Set, the power of darkness (represented in serpent or crocodile form), who slew Osiris. The gods, it is said, unable to hold out against him, fled to Egypt, where, from fear, they changed themselves into animals, with the exception of Zeus and Athene.

TYRANNĬON (-onis; Τυραννίων). 1. A Greek grammarian, a native of Amisus in Pontus, was taken captive by Lucullus, who carried him to Rome, in 72. He was given by Lucullus to Murena, who manumitted him. At Rome Tyrannion occupied himself in teaching. He was also employed in arranging the library of Apellicon, which Sulla brought to Rome. —2. A native of Phoenicia, the son of Artemidorus, and a disciple of the preceding. His original name was Diocles. He was captured in war and purchased by Dymas, a freedman of the emperor. By him he was presented to Terentia, the wife of Cicero, who manumitted him.

TŸRAS (-ae; Τύρας: *Dniester*), subsequently called DANASTRIS, a river in European Sarmatia, forming in the lower part of its course the boundary between Dacia and Sarmatia, and falling into the Pontus Euxinus, N. of the Danube. At its mouth there was a town of the same name.

TYRIAEUM (-i; Τυριαῖον: *Ilghin*), a city of Lycaonia, due W. of Laodicea.

TŸRŌ (-ūs; Τυρώ), daughter of Salmoneus and Alcidice. She was wife of Cretheus, and beloved by the river-god Enipeus in Thessaly, in whose form Poseidon appeared to her, and became by her the father of Pelias and Neleus. By Cretheus she was the mother of Aeson, Pheres, and Amythaon.

TYRRHĒNI, TYRRHĒNIA. [ETRURIA.]

TYRRHĒNUS (-i; Τυρρηνός or Τυρσηνός), son of the Lydian king Atys and Callithea, and brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name, Tyrrhenians.

TYRRHEUS, a shepherd of king Latinus.

TYRTAEUS (-i; Τυρταῖος), described as the son of Archembrotus, of Aphidnae in Attica, in the seventh century introduced the Ionic elegy into Sparta. According to the older tradition, the Spartans during the second Messenian war were commanded by an oracle to take a leader from among the Athenians, and thus to conquer their enemies, whereupon they chose Tyrtaeus as their leader. Later writers state that Tyrtaeus was a lame schoolmaster, of low family and reputation, whom the Athenians, when applied to by the Lacedaemonians in accordance with the oracle, purposely sent as the most inefficient leader they could select, being unwilling to help the Lacedaemonians. In order to appease the civil discords of Sparta he composed his elegy entitled *Legal Order* (Εὐνομία). But still more famous were the poems by which he animated the courage of the Spartans in their conflict with the Messenians. These poems were of two kinds: namely, elegies, containing exhortations to constancy and courage, and descriptions of the glory of fighting bravely for one's native land; and more spirited compositions, in the anapaestic measure, which were intended as marching songs, to be performed with the music of the flute. If the ordinary traditions are right Tyrtaeus lived and wrote in the second Messenian war about 650 B.C. But there is some reason to doubt whether the poems which we have are so old, and some have thought that they belong to the time of the third Messenian war (464 B.C.).

TŸRUS (-i; Τύρος), one of the greatest cities of the ancient world, stood on the coast of Phoenice, about twenty miles S. of Sidon. It was a colony of the Sidonians, but gradually eclipsed the mother city, and came to be the chief place of all Phoenice for wealth, commerce, and colonising activity. Respecting its colonies and maritime enterprise, see PHOENICE and CARTHAGO. At the period when the Greeks began to be acquainted with the city, its old site had been abandoned, and a new city erected on a small island about half a mile from the shore and a mile in length, and a little N. of the remains of the former city, which was now called Old Tyre. This island, which Pliny estimated at 2¾ miles in circumference, was separated from the mainland by a channel about ½ a mile

broad. In B.C. 322 the Tyrians refused to open their gates to Alexander, who laid siege to the city for seven months, and united the island on which it stood to the mainland by a mole constructed chiefly of the ruins of Old Tyre. This mole has ever since formed a permanent connexion between the island and the mainland. After its capture and sack by Alexander, Tyre never regained its former consequence, and its commerce was for the most part transferred to Alexandria.

U.

UBĬI (-ōrum), a German people, who originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in B.C. 37, at their own request, because they wished to escape the hostilities of the Suevi. They took the name of Agrippinenses, from their town COLONIA AGRIPPINA.

ŪCĂLĔGŌN (-ōnis; Οὐκαλέγων), one of the elders at Troy, whose house was burnt at the destruction of the city. Hence in 'Proximus ardet Ucalegon' Juvenal uses his name for the neighbour whose house is on fire (iii. 199).

ŪFENS (-entis; *Uffente*), a river in Latium, flowing from the Volscian hills past Setia, through the Pontine marshes into the Amasenus.

UFFUGUM (-i), a town in Bruttium, between Scyllacium and Rhegium.

ŬLIXES. [ODYSSEUS.]

ULPIĀNUS. DOMĬTĬUS ULPIANUS, a celebrated jurist. Under Alexander Severus, 222, he became the emperor's chief adviser and secretary. He was killed by some soldiers, who forced their way into the palace at night.

ULPĬUS TRAJĀNUS. [TRAJANUS.]

ŬLŪBRAE (-ārum), a small town in Latium, in the neighbourhood of the Pomptine Marshes.

ŬLYSSES. [ODYSSEUS.]

UMBRIA (-ae; ἡ Ὀμβρική), a district of Italy, bounded on the N. by Gallia Cisalpina, from which it was separated by the river Rubicon; on the E. by the Adriatic sea; on the S. by Picenum, from which it was separated by the river Aesis, and by the land of the Sabines, from which it was separated by the river Nar; and on the W. by Etruria, from which it was separated by the Tiber. For the origin of its inhabitants, the UMBRI, see ITALIA. The Umbri were subdued by the Romans in B.C. 307; and after the conquest of the Senones by the Romans in 283, they again obtained possession of the country on the coast of the Adriatic. This district, however, continued to be called *Ager Gallicus* down to a late period. The chief towns of Umbria were ARIMINUM, FANUM FORTUNAE, MEVANIA, TUDER, NARNIA, and SPOLETIUM.

UMBRO (-ōnis; *Ombrone*), one of the largest rivers in Etruria, falling into the Tyrrhene sea, near a town of the same name.

UNELLI (-ōrum), a maritime people on the N. coast of Gaul, on a promontory opposite Britain (the modern *Cotentin*), belonging to the Armorici.

UPIS (Οὖπις). A goddess of childbirth identified with ARTEMIS, and hence also represented as one of her nymphs.

ŪRĂNĬA. [MUSAE; APHRODITE.]

ŪRĂNUS (Οὐρανός) or HEAVEN, sometimes called a son, and sometimes the husband, of Gaea (Earth). By Gaea Uranus became the father of Oceanus, Coeus, Crius, Hyperion, Iapetus, Thia, Rhia, Themis, Mnemosyne, Phoebe, Tethys, Cronos; of the Cyclopes—Brontes, Steropes, Arges; and of the Hecatoncheires—Cottus, Briareus, and Gyes. Cicero mentions traditions that Uranus was also the father of Hermes by Dia, and of Aphrodite by Hemera. Uranus hated his children, and immediately after their birth he confined them in Tartarus, in consequence of which he was mutilated and dethroned by Cronos at the instigation of Gaea. Out of the drops of his blood sprang the Gigantes and the Erinyes, and from the foam gathering around what fell into the sea sprang Aphrodite. It has been remarked above [TITANES] that the dynasties of gods, which Greek mythology eventually represented as preceding Zeus, are really the deities of earlier inhabitants of Greek lands whom the Greeks adopted and fitted into their own theogony, accounting for the supremacy of Zeus, the great Greek deity, by representing the supreme deities of primitive barbarous tribes as earlier races of gods. The savage myths attached to them are simply the savage superstitions of these primitive tribes, which, though preserved by Hesiod, are unnoticed by Homer, who rejects most of the ugly and un-Greek myths. It is suggested that the barbarous myth of the mutilation of Uranus was a savage representation of the separation of earth and sky, which were regarded as having been so joined as to cause darkness. It is said that the Maoris of New Zealand have a similar story.

URBĪNUM (-i). 1. HORTENSE (*Urbino*), a town in Umbria and a municipium,

situated on a steep round rock.—2. METAURENSE (*Urbania*), a town in Umbria, on the river Metaurus, and not far from its source.

URĬA (-ae; *Oria*), called HYRIA by Herodotus, a town in Calabria on the road from Brundusium to Tarentum, was the ancient capital of Iapygia, and is said to have been founded by the Cretans under Minos.

URĬUM (-i), a small town in Apulia, from which the Sinus Urias took its name, being the bay on the N. side of Mt. Garganus opposite the Diomedean islands.

USCĂNA (-ae), a town in Illyria, on a tributary of the Aous.

USIPĔTES or USIPĬI, a German people, who, being driven out of their abodes by the Suevi, crossed the Rhine and penetrated into Gaul; but they were defeated by Caesar, and compelled to recross the river [cf. TENCTERI]. They were now received by the Sugambri, and allowed to dwell on the N. bank of the Lippe; but we afterwards find them S. of the Lippe; and at a still later time they become lost under the general name of Alemanni.

USTĪCA (-ae), a valley near the Sabine villa of Horace. [HORATIUS.]

ŪTĬCA (-a, ἡ Ἰτυκή or Οὐτίκη; *Bou-Shater*, Ru.), the greatest city of ancient Africa after Carthage, was a Phoenician colony, older than Carthage. It stood on the shore of the N. part of the Carthaginian Gulf, a little W. of the mouth of the Bagradas, and twenty-seven Roman miles NW. of Carthage; but its site is now inland, in consequence of the changes effected by the Bagradas in the coast-line. [BAGRADAS.] In the third Punic war, Utica took part with the Romans against Carthage, and was rewarded with the greatest part of the Carthaginian territory. It afterwards became renowned as the scene of the last stand made by the Pompeian party against Caesar, and of the death of the younger Cato. [CATO.]

UTIS (*Montone*), a river of Gallia Cisalpina, which flows past Forum Julii (*Forli*) and Ravenna into the Adriatic.

UXELLODŪNUM (-i; *Issolu*), a town of the Cadurci in Gallia Aquitanica, situated on a steep hill, rising out of the plain, at the foot of which a river flowed. It was besieged and taken by Caesar, and its inhabitants were treated with great barbarity.

UXENTUM (-i; *Ugento*), a town in Calabria, NW. of the Iapygian promontory.

UXĬI (-ōrum), a warlike people, of predatory habits, who had their strongholds in M. Parachoathras, on the N. border of Persis.

V.

VACCA (-ae), a city of Zeugitana in N. Africa, on the borders of Numidia, on an E. tributary of the river Tusca, a day's journey S. of Utica.

VACCAEI (-ōrum), a people in the interior of Hispania Tarraconensis, occupying the modern *Toro*, *Palencia*, *Burgos*, and *Valladolid*, E. of the Astures, S. of the Cantabri, W. of the Celtiberi. Their chief towns were PALLANTIA and INTERCATIA.

VĂCŪNA (-ae), a Sabine goddess, worshipped especially in a sacred grove near the Lacus Velinus and Reate; and also in a temple near Horace's farm. Vacuna was particularly regarded as the goddess of victory, but also as a great national deity of the Sabines; she also presided over the works of the garden and field (hence identified both with Venus and with Ceres), and over the woods and hunting (hence identified with Diana).

VADA. 1. A fortress of the Batavi in Gallia Belgica, E. of Batavodurum.—2. VADA SABBATIA (*Vado*), a town of Liguria, on the coast, which was the harbour of Sabbata or Savo.

VADIMŌNIS LACUS (*Lago di Bassano*), a small lake of Etruria of a circular form, with sulphurous waters, and floating islands. It is celebrated in history for the defeat of the Etruscans in two great battles: first, by the dictator Papirius Cursor in B.C. 309, from the effects of which the Etruscans never recovered, and again in 283, when the allied forces of the Etruscans and Gauls were routed by the consul Cornelius Dolabella. The lake has so shrunk in dimensions in modern times as to be only a small stagnant pond, almost lost in the tall reeds and bulrushes which grow in it.

VĂHĂLIS. [RHENUS.]

VĂLENS, emperor of the East A.D. 364–378, was born about A.D. 328, and was made emperor by his brother Valentinian. [VALENTINIANUS.] The greater part of Valens' reign is occupied by his wars with the Goths (370–378). At first he gained great advantages over them, but he was defeated by them with immense slaughter, near Hadrianople, on the 9th of August, 378. Valens was never seen after the battle; some say he died on the field, others that he was burnt to death in a peasant's house, to which he was carried,

and which the barbarians set fire to without knowing who was in it.

VĂLENS, FĂBĬUS, one of the generals of the emperor Vitellius in A.D. 69, marched into Italy through Gaul, and, after forming a junction with the forces of Caecina, defeated Otho in the decisive battle of Bedriacum, which secured for Vitellius the sovereignty of Italy. Valens remained faithful to Vitellius when Antonius Primus, the general of Vespasian, marched into Italy; but as he had not sufficient forces, he resolved to sail to Gaul and rouse the Gallic provinces to espouse the cause of Vitellius; but he was taken prisoner at the islands of the Stoechades (*Hyères*), off Massilia, and was shortly afterwards put to death at Urbinum.

VĂLENTĬA (-ae). **1.** (*Valencia*), the chief town of the Edetani on the river Turia, three miles from the coast, and on the road from Carthago Nova to Castulo. —**2.** (*Valence*), a town in Gallia Narbonensis on the Rhone, and a Roman colony. —**3.** A fifth province of Britain, added in 369 to the four of the Diocletian arrangement. [BRITANNIA.]

VĂLENTĪNĬĀNUS. **1.** Roman emperor A.D. 364–375, was the son of Gratianus, and was born A.D. 321, at Cibalis in Pannonia. Valentinian was elected emperor by the troops at Nicaea, and associated in the empire his brother Valens, assigning to him the East, while he himself undertook the government of the West. For most of his reign he was occupied in defending the Roman frontier against the Alemanni and other barbarians. — **2.** Roman emperor A.D. 375–392, younger son of the preceding, was proclaimed Augustus by the army after his father's death, though he was then only four or five years of age. His elder brother Gratianus, who had been proclaimed Augustus during the lifetime of their father, assented to the choice of the army, and a division of the West was made between the two brothers. Valentinian had Italy, Illyricum, and Africa; Gratian had the Gauls, Spain and Britain. Valentinian was murdered by the general Arbogastes, who raised Eugenius to the throne.—**3.** Roman emperor, A.D. 425-455, was born 419, and was the son of Constantius III. by Placidia, the sister of Honorius and the daughter of Theodosius I. During his long reign the empire was repeatedly exposed to the invasions of the barbarians; and it was only the military abilities of Aëtius which saved the empire from ruin. [AETIUS.] The power and influence of Aëtius excited the jealousy of Valentinian, who murdered his brave and faithful general in 454. In the following year the emperor himself was slain by Petronius Maximus. He was a feeble and contemptible prince.

VĂLĔRĬA. [CORIOLANUS.]

VĂLĔRĬA GENS, one of the most ancient patrician houses at Rome. The Valerii were of Sabine origin, and their ancestor, Volesus or Volusus, is said to have settled at Rome with Titus Tatius. The Valeria gens were divided into various families under the republic, the most important of which bore the names of CORVUS, FLACCUS, LAEVINUS, MESSALLA, PUBLICOLA, and TRIARIUS.

VĂLĔRĬĀNUS, Roman emperor A.D. 253-260. He was proclaimed emperor by the troops whom he was leading against the usurper Aemilianus. After defeating the Goths he went to the East to repel the Persian invasion. Antioch was recovered, and the Persian king Sapor was compelled to fall back behind the Euphrates; but the emperor followed too rashly. He was surrounded, in the vicinity of Edessa, by the countless horsemen of his active foe; he was entrapped into a conference, taken prisoner (260), and passed the remainder of his life in captivity.

VĂLĔRĬUS, P. ASIATICUS. **1.** Consul suffectus under Caligula, and consul A.D. 46 under Claudius. He was wealthy and had beautiful gardens, coveted by Messallina, who procured an accusation of treason against him which led to his death in 47.—**2.** Legatus of Gallia Belgica at the death of Nero. He was son-in-law and supporter of Vitellius.

VĂLĔRĬUS FLACCUS. [FLACCUS.]

VĂLĔRĬUS VOLŪSUS MAXĬMUS, M' (or M. ?). **1.** Was a brother of P. Valerius Publicola. He fought at the battle of L. Regillus, and was killed.—**2.** Dictator in B.C. 494, when the dissensions between the burghers and commonalty of Rome *de nexis* were at the highest. Valerius was popular with the plebs, and induced them to enlist for the Sabine and Aequian wars by promising that when the enemy was repulsed the condition of the debtors (*nexi*) should be alleviated. He defeated and triumphed over the Sabines; but, unable to fulfil his promise to the commons, resigned his dictatorship. The plebs, seeing that Valerius at least had kept faith with them, escorted him honourably home.

VĂLĔRĬUS MAXĬMUS, is known to us as the compiler of a large collection of historical anecdotes. He lived in the reign of the emperor Tiberius, to whom he de-

dicated his work. The work is by no means without value, since it preserves a record of many curious events not to be found elsewhere; but, regarded as a history, it is wholly uncritical and shallow.

VALGĬUS RUFUS, C., a Roman poet and a contemporary of Virgil and Horace. He was consul suffectus in B.C. 12. He wrote elegies and epigrams, and perhaps some epic poetry.

VANDĂLI, VANDĂLĬI, or VINDĂLĬI, a confederacy of German peoples, probably of the great Suevic race, to which the Burgundiones, Gothones, Gepidae, and Rugii belonged. They dwelt originally on the N. coast of Germany; but at the beginning of the fifth century (A.D. 409) they traversed Germany and Gaul, and invaded Spain. In this country they subjugated the Alani, and founded a powerful kingdom, the name of which is still preserved in Andalusia (Vandalusia). In A.D. 429 they crossed over into Africa, under their king Genseric, and conquered all the Roman dominions in that country. Genseric subsequently invaded Italy, and took and plundered Rome in 455. The Vandals continued masters of Africa till 535, when their kingdom was destroyed by Belisarius, and annexed to the Byzantine empire.

VANGĬŌNES (-um), a German people, dwelling along the Rhine, in the neighbourhood of the modern *Worms*.

VANNIUS (-i), king of the Suevi, recognised by the Romans, A.D. 19, after the overthrow of Maroboduus. He reigned for thirty years, but was dispossessed by his nephews, Sido and Vangio, A.D. 50.

VAPINCUM (-i; *Gap*), a town in Gallia Narbonensis, S. of Cularo (*Grenoble*), and not far from the Druentia (*Durance*). It lies just S. of the *Col Bayard*, which was probably 'the first ascent to the Alps' on Hannibal's route, and Vapincum was in all probability the town which is mentioned both by Polybius and by Livy as the chief town or *castellum* of the natives who defended that defile, though Livy places it on the wrong side of the Druentia [cf. HANNIBAL].

VARGUNTEIUS, a senator and one of Catiline's conspirators.

VĂRĬA (-ae; *Vicovaro*), a town of the Sabines, in the valley of the Anio, about eight miles above Tibur, and near Horace's villa.

VARĪNI (-ōrum), a people of Germany, on the right bank of the Albis, N. of the Langobardi.

VĂRĬUS RŪFUS, L., one of the most distinguished poets of the Augustan age, the companion and friend of Virgil and Horace. By the latter he is placed in the foremost rank among the epic bards, and Quintilian praises his tragedy *Thyestes*. He enjoyed the friendship of Maecenas, and it was to the recommendation of Varius, in conjunction with that of Virgil, that Horace was indebted for an introduction to the minister, about B.C. 39. Virgil appointed Plotius Tucca and Varius his literary executors, and they edited the *Aeneid*.

VARRO, ATACINUS. [See below, VARRO, No. 3.]

VARRO, TERENTĬUS. **1.** C., consul B.C. 216 with L. Aemilius Paulus. Varro was of low birth, but, notwithstanding the strong opposition of the aristocracy, he was raised to the consulship by the people. His colleague was L. Aemilius Paulus, one of the leaders of the aristocratic party. The two consuls were defeated by Hannibal at the memorable battle of Cannae. [HANNIBAL.] The battle was fought by Varro, against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety with about seventy horsemen. His conduct after the battle seems to have deserved praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there took every possible precaution. His defeat was forgotten in the service he had lately rendered. On his return to the city the senate thanked him because he had not despaired of the commonwealth. This marked the determination of patricians and plebeians to work heartily together against the foreign enemy. Varro continued to be employed in Italy for several successive years in important military commands till nearly the close of the Punic war.—**2.** M. TERENTIUS VARRO REATINUS, whose vast and varied erudition in almost every department of literature earned for him the title of the 'most learned of the Romans,' was born at Reate B.C. 116, and was trained under L. Aelius Stilo Praeconinus, and afterwards by Antiochus, a philosopher of the Academy. Varro held a high naval command in the wars against the pirates and Mithridates, and afterwards served as the legatus of Pompeius in Spain in the Civil war, but was compelled to surrender his forces to Caesar. He then passed over into Greece, and shared the fortunes of the Pompeian party till after the battle of Pharsalia, when he obtained the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for public use.

For some years Varro lived chiefly at his country seats near Cunae and Tusculum, occupied in literary work. Caesar had forced Antony to restore to Varro an estate which he had seized, and, perhaps in consequence, upon the formation of the second triumvirate his name appeared upon the list of proscribed; but he escaped and after some time obtained the protection of Octavian. He died B.C. 28, when he was in his eighty-ninth year. Not only was Varro the most learned of Roman scholars, but he was likewise the most voluminous of Roman authors. He is said to have written seventy-four different works, containing altogether 620 books. Of these works only two have survived:—(1) *De Re Rustica Libri III*, written when the author was eighty years old, is the most important of all the treatises upon ancient agriculture now extant. (2) *De Lingua Latina*, a grammatical treatise which extended to twenty-four books; but six only (v.-x.) have been preserved, and these are imperfect. The remains of this treatise are particularly valuable, since they have been the means of preserving many terms and forms which would otherwise have been altogether lost, and much curious information is here treasured up connected with the ancient usages, both civil and religious, of the Romans. His greatest work, of which unhappily only a few fragments have come down to us, was his *Antiquities*, in 41 books, which treated of the political and religious constitutions of Rome, and from which Augustine drew largely in his *De Civitate Dei*. Among his poetical works were the *Saturae*, which were composed in a variety of metres, with an admixture of prose also. Varro in these pieces copied to a certain extent the productions of Menippus the Gadarene [MENIPPUS], and hence they were called *Saturae Menippeae*.—**3.** P., a Latin poet surnamed ATACINUS, from the *Atax*, a river of Gallia Narbonensis, his native province, was born B.C. 32. Of his personal history nothing further is known. He seems to have written, first, an epic on part of Caesar's Gallic wars, called *Bellum Sequanicum* and *Saturae* in imitation of Lucilius; and at a later time to have imitated the Alexandrian poets in the *Argonautae* (borrowed from Ap. Rhod.), and in elegiac love-poems.

VĀRUS, a cognomen in many Roman gentes, signified a person who had his legs bent inwards, and was opposed to *Valgius*, which signified a person having his legs turned outward.

VĀRUS, P. ALFĒNUS. **1.** A Roman jurist, was a pupil of Servius Sulpicius. It is probable that he is the Varus who attended the lectures of Siron at the same time as Virgil, and whom Virgil mentioned in the *Eclogues* (vi. 13, ix. 27), referring to the time when Alfenus Varus was Octavian's legate, and able to help him in preserving his property (B.C. 40).—**2.** A general of Vitellius in the Civil war in A.D. 69.

VĀRUS, ATĬUS. **1.** P., a partisan of Pompey in the Civil war, was stationed in Picenum on the breaking out of the Civil war in B.C. 49. He subsequently crossed over into Africa, and raised two legions. In the course of the same year Varus, assisted by king Juba, defeated Curio, Caesar's legate, who had crossed over from Sicily to Africa. He fought with the other Pompeians in Africa against Caesar in 46; but after the battle of Thapsus he sailed away to Cn. Pompey in Spain, and fell at the battle of Munda.—**2.** Q. ATIUS VARUS, commander of the cavalry under C. Fabius, one of Caesar's legates in Gaul.

VĀRUS, QUINTILĬUS. **1.** SEX., quaestor B.C. 49, belonged to the Pompeian party. He fell into Caesar's hands at the capture of Corfinium, but was dismissed by Caesar. He afterwards fought under Brutus and Cassius against the triumvirs; and after the loss of the battle of Philippi, he ordered his freedman to slay him.—**2.** P., son of the preceding, was consul B.C. 13, and was subsequently appointed to the government of Syria, where he acquired enormous wealth. Drusus had conquered a great part of central Germany as far as the Visurgis (*Weser*); and Varus received orders from Augustus to make regulations for the newly conquered country. The Germans found a leader in ARMINIUS, who secretly organised a general revolt of all the German tribes near the Visurgis. When he had matured his plans, he suddenly attacked Varus, who was marching with three legions and three squadrons of cavalry through a pass of the *Saltus Teutoburgiensis*, a range of hills covered with wood, which extends N. of the Lippe from Osnabrück to Paderborn. Varus had diverged into this difficult country instead of following the safer route from his summer quarters on the Visurgis (probably near *Minden*) to Aliso. He seems to have managed his march with great carelessness and to have been taken quite unprepared. The battle lasted three days, and ended with the destruction of the Roman army. Varus put an end to his own life. The scene of the disaster is placed by some modern writers in the district of *Venne*, near the sources of the *Haute*.

VARUS (-i; *Var* or *Varo*), a river in Gallia Narbonensis, forming the boundary between this province and Italy, rises in Mt. Cema in the Alps, and falls into the Mediterranean sea, between Antipolis and Nicaea.

VASCŎNES, a powerful people on the N. coast of Hispania Tarraconensis, between the Iberus and the Pyrenees, in the modern *Navarre* and *Guipuzcoa*. They belonged to the old Iberian race. Their name is still retained in that of the modern Basques.

VATĬA ISAURĬCUS, P. SERVILĬUS. 1. Proconsul of Cilicia B.C. 78; carried on the war with great ability and success against the pirates, and from his conquest of the Isauri he obtained the surname of Isauricus. After giving Cilicia the organisation of a Roman province, he entered Rome in triumph in 74. In 55 he was censor with M. Valerius Messalla Niger. —2. Praetor 54, belonged originally to the aristocratical party, but espoused Caesar's side on the breaking out of the Civil war, and was consul with Caesar in 48. In 46 he governed the province of Asia as proconsul. After the death of Caesar in 44 he at first opposed Antony, but afterwards joined him, and was made consul a second time in 41.

VĂTĪNĬUS. 1. P., a political adventurer in the last days of the republic, who is described by Cicero as one of the greatest scamps and villains that ever lived. He was quaestor B.C. 63, and tribune of the plebs 59, when he sold his services to Caesar, who was then consul along with Bibulus. It was Vatinius who proposed the bill to the people by which Caesar received the provinces of Cisalpine Gaul and Illyricum for five years. In 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, in consequence of which the orator made a vehement attack upon the character of Vatinius, in the speech which has come down to us. Vatinius was praetor in 55, and in the following year (54) he was accused by C. Licinius Calvus of having gained the praetorship by bribery. He was defended on this occasion by Cicero, in order to please Caesar, whom Cicero had offended by his former attack upon Vatinius. In 46 he was sent into Illyricum, where he carried on the war with success. After Caesar's death he was compelled to surrender Dyrrhachium and his army to Brutus.—2. Of Beneventum, originally a shoemaker's apprentice, next earned his living as one of the lowest kinds of *scurrae* or buffoons, and finally obtained great wealth as an informer under Nero. A certain kind of drinking-cups, having *nasi* or nozzles, bore the name of Vatinius, probably because they were supposed to caricature his profile.

VECTIS or VECTA (*Isle of Wight*), an island off the S. coast of Britain, and opposite Portus Magnus (*Porchester*, near *Portsmouth*). The traders from Massilia came to this island for the tin which the Britons brought them from Devonshire and Cornwall.

VEDĬUS POLLĬO. [POLLIO.]

VEGETĬUS, FLAVĬUS RENĀTUS, the author of a treatise, *Rei Militaris Instituta*, which treats of the levying and training of recruits, the organisation of the legion, the operations of an army in the field, and naval warfare. It is probably right to ascribe to the same Vegetius the work on veterinary art called *Mulomedicina*.

VEIENTO, FABRICĬUS, was praetor A.D. 55, and ran dogs instead of horses in the games. He was banished A.D. 62, in consequence of his having published several libels. He afterwards returned to Rome, and became, in the reign of Domitian, one of the most infamous informers and flatterers of that tyrant.

VĒII (-ōrum), one of the most ancient and powerful cities of Etruria, situated on the river Cremĕra, about twelve miles from Rome. Its territory (*Ager Veiens*) appears originally to have extended on the S. and E. to the Tiber; on the SW. to the sea; on the E. it must have embraced all the district S. of Soracte and eastward to the Tiber. The Veientes were engaged in almost unceasing hostilities with Rome for more than three centuries and a half, and Veii was at length taken by the dictator Camillus, after a siege which is said to ave lasted ten years, during which period, apparently, the *emissarium* for draining the Alban lake was formed, and by tradition was connected with an oracle about the siege.

VĒIŎVIS, an old Italian deity, whose temple at Rome stood between the Capitolium and the Arx in the 'Asylum,' between the sacred groves. He was said to be represented as a youthful god armed with arrows. His origin and the meaning of his name have been variously explained. The prefix means 'separate from,' or 'distinct from.' Hence Veiovis or Vediovis is a deity distinguished from Jupiter, and the most natural inference would be that he was the Jupiter Inferus presiding over the dead, and that the arrows are the arrows of death.

VĒLABRUM. [ROMA, p. 515.]

VĔLĔDA, a prophetic virgin, by birth belonged to the Bructeri, and was regarded as a divine being by most of the nations in central Germany in the reign of Vespasian. She dwelt in a lofty tower in the neighbourhood of the river Luppia (Lippe).

VĔLĪA or ELĔA (Ἐλέα), a Greek town of Lucania, on the W coast between Paestum and Buxentum, was founded by the Phocaeans, who had abandoned their native city to escape from the Persian sovereignty, about B.C. 543. It was situated about three miles E. of the river Hales, and possessed a good harbour. It is celebrated as the place which gave the name to the Eleatic school of philosophy; for XENOPHANES established himself at Velia, and Parmenides and Zeno were born there.

VĔLĪNUS (-i; *Velino*), a river in the territory of the Sabines, rising in the central Apennines, and falling into the Nar. This river in the neighbourhood of Reate overflowed its banks and formed several small lakes, the largest of which was called Lacus Velinus. In order to carry off these waters, a channel was cut through the rocks by Curius Dentatus, the conqueror of the Sabines, by means of which the waters of the Velinus were carried through a narrow gorge to a spot where they fall from a height of several hundred feet into the river Nar, the present 'falls of Terni.'

VĔLĪTRAE (-ōrum; *Velletri*), a town of the Volscians in Latium, but subsequently belonging to the Latin League. It was the town from which the Octavian gens sprang.

VELLAUNODŪNUM (-i; *Beaune*), a town of the Senones in Gallia Lugdunensis.

VELLEIUS PATERCŬLUS. [PATERCULUS.]

VELLOCASSES, a people in Gallia Lugdunensis, NW. of the Parisii, extending along the Sequana as far as the ocean; their chief town was ROTOMAGUS.

VĔNĀFRUM (-i; *Venafri*), a town in the N. of Samnium, near the river Volturnus, and on the confines of Latium, celebrated for the excellence of its olives.

VENĔDI or VENĔDAE, a people in European Sarmatia, dwelling on the Baltic E. of the Vistula.

VĔNĔTĬA (-ae). **1.** A district in the N. of Italy, was originally included under the general name of Gallia Cisalpina, but was made by Augustus the tenth Regio of Italy. It was bounded on the W. by the river Athesis (*Adige*), which separated it from Gallia Cisalpina; on the N. by the Carnic Alps; on the E. by the river Timavus, which separated it from Istria; and on the S. by the Adriatic Gulf. Its inhabitants, the VĔNĔTI, frequently called HENĔTI (Ἐνετοί) by the Greeks, were in Greek tradition said to be descendants of the Paphlagonian Heneti, whom Antenor led into the country after the Trojan war, but this tale, like so many others, has evidently arisen from the mere similarity of the name. On the whole, the most probable view is that they were an Illyrian people who had held their own against the Celts. On the conquest of the Cisalpine Gauls, the Veneti likewise became included under the Roman dominions, and they were almost the only people in Italy who became the subjects of Rome without offering any resistance, no doubt for the reason that they regarded the Celtic races as their chief enemies. The Veneti continued to enjoy great prosperity down to the time of the Marcomannic wars, in the reign of the emperor Aurelius; but from this time their country was frequently devastated by the barbarians who invaded Italy, and at length, in the fifth century, many of its inhabitants, to escape the ravages of the Huns under Attila, took refuge in the islands off their coast, on which now stands the city of Venice. The chief towns of Venetia in ancient times were PATAVIUM, ALTINUM, and AQUILEIA. —**2.** A district in the NW. of Gallia Lugdunensis (the W. coast of Brittany) inhabited by the Veneti, who were a brave people, and the best sailors in all Gaul. The name is preserved by the modern town of *Vannes*.

VENĔTUS LACUS. [BRIGANTINUS LACUS.]

VENTA. **1.** BELGĀRUM (*Winchester*), the chief town of the Belgae in Britain.—**2.** ICENŌRUM. [ICENI.]—**3.** SILŬRUM (*Caerwent*), a town of the Silures in Britain, in Monmouthshire.

VENTI (-ōrum; Ἄνεμοι), the winds. The ruler of all the winds is Aeolus, who resides in the island Aeolia [AEOLUS]; but the other gods also, especially Zeus, exercise a power over them. Homer mentions by name Boreas (N. wind), Eurus (E. wind), Notus (S. wind), and Zephyrus (W. wind). Though possibly at one time regarded as personal deities, their distinct personality, except in the case of Boreas, seems to have faded away before the time of Homer. [BOREAS.] Yet relics of divinity ascribed to the winds generally are seen in the sacrifices offered to them

from the time of Homer down to the Roman imperial period. According to Hesiod, the beneficial winds, Notus, Boreas, Argestes, and Zephyrus, were the sons of Astraeus and Eos; and the destructive ones are said to be the sons of Typhoeus. The later writers endeavoured to define the winds more accurately, according to their places in the compass. The most remarkable monument representing the winds is the octagonal tower of Andronicus Cyrrhestes at Athens. Each of the eight sides of the monument represents one of the eight principal winds in a flying attitude. (1) Boreas wears a thick chiton, and is blowing on a Triton's horn, to signify his power of raising storms at sea. [See under BOREAS.] (2) Kaikias, the NE. wind (=Aquilo), has a vessel from which he is discharging hailstones. (3) Apeliotes (=Subsolanus), the East wind, being regarded as kindly in Greece, carries fruit and flowers in the *sinus* of his robe. (4) Euros (=Eurus or Volturnus), the warm and rainy SE. wind, shapes clouds with his robe. (5) Notos (=Notus or Auster), the south wind, pours rain from his jar. (6) Lips (=Africus), the SW. wind, which blows mariners over the sea to the harbours of Peiraeus, holds a ship's *aplustre*. (7) Zephyrus (=Zephyrus or Favonius), carries spring flowers. (8) Skiron (=Corus or Caurus), the NW., a parching wind, holds a vessel from which he is supposed to discharge hot charcoal. Black lambs were offered as sacrifices to the destructive winds, and white ones to favourable or good winds.

VENTĬDĬUS BASSUS, P., was a native of Picenum, and was taken prisoner by Pompeius Strabo in the Social war (B.C. 89), and carried to Rome. When he grew up to man's estate, he got a poor living by undertaking to furnish mules and vehicles for those magistrates who went from Rome to administer a province. He became known to C. Julius Caesar, whom he accompanied into Gaul. He obtained the rank of tribune of the plebs, and was made a praetor for B.C. 43. After Caesar's death Ventidius sided with M. Antony in the war of Mutina (43), and in the same year was made consul suffectus. In 39 Antony sent Ventidius into Asia, to oppose Labienus and the Parthians. He conducted this war with distinguished ability and success. In the first campaign (39) he defeated the Parthians and Labienus, the latter of whom was slain in his flight after the battle; and in the second campaign (38) he gained a still more brilliant victory over the Parthians, who had again invaded Syria. Pacorus, the king's son, fell in this battle. Ventidius was often cited as an instance of a man who rose from the lowest condition to the highest honours.

VĔNUS (-ĕris), an Italian goddess, who, after the Greek mythology influenced the Roman, was identified with Aphrodite, and in Latin literature has the same myths and characteristics. [See under APHRODITE.] Originally the Italian Venus was a goddess of gardens and of spring flowers, having somewhat the same characteristics as Flora, Feronia, and Libera. Her worship at Rome was not extremely ancient; that is to say, it is not traceable earlier than the fourth century B.C.; but she had ancient sanctuaries in other Latin settlements, especially at Ardea and Lavinium. Probably because both were goddesses of gardens and growth in spring, when the Greeks introduced the knowledge of Aphrodite she was identified with Venus. It is likely enough that this influence came first from Sicily and that the italianised Aphrodite was first known as VENUS ERYCINA. This deity was naturalised at Ardea and Lavinium, and there the Greek stories of Aeneas took root. When these were adopted by the Romans the importance of Venus was increased, for she was now regarded as the parent of the Roman race through her son Aeneas. The month of April, as the beginning of spring, was peculiarly sacred to her, both in her old character as goddess of gardens, and in her Greek character as goddess of love and growth.

VĔNŪSĬA (-ae; *Venosa*), an ancient town of Apulia, S. of the river Aufidus, and near Mt. Vultur, memorable as the birthplace of the poet Horace. It seems to have been an Apulian city which had received an accession of territory from Lucania. It was captured by the Romans B.C. 262, and a colony was sent to it.

VERĀGRI or VARĀGRI (-ōrum), a people in Gallia Belgica, on the Pennine Alps, near the confluence of the Dranse and the Rhone. Their territory stretched up the Val de Bagnes and the Val d'Entremont as far as the summit of the pass of the Great St. Bernard. It is not impossible that their name is preserved in *Vernayaz*, at the lower end of the valley.

VERBĀNUS LACUS (*Lago Maggiore*), a lake in Gallia Cisalpina, and the largest lake in all Italy, being about forty miles in length from N. to S.; its greatest breadth is eight miles. It is formed by the river Ticinus and other streams descending from the Alps, and the river Ticinus issues from its southern extremity.

VERCELLAE (-ōrum; *Vercelli*), the

chief town of the Libici in Gallia Cisalpina, and subsequently a Roman municipium. For the battle fought near it by Marius, see CAMPI RAUDII.

VERCINGETŌRIX (-ĭgis), the chieftain of the Arverni, who carried on war with great ability against Caesar in B.C. 52. The history of this war occupies the seventh book of Caesar's *Commentaries on the Gallic War*. Vercingetorix, who had roused the spirit of his countrymen, and had organised their defence with great skill and heroic courage, fell into Caesar's hands on the capture of Alesia, was subsequently taken to Rome for the triumph of his conqueror in 45, and was afterwards put to death.

VERETUM (-i ; *Alessano*), more anciently called BARIS, a town in Calabria, on the road from Leuca to Tarentum.

VERGĬLĬUS or VIRGĬLĬUS MĂRO, P., the Roman poet, was born on the 15th of October, B.C. 70, at Andes (*Pietola*), a small village near Mantua, in Cisalpine Gaul. There is no doubt that Vergilius is the more correct spelling, but the spelling Virgilius became common owing to fanciful derivations from *virgo* or *virga*. The earliest known instance of the spelling Virgilius is in the fifth century A.D. It is therefore better to write the Latin name Vergilius ; but when it is Anglicised the established form, Virgil, may reasonably be retained.—Virgil's father had a small estate which he cultivated, and he is said to have supplemented this by keeping bees. His mother's name was Magia Polla. He was educated at Cremona and Mediolanum (*Milan*), and he took the toga virilis at Cremona on the day on which he began his sixteenth year, in 55. It is said that he afterwards studied at Neapolis (*Naples*) under Parthenius, a native of Bithynia, from whom he learned Greek. He was also instructed by Siro, an Epicurean. After the battle of Philippi (42) Octavian assigned to his soldiers lands in various parts of Italy. Octavius Musa, who was charged with this allotment in the Cremona district, extended the limits so as to include Mantua, and the farm belonging to Virgil's father was assigned to a centurion, whose name is given as Arrius. Asinius Pollio, the legatus of Transpadane Gaul, and Cornelius Gallus interested themselves in Virgil, who was probably already known to them as a poet, and advised him to apply to Octavian at Rome. Virgil did so, his father's farm was restored, and the first Eclogue expresses gratitude to Octavian. But there was a second spoliation when, after the war of Perusia, Alfenus Varus became legatus in Pollio's place. A primipilaris named Milienus Toro got possession of the farm, and Virgil himself was nearly killed by the violence of a certain Clodius. Virgil and his father took refuge in a country house belonging to Siro, and thence removed to Rome, where he wrote the *Eclogues*. Here Maecenas also became interested in Virgil, who was compensated by Augustus. He did not, indeed, recover his paternal estate, but land was given him elsewhere—possibly the estate which he had near Nola in Campania. His friendship with Maecenas was soon so firmly established that he was able to gain the same patronage for Horace. Horace, in one of his *Satires* (*Sat.* i. 5), in which he describes the journey from Rome to Brundusium, mentions Virgil as one of the party, and in language which shows that they were then in the closest intimacy. When Augustus was returning home from Samos, where he had spent the winter of 20, he met Virgil at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara and thence to Italy. His health, which had long been declining, was now completely broken, and he died soon after his arrival at Brundusium, on the 22nd of September, 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and on the road from Naples to Puteoli (*Pozzuoli*) a monument is still shown supposed to be the tomb of the poet. The inscription said to have been placed on the tomb,

> Mantua me genuit, Calabri rapuere, tenet nunc Parthenope. Cecini pascua, rura duces

we cannot suppose to have been written by the poet. It is said that in his last illness he wished to burn the *Aeneid*, to which he had not given the finishing touches, but his friends would not allow him. Whatever he may have wished to be done with the *Aeneid*, it was preserved and published by his friends Varius and Tucca. The ten short poems called *Bucolica* were the earliest works of Virgil, and probably all written between 41 and 39. They are also called *Eclogae* or Selections, but there is no reason to suppose that this name originated with the poet. They are chiefly imitations of the more genuine pastorals of Theocritus. The fourth Eclogue, entitled *Pollio*, which may have been written in 40, after the peace of Brundusium, has nothing of the pastoral character about it. It is half allegorical, half historical and prophetical —anything, in fact, but Bucolic.—The *Georgica* or 'Agricultural Poem' in four

books, written (37–30 B.C.), is a didactic poem, which Virgil dedicated to his patron Maecenas. He treats of the cultivation of the soil in the first book, of fruit trees in the second, of horses and other cattle in the third, and of bees in the fourth. This is generally regarded as his masterpiece, and it is unquestionably the most finished and perfect of his works. Yet the *Aeneid* is the greater poem of the two; in grandeur, in poetical matter and, to most readers, in interest, it is superior, and yields only to the *Georgics* in artistic completeness. The *Georgics* are, no doubt, based on the works of Hesiod and Aratus, but are so treated as to be rightly regarded as an original poem. The *Aeneid* is an epic poem on the model of the Homeric poems. It was based upon an old Roman tradition that Aeneas and his Trojans settled in Italy, and were the founders of the Roman name. The fortunes of Aeneas and his final settlement in Italy are the subject of the *Aeneid;* but it is the national epic of the Roman people, and its real object is to set forth the glories of Rome and, less directly, of the Julian house, to which Augustus belonged, and to foster in the Romans a patriotic feeling and, still more, a religious sentiment for the gods and heroes of their ancestors. —The larger editions of Virgil contain some short poems, which are attributed to him. The *Culex* or Gnat is a kind of Bucolic poem in 413 hexameters. Virgil is known to have written a poem of this name; but it is on the whole probable that the poem which we have is by an imitator of Virgil. The *Ciris*, or the mythus of Scylla, the daughter of Nisus, king of Megara, in 541 hexameters, borrows from Virgil's forms, but was probably written by an imitator of Catullus. The *Moretum*, in 123 verses, the name of a dish of various ingredients, is a poem in hexameters, on the daily labour of a cultivator, but it contains only the description of the labours of the first part of the day, which consists in preparing the Moretum. It is suggested, with probability, that this may be a translation or adaptation by Virgil of a Greek poem of Parthenius. The *Copa*, in elegiac verse, is an invitation by a female tavern keeper or servant attached to a Caupona to passengers to come in and enjoy themselves. There is no reason against accepting this as Virgil's work. There are also fourteen short pieces in various metres, classed under the general name of *Catalepton* (sometimes written *Catalecta*). The name is derived from a title (κατὰ λεπτόν) which Aratus gave to a set of small poems. They were written in the period of Virgil, and it is probable that many are by Virgil—some the work of his earlier years.

VERGINĬUS. [VIRGINIUS.]

VEROLAMĬUM or VERULAMĬUM (*Old Verulam*, near St. Albans), the chief town of the Catuvellauni in Britain, probably the residence of the king Cassivellaunus, which was conquered by Caesar. It was destroyed by the Britons under Boudicca or Boadicea, in their insurrection against the Romans, but was rebuilt, and continued to be an important place.

VEROMANDUI (-ōrum), a people in Gallia Belgica, between the Nervii and Suessiones, in the modern *Vermandois*.

VĒRŌNA (-ae; *Verona*), an important town in Gallia Cisalpina, on the river Athesis (*Adige*), was originally the capital of the Euganei, but subsequently belonged to the Cenomani. At a still later time it was made a Roman colony, with the surname Augusta; and under the empire it was one of the largest and most flourishing towns in the N. of Italy. It was the birthplace of Catullus. Theodoric took up his residence in this town, whence it is called by the German writers of the middle ages Dietrichs Bern, to distinguish it from Bern in Switzerland. There are still many Roman remains at Verona, and, among others, a magnificent amphitheatre, and part of the walls built by Gallienus A.D. 265.

VERRES, C., was quaestor B.C. 82, to Cn. Papirius Carbo, and therefore at that period belonged to the Marian party. He, however, deserted Carbo, embezzling at the same time the state money which he held as quaestor, and went over to Sulla, who sent him to Beneventum, where he was allowed a share of the confiscated estates. Verres next appears as the legate of Cn. Cornelius Dolabella, praetor of Cilicia in 80–79, and one of the most rapacious of the provincial governors. On the death of the regular quaestor, C. Malleolus, Verres became the pro-quaestor of Dolabella. Verres was praetor urbanus in 74, and afterwards pro-praetor in Sicily, where he remained nearly three years (73–71), plundering without scruple. No class of the inhabitants of Sicily was exempted from his avarice, his cruelty, or his insults. As soon as he left Sicily the inhabitants resolved to bring him to trial. They committed the prosecution to Cicero, who had been quaestor in Sicily in 75, and had promised his good offices to the Sicilians whenever they might demand them. Verres was defended by Hortensius, and was supported by the whole power of the aristocracy. Cicero, assisted by his cousin Lucius, gathered a mass of evidence and a

crowd of witnesses from all parts of the island. Eventually Hortensius threw up the case. Verres left Rome before the trial was over, and was condemned in his absence. He retired to Marseilles, retaining so many of his treasures of art as to cause eventually his proscription by M. Antony in 43.

VERTUMNUS or VORTUMNUS (-i), is said to have been an Etruscan divinity whose worship was introduced at Rome by an ancient Vulsinian colony occupying at first the Caelian hill and afterwards the Vicus Tuscus. But he was really an Italian deity, worshipped by Latins and Sabines, and the only reason for the tradition of his Etruscan origin seems to have been that his statue stood in the Vicus Tuscus. The name is evidently the old present participle passive of *verto*, and belonged to him as the god of the 'turning year'—that is, of the seasons, whose various hues and fruits at different times are represented by the myth of the metamorphoses of Vertumnus; the god being in reality the giver of the seasonable produce of the year, connected with the transformation of plants and their progress from blossom to fruit. Hence the story that when Vertumnus was in love with Pomona he assumed all possible forms, until at last he gained his end by changing himself into a handsome youth.

VERULAE (-arum; *Veroli*), a town of the Hernici in Latium, SE. of Aletrium, and N. of Frusino.

VERULAMIUM. [VEROLAMIUM.]

VĒRUS, L. AURĒLĬUS, the colleague of M. Aurelius in the empire, A.D. 161–169. He was born in 130, and his original name was L. Ceionius Commodus. His father, L. Ceionius Commodus, was adopted by Hadrian in 136; and, on the death of his father in 138, he was, in pursuance of the command of Hadrian, adopted, along with M. Aurelius, by M. Antoninus. On the death of Antoninus, in 161, he succeeded to the empire along with M. Aurelius. The history of his reign is given under AURELIUS. Verus died suddenly at Altinum, in the country of the Veneti, towards the close of 169.

VĔSĔRIS (-is), a small river of Campania, near Vesuvius, on the banks of which the battle against the Latins was fought by Manlius Torquatus and Decius Mus. B.C. 340.

VĔSĒVUS. [VESUVIUS.]

VESONTĬO (-ōnis; *Besançon*), the chief town of the Sequani in Gallia Belgica, situated on the river Dubis (*Doubs*).

VESPĂSĬĀNUS, T. FLĀVĬUS SABĪNUS, Roman emperor A.D. 70–79, was born in the Sabine country on the 17th of November, A.D. 9. His father was a man of mean condition, of Reate, in the country of the Sabini. His mother, Vespasia Polla, was the daughter of a praefectus castrorum, and the sister of a Roman senator. She was left a widow with two sons—Flavius Sabinus and Vespasian. In the reign of Claudius he was sent into Germany as legatus legionis, and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was consul in 51, and proconsul of Africa under Nero. Nero afterwards sent him to the East (66), to conduct the war against the Jews. His conduct of the Jewish war had raised his reputation when the war broke out between Otho and Vitellius after the death of Galba. He was proclaimed emperor at Alexandria on the 1st of July, 69, and soon after all through the East. Vespasian came to Rome in the following year (70), leaving his son Titus to continue the war against the Jews. Vespasian, on his arrival at Rome, worked with great industry to restore order in the city and in the empire. He disbanded some of the mutinous soldiers of Vitellius, and maintained discipline among his own. The simplicity and frugality of his mode of life formed a striking contrast with the luxury of some of his predecessors. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked by the conquest of North Wales and the island of Anglesey by Agricola, who was sent into Britain in 78. Vespasian also busied himself in securing the German frontier: he fortified the Agri Decumates and strengthened the defences of the Limes Germanicus. [GERMANIA.] In Italy he reorganised the praetorian guard, forming it of nine cohorts levied only from Italians. His financial management was marked by great economy; but he was the author of some remarkable public works at Rome, the building of the magnificent Temple of Peace, and the rebuilding of the Temple of Jupiter Capitolinus. He died in 79.

VESTA (-ae), an Italian goddess of the hearth, and more especially of the fire on the hearth, both in name and in nature akin to the Greek HESTIA, but worshipped by the Italian nations, particularly by the Latins, from ancient times independently of any connection with Greece. The worship of Vesta had its origin in the difficulty and the necessity of obtaining fire in primitive times. Hence, as even in the present time among savage tribes, arose the custom

of keeping a fire always alight somewhere for the use of the community and of carrying fire thence for any new settlement. This custom was preserved by the conservatism of religion among civilised Greeks and Romans, after the necessity had ceased to exist, and the state-hearth was preserved in each Latin state, just as in Greece; and in like fashion an outgoing settlement carried its sacred fire from the parent city. Vesta was thus intimately connected with the Penates as deities of the household and of the state [PENATES]; and the fact that the sacred fire was brought from the parent city made the Romans trace back the origin of the cult to the more ancient Latin settlements, first to Lanuvium and Alba, and, after the idea of a Trojan origin prevailed, to Troy itself, whence it was supposed the sacred fire of Vesta as well as the Penates had come. At Rome, as in other Latin cities, the sacred fire was tended and the service of Vesta maintained by a body of virgin priestesses, who lived together in a house (*Atrium Vestae*) to the SE. of the Forum, and under the N. side of the Palatine, abutting on the Via Nova. This house, as rebuilt under Hadrian, was excavated in 1883, and from its character and the inscriptions (as late as the beginning of the fourth century A.D.) and sculptures found in it much additional light has been thrown on the Vestal service. The Vestals represented the daughters of the chief in the primitive tribe, who maintained the state-fire in their father's hut, and the temple of Vesta preserved the shape of the primitive chief's hut, and was a round building. The public worship of Vesta was maintained in this temple: her private worship belonged to every domestic hearth, which in the earliest Roman houses was in the *Atrium*.

VESTĪNI (-orum), a Sabellian people in central Italy, dwelling between the Apennines and the Adriatic sea, and separated from Picenum by the river Matrinus, and from the Marrucini by the river Aternus. They were conquered by the Romans, B.C. 322, and from that time appear as faithful allies until the Social war, when they joined the Italian states against Rome, and were conquered by Pompeius Strabo in 89.

VĔSŬLUS (*Monte Viso*), the loftiest summit of the Cottian Alps, in which were the sources of the Padus.

VĔSŬVĬUS, also called VĔSĒVUS, VESBĬUS, or VESVĬUS, the celebrated volcanic mountain in Campania, rising out of the plain SE. of Neapolis. In A.D. 63 the volcano gave the first symptoms of agitation in an earthquake, which occasioned considerable damage to several towns in its vicinity; and on the 24th August, A.D. 79, occurred the first great eruption of Vesuvius in historic times, which overwhelmed the cities of Stabiae, Herculaneum, and Pompeii. It was in this eruption that the elder Pliny lost his life. The next recorded eruption was in A.D. 203.

VĔTĔRA or CASTRA VETERA, the chief military station of the lower Rhine, held usually by two legions. It was not far from the junction of the Lippe with the Rhine on the site of the modern *Birten*, near *Xanten*.

VETTĬUS, L., a Roman eques, in the pay of Cicero in B.C. 63, to whom he gave some valuable information respecting the Catilinarian conspiracy. He again appears in 59, as an informer. In that year he falsely accused Curio, Cicero, L. Lucullus, and many other distinguished men, of having formed a conspiracy to assassinate Pompey. Vettius gave evidence first before the senate and on the next day before the assembly of the people; but his statements were regarded with great suspicion, and on the following morning he was found strangled in the prison to which the senate had sent him. Cicero at a later time charged Vatinius with the murder.

VETTŌNES or VECTONES (-um), a people in the interior of Lusitania, E. of the Lusitani and W. of the Carpetani, extending from the Durius to the Tagus.

VĔTŪLŌNIA, VETULŌNĬUM, or VETULŌNĬI, an ancient city of Etruria, and one of the twelve cities of the Etruscan Confederation. From this city the Romans are said to have borrowed the insignia of their magistrates—the fasces, sella curulis, and toga praetexta—as well as the use of the brazen trumpet in war. After the time of the Roman kings we find no further mention of Vetulonia; but the site of the ancient city has been discovered in this century near a small village called *Magliano*, between the river Osa and the Albegna, and about eight miles inland. It appears to have had a circuit of at least four and a half miles.

VETURĬA GENS. [CALVINUS, PHILO.]

VETURĬUS MĀMŪRĬUS, was said in old traditions to have been the armourer who made the eleven *ancilia* exactly like the one that was sent from heaven in the reign of Numa. But there is good reason to think that this was merely an attempt to explain the invocations of Mamurius in the hymns of the Salii, and that Mamurius

Veturius is really = Mars Vetus. This 'Old Mars' was represented by a man clothed in skins who was driven out of the city, to symbolise the old season of wintry darkness driven out before the new spring year. [See *Dict. of Ant.* art. *Salii.*]

VĔTUS, ANTISTĬUS. **1.** C., quaestor in 61, and tribune of the plebs in 57, when he supported Cicero in opposition to Clodius. In the Civil war he espoused Caesar's party. He accompanied Augustus to Spain in 25, and on the illness of the emperor continued the war against the Cantabri and Astures, whom he reduced to submission. **2.** L., consul with the emperor Nero, A.D. 55. In 58 he commanded a Roman army in Germany, and formed the project of connecting the Mosella (*Moselle*) and the Arar (*Saône*) by a canal, and thus forming a communication between the Mediterranean and the Northern Ocean. Vetus put an end to his life in 65, in order to anticipate his sentence of death, which Nero had resolved upon.

VIĂDUS (-i; *Oder*), a river of Germany, falling into the Baltic.

VĬBIUS PANSA. [PANSA.]

VĬBIUS SEQUESTER. [SEQUESTER.]

VIBO, the Roman name of the Greek town HIPPŌNĬUM (Ἱππώνιον), on the SW. coast of Bruttium. It is said to have been founded by the Locri Epizephyrii; but it was destroyed by the elder Dionysius, who transplanted its inhabitants to Syracuse. It was afterwards restored, and at a later time it fell into the hands of the Bruttii. It was taken from the Bruttii by the Romans, who colonised it B.C. 194, and called it VIBO VALENTIA. The walls of the ancient fort are traceable at *Bivona;* it is conjectured that Vibo itself stood above, on the site of the modern town *Monte Leone.*

VIBULĀNUS, the name of the most ancient family of the FĂBIA GENS. The last person of the gens who bore this surname was Q. Fabius Vibulanus, consul 412. This Vibulanus assumed the agnomen of Ambustus, and his descendants dropped the name of Vibulanus and took that of Ambustus in its place. In the same way Ambustus was after a time supplanted by that of Maximus. **1.** Q. FĂBIUS VIBULANUS, consul 485, when he carried on war with success against the Volsci and Aequi, and consul a second time in 482. In 480 he fought under his brother Marcus [No. 3] against the Etruscans, and was killed in battle.—**2.** K., brother of the preceding. He was consul in 484, and again in 481 and a third time in 479, when he espoused the cause of the plebeians, to whom he had become reconciled. The traditional account is that when his propositions were rejected with scorn by the patricians, he and his house resolved to quit Rome altogether and to found a settlement on the banks of the Cremera, a small stream that falls into the Tiber a few miles above Rome. Accordingly 306 Fabii assembled on the Quirinal at the house of Kaeso, and from thence marched, with the consul at their head, through the Porta Carmentalis, which was afterwards called Porta Scelerata to the banks of the Cremera, where they erected a fortress. Here they took up their abode along with their families and clients, and for two years continued to devastate the territory of Veii. They were at length destroyed by the Veientes in 477. The whole Fabian gens perished at the Cremera with the exception of the son of Marcus, from whom all the later Fabii were descended.—**3.** M., brother of the two preceding, was consul 483, and a second time 480.—**4.** Q., son of No. 3, is said to have been the only one of the Fabii who survived the destruction of his gens at the Cremera, but he could not have been left behind at Rome on account of his youth, as the legend relates, since he was consul ten years afterwards. He was consul in 467, a second time in 465, and a third time in 459. Fabius was a member of the second decemvirate (450), and went into exile on the deposition of the decemvirs.

VIBULLĬUS RUFUS, L., a senator and a friend of Pompey, who made him praefectus fabrûm in the Civil war. He was taken prisoner by Caesar at Corfinium (49), and a second time in Spain later in the year.

VĬCA POTA. [NIKE.]

VICTOR, SEX. AURĒLĬUS, a Latin writer, lived in the middle of the fourth century. He was city prefect under Theodosius. He was the author of some short biographies of the emperors from Augustus to Constantius.

VICTŌRĬA. [NIKE.]

VICTORĪNUS. **1.** One of the Thirty Tyrants, was third of the usurpers who, in succession, ruled Gaul during the reign of Gallienus. He was assassinated at Agrippina by one of his officers in A.D. 268, after reigning somewhat more than a year.

VIENNA (-ae; *Vienne*), the chief town of the Allobroges in Gallia Lugdunensis, situated on the Rhone, S. of Lugdunum. Under the later emperors it was the capital of the province called after it, Gallia Viennensis.

VĪMĬNĀLĪS. [ROMA.]

VINDĒLĪCIA (-ae), the country of the VINDĒLĪCĪ, a Celtic people, whose territory stretched along the N. of RAETIA, being bounded on the N. by the Danube, which separated it from Germany, on the W. by the territory of the Helvetii in Gaul, and on the E. by the river Oenus (*Inn*), which separated it from Noricumi, thus corresponding to the NE. part of Switzerland (the country about the NW. end of the Lake of Constance), the SE. of Baden, and the S. of Würtemberg and Bavaria. The Vindelici were subdued by Tiberius, who defeated them both by land in the country S. of the Danube, and in a naval battle on the Lake of Constance. It was made part of the Raetian province. [RAETIA.] Its chief town was Augusta Vindelicorum (*Augsburg*).

VINDEX, C. JŪLĬUS, propraetor of Gallia Lugdunensis in the reign of Nero. In 68 he offered the empire to Galba, intending, probably, to make Gaul a separate kingdom for himself. Virginius Rufus, the governor of Upper Germany, marched against Vindex, who put an end to his own life.

VINDŌBŌNA (-ae; *Vienna*, Engl.; *Wien*, Germ.), a town in Pannonia, on the Danube, was originally a Celtic settlement, and subsequently a Roman municipium. Under the Romans it became a town of importance; it was the chief station of the Roman fleet on the Danube, and the headquarters of a Roman legion.

VINDONISSA (-ae; *Windisch*), a town in Gallia Belgica, on the triangular tongue of land between the Aar and Reuss, was an important Roman fortress in the country of the Helvetii.

VINĬUS, T., consul in A.D. 69, with the emperor Galba, and one of his chief advisers. He was killed by Otho's soldiers, after the death of Galba.

VIPSĀNĬUS AGRIPPA, M. [AGRIPPA.]

VIRBĬUS, a Latin divinity worshipped with Diana in the grove at Aricia, at the foot of the Alban Mt. [DIANA; *Dict. of Ant.* art. *Rex Nemorensis*.] When the Italian myths were affected by those of Greece, and Diana was identified with Artemis, Virbius was said to be the same as Hippolytus, who was restored to life by Asclepius at the request of Artemis. It was said that Hippolytus was placed by this goddess under the care of the nymph Aricia, and received the name of Virbius. By this nymph he became the father of a son, who was also called Virbius, and whom his mother sent to the assistance of Turnus against Aeneas. Horses were excluded from this sacred grove, probably because they had originally been sacrificed there; though the explanation afterwards given was that they were hostile to Virbius, because they had caused the death of Hippolytus.

VIRDUMARUS. [VIRIDOMARUS.]

VIRGILIUS. [VERGILIUS.]

VIRGĬNĬA, daughter of L. Virginius, a centurion, was betrothed to L. Icilius. Her beauty excited the passion of the decemvir Appius Claudius, who got one of his clients to claim her as his slave. The case was brought before the decemvir for decision; and Appius, on the following morning, pronounced sentence, assigning Virginia to his freedman. Her father, who had come from the camp, seeing that all hope was gone, snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming, 'There is no way but this to keep thee free.' The crowd made way for him, and, holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored. L. Virginius was the first who was elected tribune, and by his orders Appius was dragged to prison to await his trial, and there put an end to his own life.

VIRGĬNĬUS, L. [VIRGINIA.]

VĪRGĬNĬUS RŪFUS, consul A.D. 63, and governor of Upper Germany at the time of the revolt of Julius Vindex in Gaul (68). The soldiers of Virginius wished to raise him to the empire; but he refused the honour, and marched against Vindex, who perished before Vesontio. [VINDEX.] After Otho's death, the soldiers again attempted to proclaim Virginius emperor, and in consequence of his refusal of the honour he narrowly escaped with his life. Virginius died in the reign of Nerva, in his third consulship, A.D. 97, at eighty-three years of age. His epitaph, composed by himself, notices his refusal of empire:

> Hic situs est Rufus, pulso qui Vindice quondam
> Imperium adseruit non sibi sed patriae.

VĬRĬĀTHUS (-i), a Lusitanian, is described by the Romans as originally a shepherd or huntsman, and afterwards a robber, or, as he would be called in Spain in the present day, a guerilla chief. He was one of the Lusitanians who escaped the treacherous massacre of the people by the proconsul Galba in B.C. 150. He collected

a formidable force, and for several successive years he defeated one Roman army after another. At length, in 141, the proconsul Fabius Servilianus concluded a peace with Viriathus, in order to save his army, which had been enclosed by the Lusitanians in a mountain pass, much in the same way as their ancestors had been by the Samnites at the Caudine Forks. Servilius Caepio, who had succeeded to the command of Further Spain in 140, renewed the war, and shortly afterwards procured the assassination of Viriathus by bribing three of his friends.

VIRIDOMĂRUS (-i), 1. or BRITOMARTUS, the leader of the Gauls, slain by Marcellus. [MARCELLUS.]—2. Or VIRDŪMĂRUS, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour, but who afterwards joined the Gauls in their great revolt in B.C. 52.

VIROCONIUM or URIOCONIUM (*Wroxeter*), a town in Britain on the road from Deva (*Chester*) to Londinium and to Glevum (*Gloucester*).

VIRTUS, the personification of manly valour. [See HONOS.]

VISTŪLA (-ae; *Vistula*, Engl.; *Weichsel*, Germ.), an important river of Germany, forming the boundary between Germany and Sarmatia, rising in the Hercynia Silva, and falling into the Mare Suevicum, the Baltic.

VĪSURGIS (-is; *Weser*), an important river of Germany, falling into the German Ocean.

VITELLĬUS (-i), A., Roman emperor from January 2nd to December 22nd, A.D. 69, was son of L. Vitellius, who was proconsul of Syria A.D. 35. His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero, and Galba gave him the command of the legions in Lower Germany. When the news of Galba's death arrived, the legions of both Germanies combined to acknowledge Vitellius as Imperator, and he was proclaimed at Colonia Agrippinensis (*Cologne*), on the 2nd of January, 69. His generals, Fabius Valens and Caecina, marched into Italy, defeated Otho's troops at the decisive battle of Bedriacum. Vitellius reached Rome in July. He did not rule harshly, but he was a glutton and an epicure, and his chief amusement was the table, on which he spent enormous sums of money. Meantime Vespasian was proclaimed emperor at Alexandria on the 1st of July; and the legions of Illyricum under Antonius Primus entered the N. of Italy and declared for Vespasian. Primus defeated the Vitellians in two battles, and then marched upon Rome. Vitellius was seized in the palace, led through the streets with every circumstance of ignominy, and dragged to the Gemoniae Scalae, where he was killed with repeated blows.

VITRUVĬUS, POLLĬO, M., the author of a celebrated treatise on Architecture. He appears to have served as a military engineer under Julius Caesar, in the African war, B.C. 46, and in his old age composed his work, which is dedicated to the emperor Augustus. It is a valuable compendium of works by Greek architects, and also of those by Roman writers.

VŌCONTĬI (-ōrum), a powerful people in Gallia Narbonensis, inhabiting parts of Dauphiné and of Provence. They dwelt between the Tricastini to the N. and the Tricorii to the S., and their territory extended from *Vizille* (Vigiliae) on the *Drac* to the river *Drome*, and far enough S. to include Vasio (*Vaison*, in the department of *Vaucluse*), which is mentioned as one of their chief towns. Livy speaks of Hannibal passing through the edge of the Vocontian territory between the Tricastini and the Tricorii. This 'extrema ora Vocontiorum' was probably the district between *Vizille* and *Corps*, about which point he entered the territory of the Tricorii.

VŎGĒSUS. [VOSAGUS.]

VŎLĂTERRAE (-arum; *Volaterra*), one of the twelve cities of the Etruscan Confederation, was built on a hill, rising from a deep valley, and precipitous on every side. Its dominions extended eastward as far as the territory of Arretium, which was fifty miles distant; westward as far as the Mediterranean, which was more than twenty miles off; and southward at least as far as Populonia. Since it had the two great ports of Luna and Populonia, Volaterrae, though so far inland, was reckoned as one of the maritime cities of Etruria. It continued to be a place of importance even after the fall of the Western Empire, and it was for a time the residence of the Lombard kings, who fixed their court here on account of the natural strength of the site.

VOLCAE (-arum), a Celtic people in Gallia Narbonensis, divided into the two tribes of the Volcae Tectosages and Volcae Arecomici, extending from the Pyrenees and the frontiers of Aquitania along the coast as far as the Rhone. The chief town of the Tectosages was TOLOSA. A portion of the Tectosages left their native country under Brennus, and were one of

the three great tribes into which the Galatians in Asia Minor were divided. [GALATIA.]

VOLCĀNUS or VULCĀNUS (which is the later form of the word), was the Italian god of fire. Volcanus differed originally from Vesta in being the god rather of destructive fire than of the kindly hearth-fire; and it is probable that the Volcanal as one of the central sanctuaries in an Italian town (e.g. the altar and Area Volcani in the Comitium at Rome) was originally a place for propitiatory offerings against destructive fire. In this way Volcanus was connected with the goddess, Stata Mater, who stayed conflagrations. That, however, in some places he was at one time also regarded as a god of the hearth-fire is indicated by the story of his son, CAECULUS, and perhaps by that of Servius Tullius. He was also in the Italian mythology a god of summer heat, which led to his being paired with Maia, the goddess of spring or summer crops, and in this respect he may have been connected with the Italian Venus; as Hephaestus was with Aphrodite. Volcanus was also called MULCIBER, and some have thought that this name is derived from *mulcere*, to soften metals; but it is possible that the connection of Volcanus (or Mulciber) with metal-work and the smithy is merely part of the transference to him of all the attributes of Hephaestus, with whom he is entirely identified in literature. [See HEPHAESTUS.]

VOLCATIUS GALLICANUS, one of the writers of the Augustan Histories (biographies of Roman emperors). He wrote in the reign of Diocletian.

VOLCI or VULCI. **1.** (*Vulci*), an inland city of Etruria, about eighteen miles NW. of Tarquinii. Its extensive sepulchres and the vast treasures of ancient art which they contain, prove that Vulci must at one time have been a powerful and flourishing city. These tombs were discovered in 1828, and have yielded a greater number of works of art than have been discovered in any other parts of Etruria.—**2.** (*Vallo*), a town in Lucania, thirty-six miles SE. of Paestum, on the road to Buxentum.

VOLERO PUBLĬLĬUS. [PUBLILIUS.]

VOLOGESES, the name of five kings of Parthia. [ARSACES XXIII., XXVII., XXVIII., XXIX., XXX.]

VOLSCI (ōrum), an ancient people in Latium, but originally distinct from the Latins, dwelt on both sides of the river Liris, and extended down to the Tyrrhene sea. Their language was nearly allied to the Umbrian. They were from an early period engaged in almost unceasing hostilities with the Romans. About 400 B.C. they had established their power as far N. as Antium and Velitrae, but their decline is marked by the establishment of a Roman colony greatly to the S. of this line, at Circeii, B.C. 393. They were not completely subdued till B.C. 338, from which time they were merged in the Roman people, a great part being included in the Pomptine tribe.

VOLSĬNĬI or VULSĬNĬI (-orum; *Bolsena*), one of the most powerful of the twelve cities of the Etruscan Confederation, was situated on a lofty hill on the NE. extremity of the lake called after it, LACUS VOLSINIENSIS (*Lago di Bolsena*). The Volsinienses carried on war with the Romans in 392, 311, 294, and 280, but were on each occasion defeated, and in the last of these years appear to have been finally subdued; their city was rased to the ground, and its inhabitants were compelled to settle on a less defensible site in the plain.

VOLTURCĬUS, T., of Crotona, one of Catiline's conspirators. He turned informer upon obtaining the promise of pardon.

VOLUMNĬA. [CORIOLANUS.]

VŎNŌNĒS, the name of two kings of Parthia. [ARSACES XVIII., XXII.]

VŎPISCUS, FLĀVĬUS, one of the writers of the Augustan Histories (biographies of the emperors). The lives of Aurelius and Tacitus, among others, were probably his work.

VŎSĂGUS, VŎSĔGUS, or VŎGĒSUS (*Vosges*), the range of mountains which extend from the Dubis (*Doubs*) to the Saravus (*Saar*), more or less parallel to the course of the Rhine, and contains the sources of the Saône, Moselle, and Saar. A Celtic deity, Vosagus, was worshipped on its heights.

VULCĀNĬAE INSŪLAE. [AEOLIAE INSULAE.]

VULCĀNUS. [VOLCANUS.]

VULCI. [VOLCI.]

VULSĬNĬI. [VOLSINII.]

VULSO, MANLĬUS. [See REGULAS.] —CN., consul 189. He was sent into Asia in order to conclude the peace which Scipio Asiaticus had made with Antiochus, and to arrange the affairs of Asia. He attacked and conquered the Gallograeci or Galatians in Asia Minor, marching from Ephesus by Magnesia, and Synnada to Ancyra. His campaign was a brilliant one, but had a pernicious influence, because

his soldiers introduced into the city the luxuries of the East.

VULTUR (-ŭris), a mountain dividing Apulia and Lucania near Venusia, is a branch of the Apennines. It is celebrated by Horace as one of the haunts of his youth. [HORATIUS.] It attains an elevation of 4433 feet above the sea. From it the SE. wind was called VULTURNUS by the Romans.

VULTURNUM (-i; *Castel di Volturno*), a town in Campania, at the mouth of the river Vulturnus, was originally a fortress erected by the Romans in the second Punic war.

VULTURNUS (-i; *Volturno*), the chief river in Campania, rising in the Apennines in Samnium, and falling into the Tyrrhene sea.

X.

XANTHIPPĒ. [SOCRATES.]

XANTHIPPUS (-i; Ξάνθιππος). **1.** Son of Ariphron and father of Pericles. He commanded the Athenians at the battle of Mycale, B.C. 479.—**2.** [See PARALUS.] —**3.** The Lacedaemonian, who commanded the Carthaginians against Regulus. For details, see REGULUS, No. 3. Xanthippus appears to have left Carthage a short time after his victory over Regulus.

XANTHUS (-i; Ξάνθος), rivers. **1.** [SCAMANDER.]—**2.** (*Echen Chai*), the chief river of Lycia, rises in M. Taurus on the borders of Pisidia and Lycia, and flows S. through Lycia, into the Mediterranean sea, a little W. of Patara.

XANTHUS (-i; Ξάνθος; *Gunik*), the most famous city of Lycia, stood on the W. bank of the river of the same name, sixty or seventy stadia from its mouth. Twice in the course of its history it sustained sieges which ended by the inhabitants destroying themselves and their property, first against the Persians and Harpagus, and long afterwards against the Romans under Brutus. The city was never restored after its destruction on the latter occasion. Xanthus was rich in temples and tombs, and several from it are now in the British Museum (see p. 268).

XĔNŎCLES (-is; Ξενοκλῆς). An Athenian tragic poet, son of Carcinus (who was also a tragic poet), and a contemporary of Aristophanes.

XĔNŎCRĂTES (-is; Ξενοκράτης), the philosopher, was a native of Chalcedon. He was born B.C. 396, and died 314, at the age of eighty-two. He attached himself first to Aeschines, the Socratic, and afterwards, while still a youth, to Plato, whom he accompanied to Syracuse. After the death of Plato he went with Aristotle, to Hermias, tyrant of Atarneus; and, after his return to Athens, he was repeatedly sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamian war. He became president of the Academy after Speusippus.

XĔNŎPHĂNES (-is; Ξενοφάνης), the philosopher (about 576–480 B.C.), was a native of Colophon. He was a poet as well as a philosopher, and considerable fragments have come down to us of his elegies, and of a didactic poem *On Nature*. He lived some time at Elea (Velia) in Italy, and founded the Eleatic school of philosophy. He taught the doctrine of the oneness of the universe, saying that 'God is the One,' by which he did not mean a single personal god, but a principle of unity pervading all the universe—that is, he was a pantheist not a deist. In his physical theories of the earth having gradually risen from the sea, which he based on the observation of shells and fossils in the rocks, he approached strangely near to scientific geology.

XĔNŎPHŌN (-ontis; Ξενόφων). **1.** The Athenian, was the son of Gryllus. The time of his birth is not known, but if the story is true that Xenophon fell from his horse in the flight after the battle of Delium, B.C. 424, and was taken up by Socrates, Xenophon could not well have been born after 444. But the authorities for this story are late, and the words in Xen. *An.* vi. 4, 25 seem to imply that Xenophon was not more than thirty in B.C. 401, and was therefore born probably about 430 B.C. In his early life he was a pupil of Socrates; but the turning-point in his career came when he decided to serve in the Greek contingent raised by Cyrus against Artaxerxes in 401. [CYRUS, 2.] After the battle of Cunaxa, the Greeks were left alone on the wide plains between the Tigris and the Euphrates, and when Clearchus and others of the Greek commanders had been treacherously murdered by Tissaphernes, Xenophon came forward and was elected one of the generals. He took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high tablelands of Armenia to Trapezus (Trebizond) on the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace. As the Lacedaemonians,

under Thibron, were now at war with Tissaphernes and Pharnabazus, Xenophon led his troops back to Asia to join Thibron (399), and continued to serve with the Spartans even when they were at war with Athens. Agesilaus, the Spartan king, was commanding the Lacedaemonian forces in Asia against the Persians in 396, and Xenophon was with him at least during part of the campaign. When Agesilaus was recalled (394), Xenophon accompanied him, and he was on the side of the Lacedaemonians in the battle which they fought at Coronea (394) against the Athenians. As a natural consequence, a decree of exile was passed against him at Athens. It seems that he went to Sparta with Agesilaus after the battle of Coronea, and soon after he settled at Scillus in Elis, not far from Olympia. Here he was joined by his wife, Philesia, and his children. His time during his long residence at Scillus was employed in hunting, writing, and entertaining his friends; and perhaps the *Anabasis* and part of the *Hellenica* were composed here. The treatise on Hunting and that on the Horse were probably also written during this time, when amusement and exercise of that kind formed part of his occupation. On the downfall of the Spartan supremacy, at Leuctra in 471, Xenophon was at last expelled from Scillus by the Eleans. The sentence of banishment from Athens was repealed on the motion of Eubulus, but there is no evidence that Xenophon ever returned to Athens. He is said to have retired to Corinth after his expulsion from Scillus, and probably died there. His son Gryllus was killed at Mantinea, fighting against the Thebans. It is said that Xenophon reached the age of 90.—The following is a list of Xenophon's works. (1) The *Anabasis* (Ἀνάβασις), or the History of the expedition of the Younger Cyrus, and of the retreat of the Greeks who formed part of his army. (2) The *Hellenica* (Ἑλληνικά), divided into seven books, and comprehending the space of forty-eight years, from the time when the History of Thucydides ends to the battle of Mantinea, 362. (3) The *Cyropaedia* (Κυροπαιδεία), in eight books, is a kind of political romance, the basis of which is the history of Cyrus, the founder of the Persian monarchy. It shows how citizens are to be made virtuous and brave; and Cyrus is the model of a wise and good ruler. It is not intended as a history: his object is to represent what a state might be, and he placed the scene of his fiction far enough off to give it the colour of possibility. (4) The *Hipparchicus*, a treatise on the duties of a commander of cavalry. (5) The *De Re Equestri*, a treatise on the Horse. (6) The *Cynegeticus* (Κυνηγετικός) is a treatise on hunting; and on the dog, and the breeding and training of dogs. It is a treatise written by a genuine sportsman who loved the exercise and excitement of the chase. (7, 8) The *Respublica Lacedaemoniorum* and *Respublica Atheniensium*, the two treatises on the Spartan and Athenian states, were both ascribed to Xenophon, but the *Respublica Atheniensium* is certainly not by his hand. (9) The *De Vectigalibus*, a treatise on the Revenues of Athens. (10) The *Memorabilia* of Socrates, in four books (Ἀπομνημονεύματα Σωκράτους), was written by Xenophon to defend the memory of his master against the charge of irreligion and of corrupting the Athenian youth. Socrates is represented as holding a series of conversations, in which he sets forth his moral doctrines. (11) The *Symposium* (Συμπόσιον), or Banquet of Philosophers, in which Xenophon delineates the character of Socrates. The speakers are supposed to meet at the house of Callias, a rich Athenian. Socrates and others are the speakers. (12) The *Hiero* (Ἱέρων ἢ Τυραννικός) is a dialogue between king Hiero and Simonides on the advantages and disadvantages of greater power and wealth. (13) The *Oeconomicus* (Οἰκονομικός) is a treatise in the form of a dialogue between Socrates and Critobulus, in which Socrates gives instructions about the administration of a household and property. The *Agesilaus* and an *Apology of Socrates* have also been ascribed to him.—**2.** The Ephesian, the author of a romance, still extant, entitled *Ephesiaca, or the Loves of Anthia and Abrocomas.* The style of the work is simple, but the adventures are of a very improbable kind. The age when Xenophon lived is uncertain. He is probably the oldest of the Greek romance writers.

XERXES (-is; Ξέρξης). **1.** King of Persia B.C. 485–465. He was the son of Darius and Atossa, and succeeded his father at the beginning of 485. He first reduced the Egyptians who had revolted, and returned to Persia, leaving his brother Achaemenes governor of Egypt. The next four years were devoted to preparations for the invasion of Greece. In the spring of 480 he set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats, and continued his march through the Thracian Chersonese. In his march through Thrace and Macedonia, Xerxes received reinforcements; and when he reached Thermopylae the land and sea forces are said to have amounted to 2,641,610 fighting men. This

is probably an exaggeration, but it is quite possible that his army may not have fallen far short of a million. On reaching Acanthus, near the isthmus of Athos, Xerxes left his fleet, which received orders to sail through the canal that had been previously dug across the isthmus. He joined his fleet at Therme, and marched through Macedonia and Thessaly to Thermopylae, when the small force of Greeks under Leonidas withstood him for a time. [LEONIDAS.] Thence Xerxes marched through Phocis and Boeotia, and at length reached Athens. About the same time as Xerxes entered Athens his fleet arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. The history of this memorable battle, of the previous dissensions among the Greek commanders, and of the glorious victory of the Greeks at the last, is related elsewhere. [SALAMIS; THEMISTOCLES.] Xerxes witnessed the battle from a lofty seat, which was erected for him on the shore of the mainland on one of the declivities of Mount Aegaleos, and thus beheld with his own eyes the defeat and dispersion of his mighty armament. He now became alarmed for his own safety, and, leaving Mardonius in Greece with 300,000 of his troops, Xerxes with the remainder set out on his march homewards. On arriving at the Hellespont, he found the bridge of boats destroyed by a storm, and he crossed over to Asia by ship. He entered Sardis towards the end of the year 480. Xerxes was murdered in 465, after a reign of twenty years, by Artabanus, who aspired to become king of Persia. He was succeeded by his son ARTAXERXES I.—2. The only legitimate son of Artaxerxes I., succeeded his father as king of Persia in 425, but was murdered after a short reign of only two months by his half-brother Sogdianus, who thus became king (Diod. xii. 71).

XŪTHUS (-i; Ξοῦθος), in Attic legends is represented as the son of Hellen by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achaeus and Ion. Another version states that after the death of his father, Hellen, Xuthus was expelled from Thessaly by his brothers and went to Athens, where he married the daughter of Erechtheus. After the death of Erechtheus, Xuthus being chosen arbitrator, adjudged the kingdom to his eldest brother-in-law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled in Aegialus in Peloponnesus. [ION.]

XYNĬA (-ae; *Taukli*), a town of Thessaly in the district Phthiotis.

Z

ZĂBĂTUS. [LYCIUS, No. 5.]

ZĂCYNTHUS (-i; Ζάκυνθος; *Zante*), an island in the Ionian sea, off the coast of Elis. It contained a town of the same name upon the E. coast, the citadel of which was called Psophis. Thucydides speaks of the Zacynthians as a colony of Acheans from the Peloponnese, and according to an ancient tradition, the Zacynthians founded the town of Saguntum in Spain. [SAGUNTUM.] The island is frequently mentioned by Homer, who speaks of it as the 'woody Zacynthus.' It formed part of the maritime empire of Athens, and continued faithful to the Athenians during the Peloponnesian war.

ZAGREUS. [DIONYSUS.]

ZAGROS or -US (*Mts. of Kurdistan*), the range of mountains forming the SE. continuation of the Taurus, and the E. margin of the Tigris and Euphrates valley, from the SW. side of the Lake Arsissa (*Van*) in Armenia, to the NE. side of the head of the Persian gulf.

ZĂLEUCUS (-i; Ζάλευκος), the lawgiver of the Epizephyrian Locrians. The date of the legislation of Zaleucus is assigned to B.C. 660. His code is stated to have been the first collection of written laws that the Greeks possessed. The general character of his laws was severe. It is said that among them was one forbidding any citizen under penalty of death to enter the senate house in arms. On one occasion, however, on a sudden emergency in time of war, Zaleucus transgressed his own law, which was remarked to him by one present; whereupon he fell upon his own sword, declaring that he would himself vindicate the law. Other authors tell the same story of Charondas, or of Diocles.

ZALMOXIS or ZAMOLXIS (Ζάλμοξις Ζάμολξις), was, according to the story current among the Greeks on the Hellespont, a Getan, who had been a slave to Pythagoras in Samos, and returned to introduce among the Getae the civilisation and the religious ideas which he had gained, especially regarding the immortality of the soul. It is thought by many that Zalmoxis was really the same as Sabazius, the Thracian Dionysus. [DIONYSUS.]

ZĂMA REGĬA (-ae; *Djama*), a strongly fortified city in the interior of Numidia, on the borders of the Carthaginian territory.

Near it Hannibal was defeated by Scipio, and the second Punic war was ended, B.C. 202.

ZANCLĒ [MESSANA.]

ZĒLA (-ōrum; τὰ Ζῆλα; *Zillch*), a city in the S. of Pontus, due S. of Amasia, and on the road from Tavium to Comana Pontica. At Zela the Roman general Valerius Triarius was defeated by Mithridates; but the city is more celebrated for another great battle, that in which Julius Caesar defeated Pharnaces, and of which he wrote this despatch to Rome: VENI: VIDI: VICI.

ZĔLĪA (-ae; Ζέλεια), a city of Mysia, at the foot of Mt. Ida, and on the river Aesepus.

ZĒNO, ZĒNON (-ōnis; Ζήνων). **1.** The founder of the Stoic philosophy, was a native of Citium in Cyprus. At the age of twenty-two, or, according to others, of thirty years, Zeno was shipwrecked on a trading voyage off the coast of Attica; whereupon he was led to settle in Athens, and to devote himself entirely to the study of philosophy. He studied under the Cynic Crates, and also under teachers of the Megarian and the Academic Schools. The period which Zeno thus devoted to study is said to have extended to twenty years. At its close he opened his school in the porch adorned with the paintings of Polygnotus (*Stoa Poecile*), which, at an earlier time, had been a place in which poets met. From this place his disciples were called *Stoics*. Among the warm admirers of Zeno was Antigonus Gonatas, king of Macedonia. In his stoic theory of physics everything that existed was corporeal, even the soul itself. In this, as in most of his system, Zeno aims at substituting what is material and practical for the visionary speculations of the Platonic school. The god of the Stoics is the single, all-pervading soul of the world, which is the moving force of matter. In his moral teaching the chief good is virtue: but this is defined as 'living according to reason' or 'according to nature,' which is, in other words, the reason of the world. This virtue or life according to reason could only be attained by the wise man, who was to be self-sufficing and independent of externals, unmoved, therefore, by pain or pleasure. Virtue is the only good thing, vice the only evil, and all else is indifferent. But the good and the evil are absolute, so that the tendency of the Stoic philosophy was to put good deeds together on an equality on one side, and bad deeds or crimes on an equality on the other.—**2.** The Eleatic philosopher, was a native of Elea (Velia) in Italy, son of Teleutagoras, and a pupil of Parmenides. He was born about B.C. 488, and at the age of forty accompanied Parmenides to Athens. Zeno devoted all his energies to explain and develope the philosophical system of Parmenides. [PARMENIDES.]—**3.** An Epicurean philosopher, a native of Sidon, was a contemporary of Cicero, who heard him at Athens.

ZĒNŎBĬA (-ae), queen of Palmyra. After the death of her husband, Odenathus, whom, according to some accounts, she assassinated (A.D. 266), she reigned, nominally as regent for her sons. But not content with this power, she sought to include all Syria, Asia, and Egypt in her dominions, and to be Queen of the East. She was defeated by Aurelian, taken prisoner on the capture of Palmyra (273), and carried to Rome. Her life was spared by Aurelian, and she passed the remainder of her years with her sons near Tibur.

ZĒNŎDŎTUS (-i; Ζηνόδοτος). **1.** Of Ephesus, a celebrated grammarian, was the first superintendent of the great library at Alexandria, under Ptolemy Philadelphus, about B.C. 208, by whom he was employed to collect and revise all the Greek poets.

ZĔPHŸRUS (Ζέφυρος), the personification of the W. wind, is described by Hesiod as a son of Astraeus and Eos. By the

Zephyrus. (From the Temple of the Winds at Athens.)

Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles; but he was married to Chloris, whom he had carried off by force, and by whom he had a son, Carpus. [VENTI.]

ZĒRYNTHUS (-i; Ζήρυνθος; Ζηρύνθιος), a town of Thrace, in the territory of Aenos, with a temple of Apollo and cave of Hecate, who are hence called *Zērynthius* and *Zērynthia*.

ZĒTĒS (-ae; Ζήτης) and CALĂIS (Κάλαϊς), sons of Boreas and Orithyia,

frequently called the BŌRĔĂDAE, are mentioned among the Argonauts, and are described as winged beings. Their sister, Cleopatra, who was married to Phineus, king of Salmydessus, had been thrown with her sons into prison by Phineus at the instigation of his second wife. Here she was found by Zetes and Calais, when they arrived at Salmydessus in the Argonautic expedition. They liberated their sister and her children, gave the kingdom to the latter, and sent the second wife of Phineus to her own country, Scythia. Other accounts relate that the Boreadae delivered Phineus from the Harpies; and according to one story, they perished in their pursuit of the Harpies; but others say that Heracles killed them with his arrows near the island of Tenos.

ZĒTHUS. [AMPHION.]

ZEUGIS. [AFRICA.]

ZEUS (Ζεύς), the greatest of the Greek gods, was primarily the god of the sky (literally the 'bright sky'), worshipped by the old Greeks on mountain tops. But the commixture of the myths and traditions of many different national or tribal religions caused a number of different stories to be attached to Zeus, from which the Zeus of Greek literature (or the Jupiter in Latin literature, when the Greek stories were adopted) has been formed. Homer has these stories, but gives them only partially. Zeus is the son of Cronos and Rhea, a brother of Poseidon, Hades (Pluto), Hestia, Demeter, Hera, and is married to his sister Hera. When Zeus and his brothers distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all. According to the Homeric account Zeus dwelt on Mt. Olympus in Thessaly, which was believed to penetrate with its lofty summit into heaven itself. He is the supreme ruler, who with his counsel managed everything; the founder of kingly power, and of law and of order, whence Dike, Themis, and Nemesis are his assistants. He is armed with thunder and lightning (the original attributes of the god of the sky), and the shaking of his aegis produces storm and tempest. Hesiod has adopted the myth which belonged to Crete and to Asia Minor, and has superseded the simpler and purer belief. In this story also Zeus is the son of Cronos and Rhea, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronos swallowed his children immediately after their birth, but Rhea concealed Zeus in a cave of Mount Aegaeon, in Crete, and gave to Cronos a stone wrapped in cloth, which he swallowed in the belief that it was his son. The infant Zeus was brought up in Crete, nursed by Amalthea, and guarded by the Curetes, who clashed their cymbals that his cries might not be heard by his father. [AMALTHEA; CURETES.] Coming to manhood, Zeus delivered the Cyclopes from the bonds with which they had been fettered by Cronos, and they in their gratitude provided him with thunder and lightning. On the advice of Ge, Zeus also liberated the hundred-armed Gigantes, Briareus, Cottus and Gyes, that they might aid him in

Head of the Olympian Zeus. (From a bust in the Vatican.)

his fight against the Titans. The Titans were conquered and shut up in Tartarus, where they were henceforth guarded by the Hecatoncheires. Thereupon Tartarus and Ge begot Typhoeus, who began a fearful struggle with Zeus, but was conquered. [CYCLOPES; GIGANTES; TITANES; TYPHOEUS.] Zeus now reigned supreme, and chose Metis for his wife. When she was pregnant with Athene, he took the child out of her body and concealed it in his head, on the advice of Uranus and Ge, who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son (so fate had ordained it) would have acquired the sovereignty. [ATHENE.] He married also Themis (Justice or Law), from whom were born the Fates and the Seasons. But his marriage with Hera was the 'sacred marriage,' the type of all marriages [see HERA]. Twelve great Olympian gods were recognised: or rather six pairs of deities. These were Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia,

Demeter, Hera, Athene, Artemis and Aphrodite. In the prevalent Greek mythology, though Zeus was always recognised as supreme god, the minister and announcer of his will was Apollo.—Such is the representation of Zeus in literature, but it must not be forgotten that this account, and many other legends about him, are made up of a number of different local religions. The early or 'Pelasgian' conception of Zeus varied in different localities. The *Arcadian Zeus* (Ζεὺς Λυκαῖος) was born, according to the legends of the country, in Arcadia, either on Mt. Parrhasium, or on Mt. Lycaeus. He was brought up there by the nymphs Thisoa, Neda, and Hagno. Lycaon, son of Pelasgus, erected a temple to Zeus Lycaeus on Mt. Lycaeus, and instituted the festival of the Lycaea in honour of him. [LYCAEUS; LYCAON.] In the festival [see *Dict. of Ant.* art. *Lycaea*] we see Zeus dwelling in light on the summit of the mountain where it caught the first rays of the sun, and worshipped by rites, part of which is a rain charm, part a relic of human sacrifice. Especially regarded as 'Pelasgian' was the Zeus of Dodona in Epirus called Ζεὺς Δωδωναῖος or Πελασγικός, who was worshipped originally without image or temple in the sacred oak-grove—the tree sacred to the chief god of Aryan nations — and possessing the oldest oracle of Greece. The national Hellenic Zeus of the less primitive time was worshipped at Olympia in Elis, and the great national Panegyris was celebrated once in four years. There Zeus was regarded as the father and king of gods and men, and as the supreme god of the Hellenic nation. His statue at Olympia was executed by Pheidias, a few years before the outbreak of the Peloponnesian war, the idea of this great work having been suggested to the artist by the words of Homer (*Il.* i. 527). Ζεὺς Σωτήρ was regarded as the protector of the race or of the household, to whom the third cup of wine at the Greek dinner was drunk (the first being to the Olympian gods, the second to the heroes). The eagle, the oak, and the summits of mountains were sacred to Zeus, and his attributes are the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. Respecting the Roman god, see JUPITER.

ZEUXIS (Ζεῦξις), the great Greek painter, who excelled all his contemporaries except Parrhasius, was a native of Heraclea (probably of the city of this name on the Euxine), and was born between 450 and 440 B.C. He came to Athens soon after the beginning of the Peloponnesian war, when he had already achieved a great reputation, although a young man. He also passed some time in Macedonia, at the court of Archelaus, for whom he decorated the palace at Pella with paintings, probably soon after 413; and in Magna Graecia, where he painted the picture of Helen. This was considered his masterpiece, and was painted for the temple of Hera at Croton. The accurate painting of 'still life' Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection. The well-known story of the trial of skill in that species of painting between these two artists shows at any rate the opinion which was held in ancient times of their skill. In this contest the picture of Zeuxis represented a bunch of grapes, so naturally painted that the birds flew at the picture to eat the fruit; upon which Zeuxis called upon his rival no longer to delay to draw aside the curtain and show his picture; but the picture of Parrhasius was the curtain itself, which Zeuxis had mistaken for real drapery. On discovering his error, Zeuxis owned himself defeated, saying that he himself had deceived birds, but Parrhasius had deceived an artist.

ZŌĬLUS (-i; Ζωΐλος), a grammarian, was a native of Amphipolis, and lived in the time of Philip of Macedon. He found fault with Homer, Plato and Isocrates; and his name became proverbial for a malignant critic.

ZŌPŸRUS (-i; Ζωπυρός). **1.** A Persian, son of Megabyzus. When Darius Hystaspis had besieged Babylon for twenty months in vain, Zopyrus resolved to gain the place for his master by the most extraordinary self-sacrifice. Accordingly, one day he appeared before Darius with his ears and nose cut off, and his body otherwise disfigured. He explained his plans to Darius, and then fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Darius, and was made satrap of Babylon for life.—**2.** The Physiognomist, who judged Socrates from his features to be a bad man. The audience ridiculed him; but Socrates said that he was right as to his natural disposition, which had only been overcome by philosophy.

ZŌRŎASTER or ZOROASTRES (Ζωροάστρης), the ZARATHUSTRA of the Zendavesta, and the ZERDUSHT of the

Persians, was the reformer of the Magian religion. There were extant in the later Greek literature several works bearing the name of Zoroaster; but these writings were forgeries of a later age.

ZŌSĬMUS (-i; Ζώσιμος), a Greek historian, who lived in the time of the younger Theodosius. He wrote a History of the Roman empire in six books, which is still extant, comprising a history of the emperors down to 410.

ZOSTĒR (-ēris; *C. of Vari*), a promontory on the W. of Attica, between Phalerum and Sunium.

THE END.

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